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This Week

Greater Toronto Area

Over 5,000 people attend Israel at 50 celebrations. *Page 3*

NYGH gets set to run Branson Hospital. *Page 5*

National

Government leaders in Ottawa help launch festivities for Israel's 50th anniversary. *Page 24*

Comments from an Anglican bishop anger the Jewish community. *Page 25*

Arts

Jason Sommer's poetry collection commemorates victims of Holocaust. *Page 36*

Health

Is your medicine making you sick? Be aware of side effects of prescription drugs. *Page 41*

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
On Campus 21
What's New 22
Coast to Coast 24
International 27
CJ Kids 32
Travel, Arts & Business 36
Health 41
Classified 42
Sports 46
Ask Ella 47
Crossword 47

Shabbat: Vayechi
Candlelighting: 4:41
Tevet 11, 5758
Havdalah: 5:45

Likud coalition in doubt

Crucial budget vote passes 58 – 52

By SARAH HONIG
Jerusalem Post Foreign Service

JERUSALEM — Prime Minister Benjamin Netanyahu said Sunday that he hopes Foreign Minister David Levy will retract his resignation, but he is confident that the government will survive the crisis, at least through 2000, and that early elections will not be held.

He also vowed to have the budget passed by Monday afternoon. In fact, the budget did pass by a vote of 58-52.

Speaking at a news conference four hours after Levy's announcement, Netanyahu sought to put on a brave face and a business-as-usual air.

He said he could "hear the gleeful cries from the leftists and see the broad grins on Labor faces. My advice to them is not to be so quick to smile and celebrate. If you are preparing your victory suits, you will have to pack them away. We will not repeat our errors of 1992, when we enabled the leftists to assume power."

Between the lines, however, it was clear that Netanyahu did not expect Levy to return to the government. He said that he would hold onto the foreign affairs portfolio for the time being, and would continue the talks on redeployment once the budget is passed.

Just as Levy took care not to attack Netanyahu personally, so Netanyahu picked no quarrel with Levy. "In all, we worked well together," he said. "I tried to phone him but he wouldn't take my calls."

Netanyahu disputed a reporter's assertion that Levy was pushed into resigning. "The opposite is true," he asserted. "We made tireless efforts to keep all the undertakings made to Levy. Some were fulfilled even before the budget debate, like a long school day and a task force to combat unemployment. The attempt to find the funds was really not simple. We did not want to levy new taxes nor breach the budget framework. I was out to make sure the promises were covered – and not merely on paper. We wanted to look out for the weaker segments of society, despite the enormous overdraft we inherited, which put us in a situation of economic distress."

In what sounded like electioneering, Netanyahu spoke of "a new rail link between Tel Aviv and Beersheva, which was decided upon Sunday, to provide employment for Negev residents and link the periphery to the centre, and thus trigger development. We are also diverting funds to development towns and setting up a scholarship fund for university students from development towns."

Continued on page 30

David Levy announces his resignation from the government of Prime Minister Benjamin Netanyahu. *[RNS/Reuters photo]*

No consensus on pluralism resolution

By RON CSILLAG
Staff Reporter

TORONTO — Marathon efforts to achieve a united front on religious pluralism in Israel failed at last month's 33rd World Zionist Congress in Jerusalem, and the gathering ended with the adoption of a resolution that Orthodox delegates could not support.

The battle was a setback for Jewish unity but a boost for the Reform and Conservative movements, which have been trying for years to win official recognition in Israel.

Canadian Orthodox Zionists lined up with their counterparts from around the world in rejecting parts of the final resolution on religious pluralism.

Also opposing some elements of the resolution were members of the Likud delegation, and some smaller right-wing parties.

Orthodox delegates, including those from Mizrachi and Emunah, could not support parts of the resolution on religious pluralism and instead drafted their own resolution based on the final document, but omitting some passages.

In the end, however, the Mizrachi version was defeated by the entire congress, and the final resolution was easily passed by a majority vote.

The drafting of the final resolution was a hard-fought marathon, with World Zionist Organization (WZO) chair Avraham Burg trying to convince Orthodox delegates to accept a compromise statement.

Setback for Jewish unity at WZC

Burg said he had "pleaded, begged and cried" for a reported nine hours with the Mizrachi delegation, urging its members to accept the final draft.

However, the increased strength of Reform and Conservative delegates from the United States helped pass Burg's resolution, and defeat the Mizrachi/Likud proposal.

Canada sent 16 delegates to the three-day meeting, which also marked the 100th anniversary of the first Zionist congress in Basel.

The resolution states that "in a democratic society, the expression of Judaism must be pluralistic;" that "secular and religious Jews of all streams have equal democratic rights to observe their faith and lifestyles their own way;" and that "an attempt by any entity to impose

Continued on page 30

INSIDE

Calling for the *Shechinah*. Please see page 9.

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Clinton invites Netanyahu to White House — please see page 28

The News in Brief

CANADA

Fund Award Winners

VANCOUVER — The Holocaust Education Centre here has announced that Richmond Jewish Day School and Vancouver Talmud Torah are winners of Lovi Memorial Fund awards for Holocaust education in Jewish schools.

The Lovi Memorial Fund was established to provide grants of up to $500 to Jewish schools in British Columbia's lower mainland for special projects on Holocaust education or remembrance.

Temple Tackles Poverty

CALGARY — The social action committee of Temple B'nai Tikvah has joined with the Jewish community's Action Committee, to fight poverty among Calgary's Jews.

Plans call for a public awareness campaign and a "mitzvah card" – a checklist of activities to help battle poverty in the community.

Jewish Identity Contest

TORONTO — The Board of Jewish Education is coordinating a contest on Jewish identity as part of its 50th anniversary of Israel celebrations. Students in grades 7 to 13 in Jewish day or supplementary schools are eligible.

For further information write to: Torah Department, 4600 Bathurst St. Suite 232, Willowdale, M2R 3V3 or call 416-633-7770.

Shopping Extravaganza

TORONTO — The new Dominion save-a-centre at Lawrence Plaza will host a food shopping extravaganza '98 on Jan. 13. Five percent of the total gross sales during shopping hours that day will be donated to Toronto Hadassah-WIZO's Women for Women and Kids for Kids projects in Israel.

ISRAEL

Extremist Convicted

JERUSALEM — An Israeli woman was tearful but not regretful after she was convicted last week of racism for plastering across a West Bank town posters depicting the Islamic prophet Mohammed as a pig.

Tatyana Suskin, a 26-year-old Russian immigrant, was found guilty of putting the posters up on storefronts June 27 in Hebron.

Suskin's posters, which used an animal considered unclean in Islam to depict the founder of Islam, stirred angry reactions throughout the Muslim world.

In announcing the verdict, the judge ruled that freedom of speech did not absolve Suskin, a supporter of the late Rabbi Meir Kahane's outlawed Kach movement.

Suskin faces a maximum sentence of 26 years for her act. She also faces possible jail time for throwing rocks at a car driven by a Palestinian a day after putting up the posters.

Special Stamp

JERUSALEM — The Israeli Government recently unveiled a special postal stamp honoring Chabad's Children of Chernobyl.

Minister of Communications Limor Livnat said in the Knesset that the Israeli Government issued the stamp to honor the Chabad program for "its unique contribution to aiding Jewish children who are at extreme risk because of the radiation released from the 1986 Chernobyl nuclear disaster."

WORLD

Le Pen Convicted

LONDON — French far-right leader Jean-Marie Le Pen has been convicted for saying that the Nazi gas chambers were "a mere detail" of World War II.

Le Pen, 69, was not present when a court in a suburb of Paris ordered him to pay about $50,000 to finance publication of the judgment in 16 newspapers. He was also ordered to pay symbolic amounts to 11 different human rights and anti-racist organizations.

The charges stem from remarks Le Pen made in an address in the German city of Munich on Dec. 5.

Reform Judaism

NEW YORK — Judith Silverman of Yarmouthport, Mass., was recently elected to a two-year term as president of the Women of Reform Judaism – Federation of Temple Sisterhoods.

In addition, 42 persons were elected to the board of directors including Catherine Bianco from Holy Blossom Temple in Toronto.

Bronfman Fellowships

ALBANY, N.Y. — Applications are now available for the 1998 Bronfman Youth Fellowships in Israel.

The fellowships offer an opportunity for 26 students entering the 12th grade to spend five weeks in Israel this summer. Application forms must be postmarked no later than Jan. 30. Finalists will be notified March 2.

For application forms and information write to The Bronfman Youth Fellowships in Israel, 17 Wilbur St. Albany, N.Y., 12202 or call 518-465-6575 or fax 518-432-8984 or e mail [yfi@bronfman.org].

Nazi Guard Found Guilty

FRANKFURT — A German court has given 20 months of probation to a man involved in the World War II murder of Jewish children in a Ukrainian village.

The court found Ernst Hering, 75, guilty of guarding the site in Israelowka where 19 children under the age of 10 were shot or beaten to death by the Nazi SS.

The judges said Hering also helped guard about 60 Jewish residents in his native village before they were shot to death in a pit on the edge of the town.

Suspicious Fires at Shuls

LOS ANGELES — A task force of federal and local officials is investigating fires, apparently set by arsonists, at two neighboring Orthodox synagogues here.

Although authorities have not ruled out the possibility of hate crimes, the absence of the usual anti-Semitic graffiti has led them to believe that the fires were set by one or more transients.

Vandalism at Latvian Shul

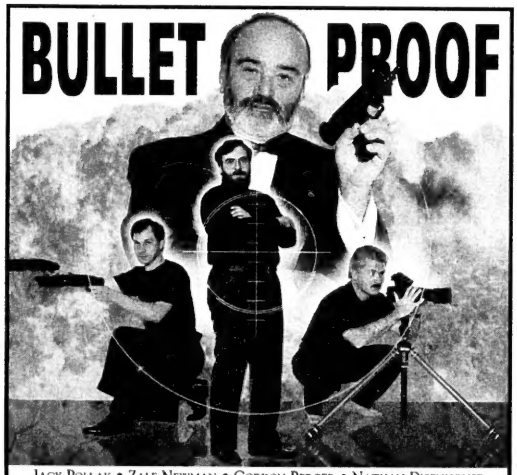
MOSCOW — Vandals have painted a swastika and anti-Semitic slogans on a synagogue in the Latvian capital of Riga.

The desecration came after a neo-Nazi group known as Lightning and Cross distributed leaflets in Riga calling Jews and Russians enemies of the Latvian people.

SS Officer Relocated

ROME — Erich Priebke's new neighbors are not happy with the Christmas present given to the former SS captain.

On the orders of a military appeals court, Priebke, who was convicted in July of taking part in the 1944 massacre of 335 people, was moved Dec. 23 from a military hospital into a Rome apartment to serve out the remaining three months of his sentence.



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Thousands celebrate Chanukah, Israel's 50th birthday

By PAUL LUNGEN
Staff Reporter

TORONTO — Music, dancing, celebration and an emotional candlelighting ceremony recently kicked off a community-wide celebration of Chanukah and Israel's 50th birthday.

An estimated 5,000 people filled the south lawn of Queen's Park as a giant menorah was lit, but only about 1,000 managed to crowd into the legislative building's front lobby for the rest of the evening's festivities. The crowd far exceeded organizers' expectations and the steps leading into the legislative building were quickly filled by people unable to enter.

Chanukah festivities at Queen's Park drew a packed house...

... including lots of enthusiastic kids. [Stephen Epstein and Paul Lungen photos]

Inside, people were jammed shoulder to shoulder in the foyer of the elegant public building as 50 candles were lit to honor Israel's 50th anniversary. That was followed by brief speeches and musical entertainment. A dancing space was created only after it was announced that Chanukah food was available in the building's wings.

Brian Demone (centre), flanked by event organizers Judy Feld Carr and Donald Carr, won tickets to Israel courtesy of El Al.

The lobby area then gave way to exuberant dancers, including Ontario Attorney General Charles Harnick, as participants took to the impromptu dance floor.

The event was part of a celebration by Jewish communities around the world to mark Israel's golden anniversary. Leaders of 33 nations lit Chanukah candles on the opening night of the holiday, including U.S. President Bill Clinton. In Rome, a representative of the Pope lit a menorah in a Vatican garden along with Israeli and Italian Jewish representatives. Shortly afterwards, Italian President Oscar Luigi Scalfaro lit the first candle of a huge menorah set up underneath the Arch of Titus in the Roman Forum, *JTA* reported.

The arch was built to commemorate Rome's victory over the Jews and the destruction of the Temple in Jerusalem in 70 CE. On its inner side the arch displays a carving showing the Temple menorah being carried by captive Jews into Rome.

"This evening, a circle closes," said Israel's ambassador to Italy, Yehudah Milo. "We are here at the arch, not as slaves, but as representatives of the independent, free State of Israel."

In Toronto, the outdoor first candle of Chanukah was lit by Harnick and Rabbi Yisroel Landa. Following brief statements by event organizers Donald Carr and Judy Feld Carr, Cantors Armand Moyal, Yehuda Rottner and Efraim Sapir entertained with spirited songs of joy.

The event then reconvened inside the legislature for the candlelighting. One of those participating in the service was Miriam Rosenthal, proprietor of Miriam's Judaica store. Sharing the stage with her was her granddaughter, Alisa Rosenthal, a student at Netivot Hatorah school.

Miriam, an ardent Zionist, is a Holocaust survivor whose wartime story beggars belief. A native of Hungary, she was pregnant when she was deported for slave labor to the Kaufring work camp in Germany. She was one of seven women expecting children who were transported to the camp, she explained.

Conditions in Kaufring were "terrible. People were especially cruel and people suffered," she said.

"We didn't know why they were keeping us," she said, but she speculated that with the Americans and Russians closing in, the Germans "wanted to show the Allies they they didn't kill children."

After giving birth to her son, Leslie, on Purim in 1944, and almost dying from complications afterwards, Rosenthal was sent back to work, sometimes working in a laundry. Other times, she said, "we carried dead bodies on a carriage to a pit." One woman stayed in a frozen wooden hut to care for the babies.

Although their food rations were meagre, one of the mothers was able to produce milk and she nursed all the children, one after the other, Rosenthal added.

Towards the end of the war, the prisoners were shipped by train to Dachau, where they were eventually liberated by American forces. In Komarno, Slovakia, her birthplace, Rosenthal was reunited with her husband, William, who had been taken for slave labor. In 1947, they immigrated to Canada via Paris and Cuba.

Rosenthal said she was overwhelmed by the honor of being chosen to light one of the 50 candles celebrating Israel's creation.

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From the editor's desk

Israeli politics a seething cauldron

During the closing days of 1997, from Dec.16 to Dec. 24, I was in Israel attending the Seventh International Conference of the Jewish Media and the first day and a half of the 33rd Zionist Congress.

Both gatherings were held in Jerusalem, and as anyone who has ever been there will attest, it is unlike any other place. It is an enchantment and maelstrom of history, culture, religion, politics, architecture, archeology and language.

Over the next few issues of *The CJN*, I will endeavor to describe some of what I experienced during my visit to Jerusalem.

* * *

Israel is a tightly wired society. This is true on both the literal level where cell phones, computers and computer chips abound, and on the emotional level where, each day, it seems, the ship of state lists and rocks from one political crisis to another, constantly upsetting one's sense of inner peace and balance.

For example, this column is being written just as Foreign Minister David Levy proffered his resignation to the prime minister on Sunday. In so doing, he has cast doubt on the government's very existence and cast the country into its latest crisis.

If he carries through with the resignation, the government's parliamentary majority is reduced to the barest minimum, namely, one vote. If he does not carry through with the resignation, the government's credibility, already battered, is thrashed even further.

But Levy's resignation is symptomatic of a phenomenon that attracted considerable media coverage when I was in Israel, and that continues unabated three weeks later.

That phenomenon is the apparently growing disaffection with the prime minister personally. This disaffection is expressed not only by his political foes, which is to be expected, but increasingly, by his political allies and colleagues as well.

In recent weeks, Prime Minister Benjamin Netanyahu has been publicly criticized by Ariel Sharon, Limor Livnat, Avigdor Kahalani and of course, by David Levy, with his criticism – in the form of resignation – being the most extreme of public rebukes.

Professional politics has a nastier, harsher edge in Israel than that which we are used to in Canada. Politicians seem less restrained in what they say and in how they say it. The concept of cabinet solidarity, which is one of the pillars of parliamentary democracy here, does not apply in Israel. Each week, it seems, someone or something is "leaking" from the cabinet.

And of course it is a truism of any western democracy, wherever there is an opining politician, there will always be an open microphone or a scribbling steno pad to capture the opinion.

As a result, the pages of the newspapers and the newscasts on radio and television are a constantly churning cauldron of allegations, accusations, betrayals and accommodations.

It is from this cauldron, in part, almost always stewing near a boil, that the collective political psyche feeds. Is it any wonder then, that the ordinary person's sense of inner peace and balance is so often upset?

Against this rising tide of personal disaffection, Netanyahu spoke to the approximately 120 visiting foreign Jewish journalists during the conference.

Not surprisingly, his main theme was the media. He dealt primarily with the portrayal of Israel by the western, non-Jewish media in relation to the stalled peace talks with the Palestinian Authority (PA), accusing the media, essentially, of ignoring the facts, and thus, the truth in the current situation.

"Why is Israel accused of violating the Oslo Accords", he asked, "when the government of Israel has honored all of its commitments?

"Why is the PA not accused of violating the accords, when they have failed to carry out any of their 10 specific commitments.

"There has not been violence done to the truth so systematically as has been done to the truth of the Palestinian-Israeli conflict," the prime minister boldly asserted.

He attributed this distortion to two aspects of journalistic perception. The first is that Israel is no longer seen as a young David struggling valiantly against a mightier Goliath. The second is the result of the fact that Europeans view the conflict through the filter of their own colonial experiences, which they in turn have projected, inaccurately, inappropriately and falsely upon the two key protagonists, Israel and the Palestinians.

"The West Bank is part of our land. [It's future] should be discussed and negotiated, but most of the world media has already agreed on the higher truth."

The prime minister's remarks were also directed at us in the international Jewish media, urging us not to "bend over backwards so as not to appear writing from our Jewish identities" in our coverage of the conflict.

When asked by a journalist why Israel should proceed at all to negotiate with a "partner" that does not intend to keep its obligations under the agreement, the prime minister answered: "That is why we are demanding that they meet their obligations before we take the next steps.

"After all, what we do – giving up land – is irreversible. What they do is not."

* * *

With this, the first issue of 1998, we introduce two new columnists from Israel. Gerald Steinberg teaches at the BESA Institute for Strategic Studies at Bar-Ilan University. He is an internationally renowned commentator on Middle Eastern geopolitical and strategic affairs. Robert Sarner is a writer, director, newscaster with the Israel Broadcasting Authority in Jerusalem. He combines a keenly observant eye, many years of international journalistic experience along with a deft writer's touch.

We are pleased and grateful to be able to add their unique voices to the diverse harmony of *The CJN*. It is part of our ongoing effort to provide new and different features for the benefit of our readers. They replace Emil Fackenheim and Martin Himel in our columnists' rotation, both of whom we publicly thank for their outstanding contributions to the paper.

* * * *MBD*

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will continue to inspire us all.

Our hearts go out to his family.

We will always love you, Gordy.

**The officers, board and staff of the
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Greater Toronto Area

NYGH set to run Branson

By BEN ROSE
Staff Reporter

TORONTO — Branson Hospital will remain open as an in-patient acute care hospital for at least two more years.

After Feb. 1, however, it will be run by North York General Hospital (NYGH), according to Branson president Brian Fenton and NYGH president and CEO Murray MacKenzie.

An agreement has been made between Branson and North York General, under which Branson staff become NYGH employees and Branson doctors are given privileges at NYGH after Feb. 1.

The transfer of Branson's management and governance to NYGH ahead of the planned June 1999 date will solve the staffing problems it has been facing, said Fenton.

MacKenzie said there will be some transfer of medical and other staff, and possibly new recruitment by NYGH.

The emergency department at Branson was scheduled to be taken over by NYGH at the beginning of January, as keeping Branson emergency staffed has been a main concern.

Consideration will be given to reopening the Branson emergency at night (it is now closed) or opening it earlier in the day, but not immediately, MacKenzie said.

Allegations of unsafe conditions made by Liberal health critic Gerrard Kennedy in the legislature were a "tempest in a teapot," Fenton said.

"They were based on anecdotal evidence which couldn't be documented," he said.

Some individual members of the Seventh Day Adventist Church, which founded Branson 40 years ago, have voiced objections to the decision of the Hospital Restructuring Commission to make the hospital an ambulatory care centre.

"This is not the official church objecting," Fenton said. "It's a year late for this kind of thing."

"We just want to make sure the position of the church is maintained," said church member Neil Collins.

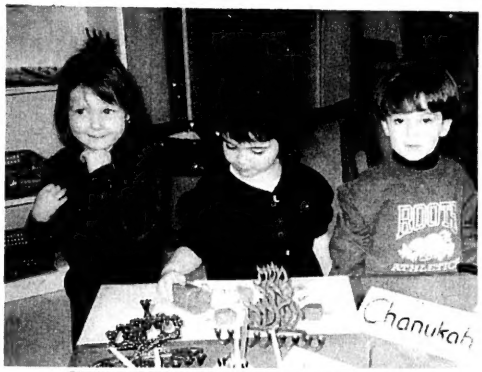
"This is the only hospital in Canada with any association with the Seventh Day Adventist Church," said Collin Wiggan, another member of the church.

Fenton took over the reins of Branson only two weeks ago from Jack Gallop who retired after serving the hospital for 32 years.

"It's been an interesting time," Fenton remarked.

The date on which Branson ceases to be an in-patient hospital depends on how soon expansions of NYGH, Humber River, and York Central in Richmond Hill, authorized by the Hospital Commission, take place.

"I think it will be in business until the millennium," said MacKenzie.



CHANUKAH CELEBRATIONS

The Leo Baeck Day School celebrated Chanukah in every class. In the nursery (from left) Madison Roman, Rachel Kreuter and Jordan Turk stand in front of a display of Chanukiot and dreidels. The clay Chanukiot in the front were made by the children.

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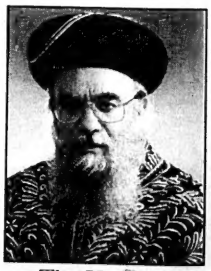

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Motzaei Shabbat
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Reception to follow

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Greater Toronto Area

Irene Zundel reveals life with husband Ernst

By PAUL LUNGEN
Staff Reporter

TORONTO — It had all the elements of a made for TV movie: a love triangle; a happy home broken asunder; the aggrieved wife trying to get back at the other woman; a marital split; and then suggestions she sought revenge against her estranged husband and his love interest.

However, unlike a daytime soap opera or a slap dash television movie, that melodramatic scenario played out in a Toronto courthouse recently, as Irene Zundel testified against her notorious husband, pro-Nazi publisher Ernst Zundel.

The role of an aggrieved wife seeking to take revenge against her rival was scripted for her by lawyer Doug Christie, representing Ernst Zundel. At various points during three days of cross-examination he called her insanely jealous, two-faced, irrational and involved in a cat fight with her rival.

It was a role that Irene Zundel declined to accept, rejecting Christie's numerous suggestions that she hated her husband's paramour, Ingrid Rimland, and wanted to take revenge against her and her husband by testimony that would help shut down an Internet Web site they ran.

Irene Zundel was testifying before a Human Rights Commission tribunal that is determining whether Ernst Zundel violated the Canadian Human Rights Act by operating a Web site that brought hatred or contempt upon an identifiable group. The Canadian Human Rights Commission alleges that Ernst Zundel controlled a Web site based in the United States, called "Zundelsite," and employed Rimland.

Much of Christie's lengthy cross-examination focused on Irene Zundel's relationship with Rimland, arguing it affected her credibility. He repeatedly suggested her testimony was motivated by hatred and revenge. He pointed to a letter Irene Zundel sent to Rimland on June16, in which she ridiculed Rimland, 62, for going to "Dr. Facelift" for plastic surgery while she, at 39, was "slim, blonde, pretty, vivacious and unwrinkled."

Irene Zundel kept her composure under Christie's verbal barrage and denied she hated Rimland, though she acknowledged she resented her for coming between her and Zundel.

She said she was only testifying to matters she had personally seen or heard. She said Zundel sent a $3,000 (US) cheque to Rimland to operate the Zundelsite, that he employed Marc Lemire to post items to the Web site, and that he had editorial control over the site's contents. She testified that except for some rare occasions, Rimland toed Zundel's line regarding the Web site's content.

She also said that in recent months, she has come to change her views of Zundel. She no longer sees him as a pacifist and peace-lover despite his efforts to paint himself in that light.

That response came after a series of questions by Christie, who pointed to a letter she had written to members of parliament in which she described her husband as someone being persecuted for holding unpopular views of history. Why else but for revenge would someone who held those views come from the United States to testify against her husband, Christie had asked.

'You lied to me and conned me'

Irene Zundel agreed she had believed only a few months ago that Zundel was being persecuted for his political beliefs. But she said at the time she hadn't read much of his Internet postings. She has now read some of the material and "I see some of his material as borderline dangerous."

She said a ZGram (a newsletter) posted on the Web site pushed the cause of a South African dissident, but when she studied the case from other Internet sources she learned the dissident had in fact led a raid on an armory. Supporting him was inconsistent with Zundel's professed pacifist beliefs and led her to question him on other items, she said.

Irene Zundel said that over time, "my opinion of Mr. Zundel the man, Mr. Zundel the propagandist has changed for a variety of factors," including his personal treatment of her.

The most vivid illustration of her new-found attitude to Zundel came in an Aug. 24 letter she faxed to him titled, "How stupid do you think I am?" The letter was submitted to the tribunal by Christie.

It was sent a week after Zundel, under Irene's instigation, had sent a letter to Rimland breaking off their romantic relationship and affirming his commitment to his wife. Within a week he had "reneged" on that letter, Irene Zundel testified.

In the subsequent letter to her husband, she writes, "Do you really expect me to believe that you would relinquish control of the content of the Web site to a woman who is dangerous to your operation and someone you said no doubt would betray you as a secret witness one day?

"You agreed to fire her and shut down your Web site. Your promised a clean break and an end to your romance. This scheme was never an option. You lied to me and conned me... Let me tell you plainly that I will never help you to immigrate to the United States and let you enter my homeland under false pretenses, or to avoid being nailed as a security threat to Canada and deported to your homeland [Germany]. And I will not be loyal or a fool for a man who has cheated on me from day one, and used me in a way that insures horrific karma for you.

"I refuse to aid you in the future and if I am ever questioned about you by authorities, I refuse to lie on your behalf."

In two months, Irene Zundel's attitude had undergone a sea change. In a June 16 letter she faxed to Rimland, also submitted by Christie, she had described Zundel was a true National Socialist and said she too was "cause-driven," doing "valuable work for the cause. I am well-suited for my life as Mrs. Ernst Zundel." She signed the letter "Frau Z."

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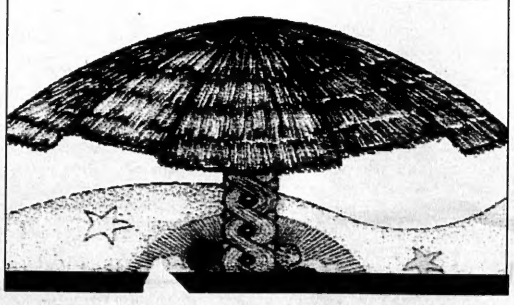

ONE PEOPLE. MANY VOICES. SEND A MESSAGE. LET YOUR VOICE BE HEARD.

The strength of the Jewish people has always been our sense of community; our commitment to help each other without regard to personalities or politics. But the ties that bind can hurt if they are pulled in different directions. Right now, mounting strains over religion and politics in Israel imperil Jewish unity. But a solution may be in sight.

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UJA Federation has taken a leadership role in assuring that your voice is heard in Israel. We ask you to join us in communicating our community's concerns by filling out the tear sheet below and returning it to us. We will forward your message to the Ne'eman Committee in Israel, along with those from thousands of your fellow Jews across North America.

Members of the Ne'eman Committee need to know how essential their efforts are to our community. Their decisions will influence the destiny of the Jewish people.

UJA FEDERATION

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Editorials and Letters

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Two vital unities

In his typically insightful, but droll, manner, Albert Einstein once quipped: "I never think about the future; it comes soon enough."

Thankfully, very few of us are as wise as Einstein.

The first editorial in 1998 is a perfect opportunity to think about the future. It is only natural at the start of a new calendar year to wonder what will be the major stories in the coming months, to speculate at the new, unfolding possibilities for human betterment and to be hopeful about where we will be a year from now.

As we cast our eyes to the as-yet-unshaped horizon of 1998, we face a number of very important issues, both nationally and communally.

Nationally, we have witnessed and continue to witness at all levels of government the increasing divestment of former funding of programs and the abrogation of former responsibilities, to the point where most Canadians are worried about the viability of institutions and services that once were secure and that once helped to define the country as Canadian. For example, Canadians are worried about the state of universal, national health care; a cruel, bothersome high rate of unemployment; the spiralling cost of post-secondary education; and the seeming precariousness of old age pensions, to name but a few of the pressing national issues.

Communally, we have held our collective breath for almost a year, longing and hoping for the resumption of the stalled peace process. We have seen the unyielding, fanatic, Islamic fundamentalism become bolder and more murderous in its campaign against Jews, Israel and western values. We have also watched the development and further proliferation in the Middle East of the non-conventional arsenal of weaponry, much of it intended for eventual use against Israel.

As important as each of these issues is, however, it is our opinion that the two principal dilemmas facing the Jewish community of Canada heading into 1998 are the "two unities," the national unity of Canada and the communal unity of the Jewish people. We place the highest priority upon these two vital unities and thus it is of utmost importance that the Jews of Canada strive without cease towards their achievement.

We must be in the vanguard advocating appropriate, reasonable, constitutional change in order to preserve the political and territorial integrity of Canada. We must try to persuade Quebecers that the best way of ensuring a vital, exciting, dynamic French-language culture in an electronically connected, free trading, predominantly English-language North America is through the strong, assertive, officially bilingual federal institutions of universally respected and widely envied Canada.

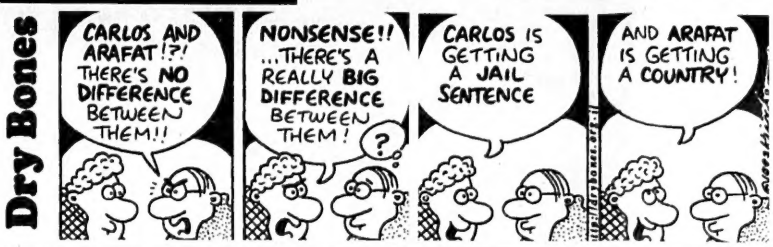
We must also be in the vanguard as advocates for communal unity between the two households of the Jewish family in Israel and in the Diaspora. The issue of pluralism within Jewish life in Israel has brought the different streams of Judaism to an unprecedented impasse that threatens to drive a dangerous wedge between the non-Orthodox Jews of the Diaspora and the state of Israel.

Unity does not mean conformity and uniformity. It never has; it never will. Nor should it. But it does mean nurturing and protecting the common tie – profound, historical, cultural, religious and metaphysical – between Israel and the Diaspora.

The fact that the recently concluded World Zionist Congress failed to achieve a consensus on pluralism within Israel is discouraging. But we must not despair. Rather, our resolve on behalf of communal unity should be heightened.

The Ne'eman Committee, which was appointed by the government of Israel to find a channel through the impasse, has an extremely difficult task. The deadline for its report to the Knesset is Jan. 31. We, the Jews of Canada, must stand at the very forefront of support for its work.

WISDOM OF THE AGES
"Words that come from the heart enter the heart."
Moses ibn Ezra


Dry Bones
CARLOS AND ARAFAT!?! THERE'S NO DIFFERENCE BETWEEN THEM!!
NONSENSE!! ...THERE'S A REALLY BIG DIFFERENCE BETWEEN THEM!
CARLOS IS GETTING A JAIL SENTENCE
AND ARAFAT IS GETTING A COUNTRY!

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Jewish presence in homeless programs

In response to Ron Csillag's "As I was saying" (*CJN*, Dec. 11, 1997), Congregation Darchei Noam, the Reconstructionist Synagogue in Toronto, has 65 volunteers who work in Out of the Cold programs. Together with St. Peter's Church, we have formed the First Interfaith Out of the Cold program. The volunteers are congregants and other associates who wish to ally themselves with us. In addition, some Darchei Noam volunteers volunteer in a downtown Toronto Out of Cold lunch program and in an overnight program in a community centre.

It was our decision to go where the need is, on the street, and we therefore joined forces with a group that was experiencing some weariness in the battle of facing the daily misery of the people who live on the streets.

Our volunteers keenly feel their responsibility to be a Jewish presence in this effort to address the crucial inequities of our community. In our joint coordinating efforts with St. Peter's, we often have the opportunity to articulate the Jewish principles that drive us to social action. We also shared an interfaith third seder at Passover, with Rabbi Larry Pinsker and Father Mike Kerrigan, and our St. Peter's colleagues participated in an Out of the Cold Shabbat, just prior to Rosh Hashanah. Congregation Darchei Noam is also responsible for a non-profit cooperative at Bathurst and Lawrence, Moshav Noam.

Although we are a small congregation, the spirit of social action is alive and well.

Valerie Elliott Hyman
Toronto

Celebration snafu

The Israel At 50 celebration at the Ontario legislature turned into a dangerous, chaotic, crushing mob scene. Hundreds of people were stuck on the stairs of the legislature, many trying to leave, others selfishly blocking their way, trying to get in. I saw many elderly being shoved, young children frightened by the crush, a man holding his screaming infant high above everyone's head in a car seat. My wife and I, among other parents we spoke to, felt the celebration had turned into a serious safety risk to our children. Amazingly, not one organizer of the celebration was on the steps trying to control the situation, as they should have been. The sole policeman on hand could do nothing to help.

Ilan Salamon
Toronto

Auschwitz memorials ignore Jewish deaths

The trial of Maurice Papon, a Catholic, who as police chief of Bordeaux in wartime France deported 1,690 Jews, including 223 children, to Auschwitz, (*CJN*, Oct. 15, 1997) bluntly highlights the attitude of us Catholics towards Jews.

As an eyewitness to Jews being herded into the gas chambers of Auschwitz, I became indignant at the cover-up, denials and letters to the editor that diluted our Christian complicity and our guilt of silence during World War II.

Cardinal Camillo Ruini, chair of the Conference of the Catholic Bishops of Italy, consecrated yet another church in the area of the former Auschwitz concentration camp, in memory of 40,000 Italian Catholics, none of whom actually died in Auschwitz.

This is now the sixth Catholic place of worship erected since 1950 in a circle of chapels and churches surrounding Auschwitz, the world's largest cemetery, where 90 percent of the victims were 1.3 million Jews.

In spite of the well-documented locations where Italian soldiers or civilian workers were imprisoned during World War II, the Italian episcopate zeroed in on Auschwitz.

A few years from now, when we the survivors are dead, all that will remain in the vicinity of the death camps in Poland will be a proliferation of crosses, churches and memorial signs for the Catholic victims. The wanton slaughter of Jews will be whitewashed.

Sigmund Sobolewski
Catholic survivor of Auschwitz
Calgary

Recalling the Rosenzweigs

I read with sadness (*CJN*, Oct. 30, 1997) of the illness of Rebbetzin Kathy Rosenzweig, currently of Windsor. I recall the Rosenzweig family with fondness. I always thought we had an unusual connection, as we were part of the same community three different times, in Winnipeg, Tzfat and Jerusalem. I recall them as an outstandingly dynamic, warm and spiritual couple.

Brenlee Robinson
Toronto

Tales of the Blue Boxes

I was delighted that blue boxes were the most popular item at the Jewish National Fund booth at the recent general assembly convention in Indianapolis where I was a volunteer.

Many people stopped by, older ones, young kids, students, bare-headed or with kippot, almost all had a story to tell. It brought back fond memories.

One old man remembered when he was 3 years old, his parents emptied the box on the table and counted the pennies, while he was sitting under the table catching any coins that fell.

A man picked up three boxes, one for each of his children, while a lady took one for her and one for her daughter at university. People from small communities asked what to do when the boxes are full. A few had a collection of them dating to 1948.

Ann Szedlecki
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

Jewish survival: calling forth *Shchinah*

By DOROTHY LICHTBLAU

Judaism is an evolving, creative process that cannot be static, but must move, flow, be in action, to remain alive. It connotes inclusive, egalitarian and compassionate action. As contexts change, we must make sure that we don't get stuck in behavior that has become meaningless and subsequently soulless and degrading.

Judaism, as a living testament to the one God, is by definition about unity and a holistic world view. It is through our daily lives as Jews that we express our covenant with God. In the marketplace, on the farm, at school, at home, in the synagogue, we are commanded to manifest justice and charity. Judaism informs us that the spiritual and political are like the entwined braids of a havdalah candle. Since we extol harmony with the Eternal we must infuse ordinary action with spiritual awareness.

In her book, *Standing Again at Sinai: Judaism From a Feminist Perspective*, feminist theologian, Judith Plaskow frames the picture this way: "This institutionalized separation of spirituality and politics, proceeding from the same hierarchy of mind and body that supports the disparagement of women and nature, represents a dualism to be rejected. When spirituality is understood from a feminist perspective – not in other worldly terms, but as the fullness of our relationship to ourselves, others, the earth and God – it cannot possibly be detached from the conditions of our existence."

This view underlines the notion that Judaism is a dynamic, multi-dimensional and affective process. Judaism is not under the guardianship of any elite. As part of the Jewish community, each person is responsible for developing and maintaining our heritage. This concept is engaging and it implies that the Eternal Force is immanent and apparent to anyone who seeks to become attuned to it.

If, then, Judaism can be a source of immense satisfaction and wisdom, why, in the last couple of generations, have its daughters and sons been fleeing from it in droves? Having recently completed the celebration of Chanukah, it seems appropriate to consider what brought us to our current situation and the possibilities that lie ahead.

I am part of the generation of North American Jews born after World War II. Perhaps my experiences are not much different from those of others born in the same period.

Many of my recollections I embrace fondly. Holidays, of course, were special and quite significant for families. It was a time of hospitality, when all were warmly welcomed, even those peripheral adults, who were single, childless or both.

At home, my mother and grandmother put much effort and many hours into cooking and cleaning. We girls assisted, not only to help out, but because it was a way to train for our future work. The men showed appreciation for the results of all these activities, but their heftier concerns absented them from working in the kitchen or pushing a carpet sweeper.

In synagogue, the men led the services, while the women followed the proceedings. Men wore kippot and tallitot, symbols of faith; women covered their hair to show modesty. By the time I was eight or so, though no one had said it, I had learned that furs, jewelry and big cars signified important people. Here in the land of opportunity, holidays were about food, the exhibition of possessions and the confirmation that Jews could practise their rituals *and* be powerful in the world.

At services, we children tried to be attentive, but got bored quickly because it all seemed so remote. The problem was that my friends and I had received enough Hebrew school training to know we were Jewish, but not enough to competently act on it.

I went to synagogue because I had learned to be dutiful and to demonstrate that I was proud to be a Jew. Being Jewish meant not letting down my family or community. It was remembering how much Jews have suffered throughout history. It was a show of responsibility. Sometimes I felt as though I was carrying my family, my ancestors and the entire history of the Jews on my back. Maybe that's why my mother kept reminding me to stand straight.

I wanted to connect with God, but couldn't find "Him" in the auditorium-like synagogue, where the male rabbi spoke about the sons of Israel. So, I saved my conversations with God for bedtime, when I would say the prayer my grandmother had taught me.

Boys usually received more Hebrew education than girls, because they had to prepare for bar mitzvah. No one I knew had a bat mitzvah, though I remember vague remarks about becoming a woman around the time I turned 12. What that entailed was largely mysterious to me. Oh, I understood it had something to do with menstruation and sex and babies and looking pretty so a boy would want to marry you, but what it meant Jewishly I didn't get. And I didn't want to be a woman who had babies and stayed home; I wanted to be like Deborah, the prophetess, who went out into the world and influenced the course of history.

Could anyone be keen on womanhood when it seemed so messy, confining and sordid? Why did adults whisper about it? Why the cloaked looks and indirect language? Why did boys get to celebrate changes in their lives, while we girls had to hide our transitions? Boys were applauded for their initiatives out in the world. We got praise for being good helpers and caretakers. I don't think any of my male cousins learned to make honey cake.

I enjoyed our holidays, but they weren't fun like Christmas and Easter, which everyone legitimately took off. Judaism was a solemn endeavor because we continually had to justify doing it. You didn't refer to Judaism directly in mixed company. You had to be careful: "They think we killed Christ." "Anyone may turn on you."

I have many lovely memories, but I recall, too, that there was no celebration of womanhood. Girls had two main goals – to be a wife and mother. Religion was about obligation. No one talked about spirituality. Security and safety were our elusive goals. We were Other – short, dark, hairy, loud, argumentative, ostentatious, foreign, strange, unwelcome. We were never at home anywhere, except maybe in Israel. Israel was important but in a precarious situation. Ultimately, our position was bleak. We were alone, disliked, scapegoated and in danger. Remember Egypt. Remember the Inquisition. Remember the Holocaust.

And then the '60s happened. A new consciousness was rising – we were equal human beings, members of the global village, who would transcend hate, bigotry and violence. This was the new language, but not one contemporary Jewry was speaking, as far as I could tell. I wanted to have an impact on the world unconstrained by gender or religion. I wanted meaning and purpose beyond baby making and suburbia. How could I bring children into a polluted, overpopulated, nuclear bomb-threatened world? How could I ignore jazz and rock 'n' roll, Marx and Jung, New York, Crete and Paris, Margaret Lawrence, Margaret Atwood, Germaine Greer, Gloria Steinem, Warhol, Bertolucci and…

What about Judaism? Well, it was entrenched, materialistic, legalistic, narrow and out of date – no, not Judaism, but the North American Jewish leadership and its middle class constituency. I was tired of a bagels and chicken soup culture. I wanted to embrace life, not hide from it.

I did not realize then that Judaism championed all that I cared about. It was not able to talk to me because it had been bound and repressed by clever, male guardians of the faith.

Shchinah, the feminine spirit of Judaism had been booted out of the culture. Oh, yes, every now and then she managed to break out. Then there would be a flurry of mystical revelation, artistic activity and cross-cultural relations. But all this would be too unwieldy for those who liked to control. They would therefore catch her again and haul her back down under, claiming that all she had wrought was sinful or silly. Sometimes, as a token, she would be trotted out by the keepers, chains carefully camouflaged, as an example of the life force controlled and correctly tamed. At those times, she would be dressed as the valorous wife, hardworking and obedient, or the pregnant mother, with little ones clinging to her knees or sucking at her breast.

The Tigress, the Creator, the Gracious and Merciful was forced to annul her union with the Great Judge and Mover of All Things. I did not know that she was hidden and dormant, and therefore, I did not know that she could be revealed and revived. My ignorance of the wisdom and beauty of my religion steered me away from my heritage.

As Rodger Kamenetz explains in his book *The Jew In The Lotus*, "The materialism of much of Jewish life today, the lack of spirituality in our synagogue life and the failure to communicate Judaism as a spiritual path have led, and will lead, many Jews to look elsewhere."

A number of Jews did turn away, but there were also those who discovered its force and depth. Feminists, social activists, theologians and poets, fortified by their contact with change and pluralism and unwilling to divorce themselves from their ethnicity, applied their querying minds to Jewish texts and traditions and discovered that our culture is about possibility, justice, healing and harmony. The disaffected could find common ground with Judaism if its gatekeepers would just open the door and invite them in for some tea with honey.

What is needed? Shchinah, the feminine, must be welcomed back into our house, not as a domestic, but as a respected partner. We are at a turning point, not just in Judaism, but in the story of humankind. Technology, consumerism and amorality have greatly affected our planet. We need Shchinah, not just because she is a healer and a nurturer, but because she is a warrior for justice and compassion. It is the feminine impulse which informs us that everyone is entitled to a life of dignity, that Law holds hands with Mercy and that Discipline dances with Joy.

When that door is opened, the deep healing that we Jews need to undertake will begin because we will perceive that God, our Father and Mother, is indeed everywhere. When we invite in a spirituality that recognizes the divine in each of us and the possibility of cooperatively creating a better world, we will no longer have to fret about "continuity." Instead, Judaism will be a compelling choice because it is a celebration of humanity and life. Emphasizing justice, ethics and a sense of sacredness it will provide the purpose and meaning we post-moderns crave.

In other times, Judaism survived by fencing itself off from destructive forces; today it can bloom by reaching out to the spiritual light of Shchinah.

Dorothy Lichtblau is a Toronto writer.

Orthodox women reading from the Torah during a prayer session at the First International Conference on Feminism and Orthodoxy in New York last February. [Photo by Joan Roth]

Opinions

Plugging the holes in Oslo accord

By Gerald Steinberg in Jerusalem

The government of Benjamin Netanyahu has made many mistakes, but it is not responsible for the impasse in the peace process. The lack of progress is the result of two critical factors beyond Netanyahu's control – continuing Palestinian terrorism and the fundamental weaknesses of the Oslo process itself.

In September 1993, Yitzhak Rabin signed the Declaration of Principles (DoP) negotiated in Oslo, taking Israel down the road he hoped would lead to peace. However, while the road was marked in detail, no destination was indicated. The DoP and subsequent agreements specified a series of Israeli military withdrawals and the transfer of territory to the control of the Palestinian Authority (PA), while the toughest issues, such as borders, settlements, the question of a Palestinian state, and the status of Jerusalem were left to "permanent status negotiations."

The Palestinians have a clear destination – an independent state in all of the West Bank (for the time being) with Jerusalem as its capital. In contrast, Rabin and Shimon Peres never specified Israeli goals and did not hold formal discussions on Israeli options. On these issues, Israeli society is totally divided, with strongly held views across the political spectrum.

Some support a Palestinian state in up to 90 percent of the land (and including most of the Arab population), and dismantling of many Jewish settlements in Judea and Samaria. At the other end of the scale, there is intense opposition to a Palestinian state, which many Israelis fear would be a base for terror against Israel and the West. While committing Israel to a series of interim withdrawals, Rabin and Peres never indicated where along this spectrum they expected permanent status to take Israel.

This is the situation that Netanyahu inherited, along with Arafat's continued calls for jihad and encouragement of terrorism. Nevertheless, Netanyahu did not renounce the DoP as a failed experiment. For 18 months, he avoided the subject with all of its complexities, treading water while looking for alternatives. Now, the Israeli government has finally started to tackle the permanent status issues and on this basis, will decide the details of the further withdrawals.

None of the options is attractive. If Israel turns over a large portion of the land to Arafat, this will allow the Palestinians to unilaterally declare independence. If the Palestinian Authority controls over half of the territory, with contiguity between the northern segment in the Nablus/Shechem area and the southern areas including Hebron, this state will gain wide recognition. Then the Palestinians can avoid the permanent status talks entirely, while waiting for international pressure or another more pliable Israeli government to expand their boundaries. There would be nothing left to negotiate, and Israel would be faced with a "fait accompli."

On the other hand, if Netanyahu limits Israeli withdrawal to relatively small and isolated segments of land, he will be condemned (wrongly) for the failure of the peace process, leading to open conflict with the United States. This would be very costly for Israel and a victory for Arafat.

Thus, the Palestinians are in a no-lose situation and can afford to wait for Israel to make the next move.

In response, Netanyahu has linked the decision on interim withdrawals to the prior establishment of a clear Israeli policy on permanent status. Once the outlines of Israel's permanent status objectives are determined, then the IDF can withdraw from areas that are not included within Israel's vital national interests, and if the PA declares a state, in violation of the Oslo agreement, Israel can live with the consequences.

This is the reason for the slowness of the process and the many maps of possible permanent status boundaries. The decisions will determine the future of Israeli security and the stability of the Middle East. A Palestinian State with control over most of the West Bank and a foothold in Jerusalem will also threaten King Hussein and the Hashemite regime in Jordan.

Perhaps, one day, the Palestinians will demonstrate an ability to live in peace with Israel without terror and hatred and become a constructive element in the region. This day has not arrived and until then, no Israeli government can afford to take decisions with irreversible implications for security and survival.

Gerald Steinberg is a professor of political studies and directs the Program on Arms Control and Non-Proliferation at the Begin-Sadat Centre for Strategic Studies, Bar Ilan University, Ramat Gan, Israel.

Oz outlines Jewish diversity

By Rabbi Gunther Plaut in Toronto

I have heard Amos Oz on several occasions and have read some of his books – though not the latest as yet. Whenever he comes to town, he draws a large and devoted audience. A recent evening at Holy Blossom Temple was no exception. Eleven hundred people jammed the synagogue and listened to the 58-year-old from Israel who is his country's best known writer.

He recounted the time when, as a 12-year-old, he had dreamed of blowing up Buckingham Palace in London, in order to protest against British Mideast policy that clearly was weighted in favor of Palestinian Arabs.

"There were a bunch of us" he said, "who had hatched a plan, but what we had in conviction, we lacked in expertise, and so the plan stayed in our minds." (These were not his exact words, but they constitute the essence.)

Oz is as severe a critic of himself as he is of his country. "I love Israel," he said, "even though I often cannot stand it."

His main theme was the essential diversity of the Jewish people – something that he claims existed from the very beginning of its history. He pictured the political spectrum of the early yishuvniks: one that reached from ultra-left to ultra-right and constituted a characteristic that could be found in every aspect of the nation's life. Oz called disagreement with one another the nature of Jewish life, and our ability to shout at each other an aspect of Israel's independence. "We don't have to worry about anybody else complaining about it, for we are not Diaspora Jews," he added.

But Israelis are not violent, he underscored, and the louder they shout the less likely they are to be violent. That is why the assassination of Yitzhak Rabin was such a devastating blow to everyone, whether people liked his policies or disliked them.

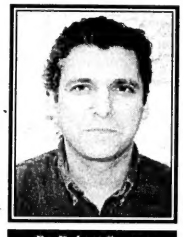
He bitterly criticized what he called historical Arab and Israeli stupidities. In 1947, the Arabs could have obtained statehood and much more territory than they are likely to get in any future settlement. Twenty years later, after the Six Day War, Israel had a chance to settle the conflict with a show of magnanimity, rather than being intoxicated by its victory. It too missed its golden opportunity.

He had a similar view of the current religious controversy. To him, there is only one solution in such conflicts and that is to arrive at a compromise. It may be disliked by all parties, but it alone will ultimately create stability.

People are people, he said, with their needs and with their pains, and national origin does not divide them from their common humanity. Arabs and Israelis suffer politically, socially and otherwise from common troubles and as long as we know that, we can arrive at a solution. "Long live our common indigestion!" he proclaimed in conclusion, to laughter and huge applause. It doesn't matter whether you agree with Amos Oz, but you recognize that he is unique in his ability to touch people, whoever they are.

After the lecture, people crowded around to shake his hand and buy his latest book, *Panther in the Basement.*

The puck stops here – in Jerusalem



By Robert Sarner in Jerusalem

Last Thursday, a group of English-speaking men converged on a long, rectangular building in Givat Shaul, a religious neighborhood in Jerusalem. After changing out of regular clothes, strapping on the shin pads, taping up sticks and putting the nets in place, they spent the better part of the evening chasing after a puck. Just after 11 p.m, the high-scoring affair was decided in the last minute of play with a deflection in front of the net.

My team's hard-fought 13-12 comeback victory was gratifying, but what I savored most was what draws me back there every week – the action of hockey and its life-affirming link to my childhood in Canada.

I might as well own up from the start that the above-mentioned is not the hockey practised in the winter by any self-respecting player in the "old country." We're talking here... floor hockey.

Before any of you hardened hockey aficionados turn up your nose, first consider the plight of hockey-starved residents in Jerusalem. Agreed, substituting a wooden floor for ice and sneakers for skates makes this a far cry from the hockey I grew up with. But this is as close as you can get to the real thing in the Holy City. Elsewhere in the country, ice hockey has slowly taken root over the past decade. Israel now boasts a national team and a half dozen rinks – just not one anywhere near Jerusalem.

As is the case with most boys growing up in Canada, hockey was an intrinsic part of my childhood. When I was a kid, winter meant only one thing to me – hockey and lots of it. Leaving Canada behind has meant contending with places far less hospitable to my favorite sport.

Before moving to Israel, I lived many years in Paris, not exactly a hockey haven. Yet while there, I played 11 seasons on an amateur team called the Paris Hockey Club (PHC), comprised of surprisingly die-hard French players, and expatriate Canadians and Scandinavians.

My PHC tenure maybe didn't rival being captain of my high school team in Toronto, but it did broaden my hockey horizons. Most memorable were some of our road trips – to Luxembourg for a game against their national team; to an army base in Lahr, Germany, for a game against Canadian soldiers; and to a mountaintop village in the French Alps for an open-air game against a local team.

In late 1990, a couple of months before moving to Israel, I heard that hockey had come to the Middle East. Suddenly my aliyah took on an added allure with the prospect of playing hockey in the Promised Land.

I eventually joined the fledgling Israeli league whose games were played near Tel Aviv in Bat Yam, more than an hour's drive from Jerusalem. Initially, the novelty of playing hockey in Israel inured me to the appalling conditions we had to endure. By North American standards, the rink was an abomination. Square in shape and tiny in size, the rink had woefully inadequate lighting, and ice best described as approximate. Imagine the brutal surprise of being checked heavily into boards that were actually cinder blocks covered with white vinyl sheeting.

To make matters worse, the referees were hopelessly incompetent, which wouldn't have been so bad had it not been for the dirty play that usually went unnoticed. After three seasons of aggravation and near injury, I'd had enough. I'd reached the end of my peripatetic hockey career. At age 40, the last vestige of my Canadian youth had expired and it hurt.

A short while later, I discovered floor hockey in Jerusalem as practised year-round by a group of Canadian, American and Russian immigrants ranging in age from 18 to 48. Although many of the players and much of their equipment may have seen better days, the games are intense – both the play and the frequent disputes made worse by an almost talmudic analysis of infractions, real and imagined. With nets, goalies, end-to-end rushes, dazzling playmaking, blistering shots from the point, and the unmistakable odor of sweating bodies, there is enough resemblance to real hockey for the spirit of the game to live on in this unlikely setting – a gymnasium in the heart of a haredi neighborhood.

I'm now hooked. It's like therapy, and in the heat of the game I almost forget that I'm in the Middle East, living on the lip of a volcano that could erupt at any time. Until it does, you'll know where to find me every Thursday night.

Robert Sarner is a director, writer and newscaster with the English language service of the Israel Broadcasting Authority.

The Kirshner File

Jews do *not* control Hollywood

By Sheldon Kirshner

The question, permeated with intimations of anti-Semitism, has been posed ad nauseam: Do Jews control Hollywood?

Two years ago, the actor Marlon Brando declared, "Hollywood is run by Jews." Four years ago, writing in the *Spectator*, British reporter William Cash made the same point, only more crassly.

A knowing smile crept across Neal Gabler's face when he was asked this perennial question. He has heard it more often than he cares to remember, though he has enlivened the debate with newspaper and magazine pieces.

"You have to be nuanced when you address that question," cautioned Gabler, author of *An Empire of Their Own: How the Jews Invented Hollywood*, the standard text on the topic.

The short answer, he replied, is that Jews do *not* control Hollywood. The longer answer is slightly more complex.

Before World War II, the major studios were in the hands of Jewish moguls — the Warner brothers and Louis Mayer, for example — who had founded them. But since then, there have been considerable changes, spurred on by the process of economic globalization.

Today, most of the major studios are managed by Jews, but owned by non-Jews. Jewish-owned studios, however, are largely controlled by stockholders, explained Gabler, who was recently in Toronto to attend the premiere of Simcha Jacobovici's latest documentary, *Hollywoodism: Jews, Movies and the American Dream*, which is based on his book.

On the creative side of the business, though, Jews are disproportionately represented. This is a fact.

The canard that Jews own Hollywood, lock, stock and barrel, has been perpetrated by the right and the left. Both sides are galled by their inability to define national cultural values through the popular medium of mainstream movies.

"It's all about people on the 'out' who want 'in.' We'll be hearing about it in 100 years from now."

Gabler, who describes himself as an "American culturalist," has been a movie buff since childhood. He has taught film at the University of Michigan and Penn State University, and written film criticism. He wrote *An Empire of Their Own*, published in 1988, because the subject had never been exhaustively treated. Perhaps, he mused, there was a reluctance "to provide fodder for anti-Semites."

His second book, a biography of a renowned syndicated columnist and broadcaster, is entitled *Walter Winchell: Gossip, Power and the Culture of Celebrity*. It resembles *An Empire of Their Own* because it explores the career of an American Jew who was born on the margins of society.

Martin Scorsese, the director, has bought the rights to *Walter Winchell*, and Steve Zaillian (*Schindler's List*) has prepared a script.

Gabler, 47, has just finished *Life the Movie*, a book which illustrates the centrality of films in American culture, and he is currently working on a biography of Walt Disney.

He enjoyed *Hollywoodism*. "It's very different from the film I would have made," he observed, "but it's very effective and at times moving and affecting. I liked it enormously."

Philly Wohl revisited

At a Passover seder 21 years ago in New York City, Ira Wohl sat next to his mentally disabled cousin, Philly Wohl, whom he liked but had never really taken notice of.

That night, Philly, normally sociable, was in a particularly garrulous mood, and his ebullience grated on his aunt's nerves.

"Shut up already," she said, unmindful of Philly's sensitivities.

The incident unsettled Wohl, a filmmaker who started his career as an editing-room assistant to Orson Welles.

"It struck me that Philly was a real person, and it made me wonder what would happen to him when his parents were gone," explained Wohl, now a psychotherapist practising in Los Angeles.

As he thought about Philly's future, Wohl decided that a movie about his quest for greater independence would be appealing to a mass audience. Hurriedly gathering together a crew to shoot the first scene, at Philly's doctor's office, Wohl embarked on a project which would culminate in *Best Boy*, his award-winning documentary.

Four years in the making, the heart-felt *Best Boy* won the 1980 Oscar for best feature documentary and captured first prize at festivals in Toronto, Miami, Houston, Chicago, New York and San Francisco. *Best Boy*, too, played theatrically and on television all over the world, including Israel.

After *Best Boy*, Wohl produced and directed a variety of TV shows, notably a series for teenagers on the Nickelodeon network. Last year, after a family visit to New York, Wohl began to think in terms of doing a sequel of *Best Boy*.

"I hadn't seen Philly in a while, and I was struck by how much his life had changed since *Best Boy*. He was a different person, much more self-confident. It made me want to know more."

And besides, he added, "people were still asking me about Philly, wondering whether he was alive."

Soon enough, Wohl was back documenting Philly, now 70, in *Best Man: 'Best Boy' and All of Us Twenty Years Later*, which had its premiere at the recent Toronto International Film Festival.

Funded by American, British and French TV networks, the 90-minute film charts Philly's progress in a group home, following the death of his parents, and documents his affecting relationship with his sister Frances, his surrogate mother. *Best Man*, which Wohl calls a film about "the value of family," climaxes with Philly's bar mitzvah in a New York City Conservative synagogue.

Touchingly, Wohl describes it as "a bar mitzvah for a son I never had."

Philly, he disclosed, delighted in making *Best Boy* and *Best Man*, which is likely to hit Canadian theatres in 1998. "It was never a problem getting him to cooperate," said Wohl. "He loved me and the crew to be around him. And he trusted the idea."

Wohl did not let him down. Philly liked *Best Boy*, if only because he associates it with a sense of camaraderie and the good food at the wrap party.

Philly has yet to see *Best Man*. But Wohl is confident he won't be disappointed. "I think he'll enjoy it. It was a good experience for him."

Considered by psychiatrists to be "very slow but normal," Philly has a " happy and full life," in Wohl's estimation. "He can live in the group home for as long as he lives. His life is set."

Philly's IQ is in the 30 to 40 range. "But his IQ doesn't tell you about his personality," adds Wohl. "He's a very highly socialized person."

Philly, as well, is quite aware of his Jewishness, though Wohl does not know how he filters it through his consciousness. "On an emotional level, he understands the concept of the bar mitzvah, maybe more than we all do."

Although he left the film business several years ago, after concluding he would be happier in psychotherapy, his first love, Wohl has not entirely jettisoned it. Two years ago, he combined both professions by making a documentary about psychological diagnosis. And now he is planning two new documentaries, the first about heroin and the second about the last Orthodox Jewish community in Mississippi.

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Guest Voices

Ontario farm helped train for life in Israel

By ERICA SIMMONS

If the Zionist youth training farm or hachsharah at Smithville, Ont., is not mentioned in the histories of Zionism, or even in accounts of Canadian Jewish history, it is not because Smithville is insignificant, but rather because it fits so seamlessly into the larger sweep of Zionist history.

The Hechalutz hachsharah at Smithville was one of a handful of such farms in North America and one of hundreds in the Diaspora that prepared young people for life as chalutzim (pioneers) in Palestine and the emergent State of Israel.

The concept of such training farms is thought to have originated with Joseph Trumpeldor, a Russian Jew who had joined a collective farming settlement (called a kvutzah) in the Galilee, but was deported by the Ottoman Turks in 1917.

The call was heeded by thousands of young people across Europe who joined the new movement (called Hechalutz, which means the pioneer). By 1919, the first graduates had arrived in Palestine; in 1921, the World Hechalutz organization was founded in Carlsbad, and by 1935, the movement claimed almost 100,000 members spread throughout Europe, North and South America, South Africa and Iraq.

What makes these farms interesting is not just their practical purpose (training young urban Jews for agricultural work), but their equally intense commitment to serving ideological goals. These young people were not only learning to be farmers but were also becoming pioneers and revolutionaries.

The future Jewish state was envisioned as a revolutionary, egalitarian workers' society with the kibbutz or communal agricultural settlement as its social foundation and ideological essence.

In 1944, Hashomer Hatzair bought a farm for this purpose. In 1946, the Canadian Zionist labor movement decided to open a hachsharah in Smithville, which would take in young people from all sections of the Labor Zionist movement.

The mandate of the Smithville hachsharah was to provide chalutzim with experience in agricultural and manual labor as well as in communal living; and ultimately to produce a *garin* (literally seed) or tightly knit group of people, each of which would form the nucleus of a kibbutz in the Jewish state. The motto on the hachsharah's letterhead, however, said only: "To provide Canadian youth with scientific agricultural training." Such practical skills, of course, would help the chalutzim to qualify for immigration certificates under British Mandatory policy.

An unsigned article in a 1950 newsletter, written by a young member, conveys the earnest fervor of these young Canadians as they strived to remake themselves in the service of a cause:

"Chalutziut is not a matter of temporary intoxication. It is...not so simple to dedicate one's entire life to something that may be prosaic, very arduous and perhaps unglamorous....Hechalutz is a movement which has taught that one's actions must be identical with one's thoughts and that no sort of artificial chasm should exist between the way a person lives and thinks."

The graduates of the Smithville hachsharah who arrived in Israel in the pre-state period or even after independence faced severe hardship: food was scarce, malaria and polio were a constant threat, and all settlers were on permanent guard against Arab attack. For some of the young people, meeting the survivors of the Holocaust and learning to take orders from already-established kibbutzniks came as a shock, as did the realization that kibbutz life was a little less utopian than they had imagined.

The Smithville chalutzim had been a relatively autonomous group, tightly-knit, from similar social and cultural backgrounds, enthusiastic and highly idealistic. For some, the difficulty of adjusting proved overwhelming, and they returned to Canada. But many stayed in Israel, and remain ardent kibbutzniks and Zionists to this day.

Erica Simmons is with media relations, Consulate General of Israel, Toronto.

The essence of Moses

By RACHAEL TURKIENICZ

In the Torah readings this month we meet Moses. Most people are familiar with the circumstances of Moses' birth. To protect him from death in the Nile, Yochevet, his mother, builds a tiny ark and sets him among the reeds. Miriam, his sister, watches over him as the daughter of Pharaoh finds him and adopts him as her own by naming him.

Miriam suggests bringing a Jewish woman to nurse the infant and proceeds to bring Yochevet, his natural mother, as a nursemaid. In this way, Moses' natural mother becomes his foster mother and his adopted mother becomes his "natural" mother.

Moses' father figure is also replaced several times. Moses' natural father is supplanted by Pharaoh, who is later supplanted by Jethro, Moses' father-in-law.

In fact, attempting to map out Moses' family tree would immediately show the confusing twists and turns prevalent within the text. What results is identity confusion. Moses is born an Israelite, raised as an Egyptian who affiliates with a Midianite priest.

It is only when facing the burning bush that Moses fully understands who he is. When God explains to Moses that he is meeting his ancestral God, Moses fully realizes his own identity. One might say that upon being introduced to God, Moses is introduced to himself.

But the question remains, why would the text present such a confusing background for Moses? It almost appears as if Moses' early identity is erased through conflicting parental figures.

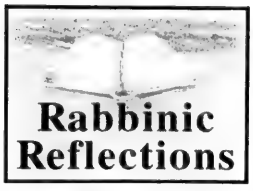
The answer might be found in the one instance of Moses' life in Egypt that the text describes in detail. One day Moses ventures outside the palace and sees an Egyptian beating an Israelite. We are not sure whether Moses is yet aware of his own Israelite identity, but we are told that he looked around and "upon seeing there was no person there," he attacked and killed the Egyptian.

If the earlier text has succeeded in erasing Moses' identity, the issue becomes clear. Moses is not reacting to the situation from a sense of nationality, since his nationality is blurred. Once we are severed from the external ties of identity that define us, what is left is our essence. Moses is confronting the situation as a person, with his essence. Yet if his core told him to defend the helpless, why did he look around to see that no one was there?

The rabbis say, "In a place where there is no human being, be a human being." This is not referring to a place physically devoid of people, rather to a place where people are so caught up by who they are and how they appear that they neglect to respond as human beings. Moses realized that "there was no one there," and he stepped forward to be a human being.

In our community, people are often identified by who they are or by the status they have achieved in their lives. Moses' confusing beginnings teach us what can happen if these external identifiers become the focus. We could be standing in a room, idly facing an injustice, and find that no person was there.

Jewish Life



The righteous person

By RABBI CHAIM STEINMETZ

Is being flawless good enough? At first glance, this seems to be a silly question. If someone avoids making mistakes, he is perfect! However, this issue is a serious one; it has been debated by many Jewish thinkers.

On his deathbed, Jacob addresses his 12 sons. He speaks to each son individually, mixing criticism, praise and prophecy. To his three oldest children, Reuben, Simon and Levi, Jacob offers a sharp rebuke for their past actions. The midrash (Bereshit 99:8) tells us that Jacob's fourth son, Judah, is worried that he will also be criticized for his treatment of Tamar. However, despite Judah's mistakes, Jacob sings Judah's praises.

Why isn't Judah criticized? To answer this, we must take a closer look at the story of Judah and Tamar. Tamar marries the eldest of Judah's sons, Er. Er dies and following the ancient custom, a family member (in this case his brother Onan) is responsible for marrying the childless widow in a levirate marriage. The children of this levirate marriage will be considered Er's children and will continue Er's bloodline. Onan refuses to have children with Tamar, and through coitus interruptus, avoids making her pregnant. Onan dies as well and Judah tells Tamar to go home and wait for a third son, Shelah, to get older, even though he has no intention of letting Shelah marry Tamar.

At this point, Tamar takes action. She dresses up as a prostitute and waits for Judah, who consorts with her. Because Tamar is heavily veiled, Judah does not know her identity. She takes his signet ring and staff as collateral for her fee and becomes pregnant from this union.

After Judah hears that Tamar is pregnant (violating her relationship with the males in his family), he insists that Tamar be given the death penalty. But when Tamar produces Judah's signet ring, Judah recognizes what has happened, publicly admits that he was wrong and hypocritical in his treatment of Tamar, and takes her as his wife.

The midrash points to Judah's final admission as the reason he is praised by Jacob. Judah's willingness to admit his own failure and to take responsibility is a form of repentance. In being a baal tshuvah (a repentant person), Judah has changed from a selfish, irresponsible person who consorts with a prostitute, to a man of responsibility who preserves Tamar's reputation by making an embarrassing admission in public.

In chassidic thought, Judah is seen as the paradigm of the baal tshuvah. There is a talmudic debate as to whether the baal tshuvah (repentant person) is superior to the tzaddic gamur (the perfectly righteous). The opinion that the baal tshuvah is superior is unusual. Why should the tzaddik gamur be penalized because he never sinned? How can repenting be superior to never sinning at all?

One answer to these questions is found in the writings of the 19th-century chassidic thinker Rav Tzaddok. There is a problem with being perfectly righteous only when such a person is afflicted with perfectionism. This type of righteous person is always acting defensively and is not flexible or dynamic. The ultimate perfection is to be a person who constantly improves, like the baal tshuvah. What Judah's actions teach us is that greatness lies in dynamism and personal growth, not in a lifeless perfection.

Rabbi Steinmetz is the spiritual leader of Congregation Tifereth Beth David Jerusalem in Cote St. Luc, Quebec.

Radio, TV available

By MARK MIETKIEWICZ

Before there was the World Wide Web or the Internet or e-mail or any of the high-tech communication we now take for granted, there was short wave radio. There was a special magic being able to turn on a radio, fiddle with the knobs and with some luck tune into a station from half-way across the world. Short wave radio, of course, still exists. But through the Internet, far more people can now listen to the world – easily and relatively cheaply.

Today, I'm going to begin to look at the history of radio in Israel and visit the numerous sites that let you listen to both pre-recorded and live radio and even watch television shows right on your computer.

First a few technical notes. Setting up your computer to receive these stations is easy. The majority of the radio sites in Israel (and around the world) make use of the free RealPlayer program which can be downloaded at **[http://www.real.com/products/player/download_player.html]**. Even if you already have RealPlayer installed, make sure you have the most recent version (currently 5.0). The radio stations will either play back within your Netscape or Explorer browser or will automatically open a separate RealPlayer program. Sound quality depends on the speed of your Internet connection and on the computer sending the programming. I have found the audio quality of many of the stations are somewhere between local AM and FM radio stations.

You can find a very good introduction to Israel's electronic media at **[http://www.israel-mfa. gov.il/facts/culture/elecmed.html]**. What started out as the Voice of Jerusalem in 1936 has expanded into a system that includes private, military and government radio, television and cable TV networks. And that doesn't include the various unauthorized offshore or "pirate" radio stations that have come and gone over the years.

Reshet Bet (Israel Radio's news network) has its main site at **[http://bet.netvision.net.il/]**. There you'll find links to the station's broadcast schedule, photos of their studios and the station's live radio site **[http://www.netvision.net.il/reshet_bet/bet.ram]**. I often like to start it up and just let in play in the background as I'm doing my work.

Most of what you'll hear from Israel is in Hebrew. However, you can listen to a half-hour English language newscast at **[http://www.virtual.co.il/city_services/news/kolra.htm]**. You can even have a transcript of the news e-mailed to you if you join the Kol News List **[http://www.jer1.co.il/city_services/lists/kol-news/]**.

While at the Reshet Bet site, don't miss the link to their marvelous radio show, InterBet **[http://www.netvision.net.il/interbet/]**. InterBet is the station's weekly program focusing on Israel, the Arab world and the Internet. You can listen to the most recent two-hour program at **[http://www.netvision.net.il/interbet/interbet.ram]**. Or you can just browse the hundreds of links mentioned in previous programs **[http:// nvfw.netvision.net.il/interbet/sites_.phtml]**.

By the way, Israel Radio's Reshet Gimmel **[http://teletel.co.il/gimmel/]** also has a small Web site but doesn't provide any online programming except for a few jingles.

Another very popular broadcaster is Galei Tzahal, operated by the IDF **[http://dns.glz.co.il/~ofer/English/]**. You can also listen in to the latest Hebrew newscast at **[http://www. glz.co.il/~ofer/Hebrew/News/Thenews.ram]**. And if you have Hebrew fonts installed you read the latest news at **[http://www.giz.co.il/~ofer/Hebrew/News/newest.html]**. For more information, see the Galei Tzahal Fan Site **[http://www.geocities.com/South Beach/Marina/9843/]**.

Next week, we'll listen in to some private radio stations in Israel and look at the country's history with pirate radio stations.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at mdm@inforamp.net.

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Greater Toronto Area

Lubavitch launches new shul

By LEILA SPEISMAN
Staff Reporter

TORONTO — Jews in the developing Bathurst Street-Elgin Mills area of Richmond Hill no longer have to hike six kilometres to get to shul.

Chabad Lubavitch of Richmond Hill has held services in the area since shortly before this past Rosh Hashanah.

Over 100 people attended the Rosh Hashanah services held at MacKillop Public School. The average Shabbat attracts over 50 people, according to enthusiastic spiritual leader Rabbi Mendel Bernstein.

(Afficionados of *The Radio Show* on CJMR will recognize Rabbi Bernstein from his Friday divrei Torah. He is also director of Lubavitch Day Camp in Thornhill.)

Rabbi Bernstein told *The CJN* that the impetus for the new shul came from Lubavitch, which saw Elgin Mills as a fast-growing Jewish community.

"We investigated the area and found that there was no other shul [nearby] of any denomination."

Rabbi Bernstein and his wife Toby moved from their former home in Thornhill. The congregation meets in their basement.

Although the organization is still very informal, Shabbat is a going concern. Besides the main service, there is an optional service with a discussion group halfway through led by Toby Bernstein, two children's programs and a kiddush.

"It turns the whole house into a shul," Rabbi Bernstein said.

There was a Chanukah program and Rabbi Bernstein is planning a series of classes to be held in peoples' homes, on a variety of topics, such as modern technology and Torah, and mystical issues. He is also planning a Shabbaton.

"A lot of lay people are interested in volunteering – everyone feels a part of what is going on."

Rabbi Bernstein had special words of praise for his wife, who runs the children's programs, prepares the kiddush and copes with having her home turned into a shul every week.

"It's a lot of work, but it's very rewarding," he said.

Shul member Danny Klady said he enjoys the atmosphere and the good relationship between the rabbi and the congregation.

"You know everybody, and you have a chance to grow with the community," he said.

Lubavitch is also planning a new community centre, including a shul, near Bathurst and Highway 7, to serve the new community there, and "to provide additional space for its growing programs," notes Rabbi Aaron Grossbaum, director of Chabad Lubavitch of Southern Ontario.

It will be called The Ernest Manson Lubavitch Community Centre.

A hearing to determine when construction will begin is scheduled for Jan. 8, he said.

For more information about the new Richmond Hill shul, call Rabbi Bernstein, at 905-731-7000. That is also the number for Lubavitch activities in general.

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Greater Toronto Area

Arditti remembered for helping those with MS

By FRANCES KRAFT
Staff Reporter

TORONTO — Perla Arditti was compared to the lights of Chanukah at a memorial service held here recently for her shloshim (one-month anniversary of her death).

The lobby of the Leah Posluns Theatre was packed with over 200 people remembering the St. John, New Brunswick native who died suddenly of a pulmonary embolism on Nov. 6 after battling multiple sclerosis (MS) for 15 years.

"You light the menorah in the middle of winter – this little light that seems to dispel all the darkness...She was literally that little light," said her rabbi and longtime friend, Rabbi Mitch Mandel of Aish HaTorah.

Arditti, who was 38, was the executive director and driving force behind the MS Access Support Association, a multi-faceted resource she dreamed up to offer fitness programs, counselling, educational programs and life skills workshops in a Jewish context to people with MS. The association, with activities at the Bathurst Jewish Centre (BJC), serves Jewish and non-Jewish members.

After moving here in 1982, Arditti worked as a youth adviser at Adath Israel Congregation and was active in United Jewish Appeal.

Her MS symptoms were alleviated temporarily in the early 1990s with the then experimental drug COP-1, which she received through Israel's Hadassah Hospital. In 1992, having progressed from a wheelchair to a cane, she was running two home-based businesses and freelancing as a mortgage broker.

Over 6,000 people in Toronto are known to have MS. Typical symptoms of the disease, which breaks down myelin (the substance that covers nerves), include weakness, visual disturbances, fatigue, poor balance and lack of coordination.

Gordon Wolfe, executive director, Jewish Family and Child Service (JF&CS), called Arditti's courage in the face of her illness "a shining example."

Wolfe met Arditti in 1993 when she approached him to discuss the MS Access Support Association. "Perla was one persistent woman. One could not help but be swept up by her enthusiasm and commitment," he said.

JF&CS, along with the BJC (then the Jewish Community Centre) co-sponsored the fledgling project, but Arditti herself raised seed money before funding from UJA Federation came through.

Wolfe noted Arditti's optimism, compassion, energy and strength of character.

Arditti was always looking for ways to help those with MS, said Selwyn Janit of the York South Chapter of the MS Society of Canada's Ontario division.

Perla Arditti

"On every occasion I met with her, she demonstrated her wonderful zest for life...There were many lessons in living that Perla by being just Perla...had to teach us."

Avrum Rosensweig, who spoke briefly and led the program, had worked with Arditti on charity events. "All of us who knew Perla knew she had real holiness within her," he said.

Rosensweig told Renee and Dr. Joseph Arditti, who had travelled from New Brunswick, that their daughter "helped define real greatness." Arditti is also survived by a brother, Eliezer.

"Perla was the social worker, psychologist, rabbi, and priest for so many with MS," said Lorne Alter, president of the association, who organized the shloshim service. "She dispensed advice with confidence and insight, and listened with an open heart.

"I marvel at the way she managed a situation that would have overwhelmed someone of a lesser character," said Alter.

Rabbi Mandell called Arditti a "tzedekus – a righteous woman – in the truest sense...whatever was right, that's what she was committed to. Her moods didn't stop her. Her sickness didn't stop her. People didn't stop her."

The rabbi urged those in attendance to remember that Arditti's "light still shines, because the light of a soul never dies. We just need to take that light and without diminishing it, we need to light our own lights and our own potential."

The one-hour service also included two songs and a reading by the Alexander Singers, as well as tributes by association members Cheryl Kulback, Mindy Pearlman, Ronna Dash and Joan Jenkyn.

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by the patience and understanding shown by the thousands of celebrants from the Greater Toronto Area during the course of the evening's events.

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UJA Federation Campaign Closing

COMMUNITY CELEBRATES SUCCESS!

More than 350 proud community members gathered at the new Sephardic Kehila Centre to celebrate the closing of one of UJA Federation's most successful campaigns. Guests were treated to performances by Canadian recording artists Amy Sky and Marc Jordan and were kept in good humour all evening by comedian and master of ceremonies Ralph Benmergui.

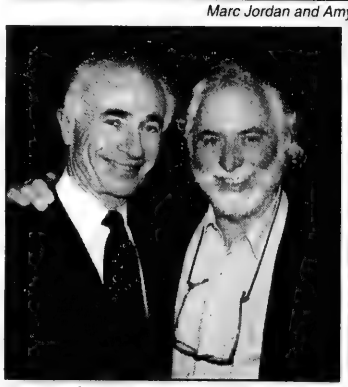
Here are some of the people that made UJA Federation's Campaign '98 a great success. *Photos by Stephen Epstein*

(l-r) Judy Scheininger, Lori, Yael, Josh, Sari and Sheldon Disenhouse.

Honey Sherman and Allan Offman

Barbara and David Peltz

Marc Jordan and Amy Sky



Gerry Halbert and Leo Goldhar

Maurice Benzacar

(l-r) David Engel, Agi Mandel, Glennie Lindenberg, Leo Goldhar and Joseph Steiner.

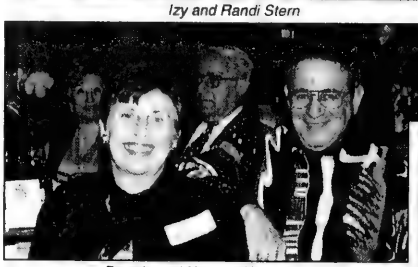
Esther Benquesus

(l-r) Jerry Goldenberg, Alison Himel and Annette Bearg.

Ralph Benmergui

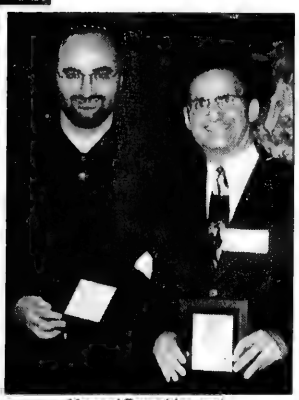
Izy and Randi Stern

Tammy Weisz



Brenda and Norman Kaman

Benita Widrich and Avi Sosnow



Messod Boussidan and Jacques Sayegh

Community Matters, *a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Community Matters

THE GREAT CAMPAIGN '98

It was history in the making at Thornhill's Sephardic Kehila Centre when more than 350 volunteers and supporters gathered to celebrate the closing of one of UJA Federation's most successful fundraising drives.

And there was much to celebrate as the 1998 campaign winds down toward a projected total of $36.5 million - $1million more than last year. More than 30,000 community members contributed to the 1998 campaign, which began last August. In the last two years, an additional 5,000 community members have become UJA Federation donors.

Funds raised by UJA Federation will help support programs and services for Jews living here in Toronto, in Israel and all over the world. Many UJA Federation funded agencies are counting more than ever on financial assistance to help meet the growing needs of the most vulnerable members of the community, especially the elderly and the poor.

In addition to a stronger economy and increased awareness about UJA Federation's work in the community, Campaign '98 Chair Leo Goldhar attributes the campaign's success to the more than 2,000 volunteers who pitched in over the last several months. "You're the best team a community could ever have," said Goldhar.

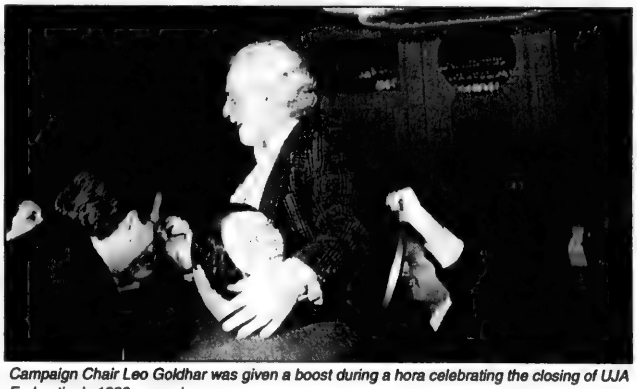
The campaign closing celebration was also the first time UJA Federation held a major event at the new Sephardic Kehila Centre. Maurice Benzacar and Esther Benquesus welcomed the crowd to the Centre. Benquesus, whose family was the primary force behind the new building, said "we look forward to hosting many more UJA Federation events."

Benzacar, a leader in the Sephardic community, recounted how the UJA Federation funded Jewish Immigrant Aid Service helped his family settle in Toronto after moving from Morocco 40 years ago and said the Kehila Centre is a "testament to the valuable contributions immigrants make to the Jewish community."

A performance by Canadian singer/songwriter Amy Sky and her husband, recording artist Marc Jordan, began the evening on just the right note before CBC television personality Ralph Benmergui took over as master of ceremonies, delivering his own Sephardic brand of Jewish humour.

"It felt like we were part of one big family celebrating a simcha," said Brenda Kaman, who attended the closing with her husband Norman. The Kamans, who became involved with UJA Federation after going on Mission 3000 in 1996, said they "can't wait to be back in Israel" celebrating the country's 50th anniversary as participants on Mission 98 in February.

Veteran UJA Federation campaigner Abe Zuckerman has been to many campaign closings but says he's never seen so many "new and young faces" in attendance. "It warmed my heart to see the next generation caring so much about their community," said 84 year old Zuckerman. "Am Yisrael Chai."



Campaign Chair Leo Goldhar was given a boost during a hora celebrating the closing of UJA Federation's 1998 campaign.

Amy Sky, who performed at the launch of the 1998 Campaign, made a repeat performance at the closing.

Campaign leaders express pride

It was a busy year for everyone who worked on the 1998 UJA Federation campaign, but according to the foursome who led the fundraising effort, the hectic pace and jam packed days were all worthwhile.

Even before the August 25 launch, 1998 UJA Federation Campaign Chair Leo Goldhar, Vice-Chairs David Engel and Glennie Lindenberg, and Agi Mandel, Chair of Women's Campaign, were working hard behind the scenes to make sure all the ingredients for success were in place. Each brought their own unique style and objectives to UJA Federation and each say they got so much more from the experience than they put in.

Leo Goldhar, who spent endless hours meeting and talking with members of the local community, UJA Federation agency recipients and Jews in some of the most isolated communities in the world, said it was the people who made Campaign '98 a success. "I have met so many incredible people this past year," says Goldhar. "I can't thank them all enough for what they've done."

Goldhar, who will remain active with UJA Federation after his term, feels "honoured and priviledged to have led a world class fundraising drive."

Getting the message out about how UJA Federation dollars help improve the quality of life for hundreds of thousands was a priority for the 1998 campaign. "We've had a lot of success in delivering our message and we've increased UJA Federation's visibility and profile, not just in the Jewish community but beyond," says Glennie Lindenberg.

Lindenberg is also pleased about the growing involvement of past UJA Federation Chairmen. "Their experience and knowledge are a tremendous resource," she explains, "and they are truly committed to the betterment of our community."

Campaign highlights for David Engel include the Ottawa Fly-In, one of UJA Federation's newest programs, Super Sunday that raised $2.6 million, and the high quality of volunteers and campaign leadership. "We had some exceptionally innovative programs that drew overwhelming attendance," says Engel. "This year, UJA Federation became the place to be."

"I'm so proud to be a part of this incredibly generous community," says Agi Mandel, who headed up UJA Federation's $4 million Women's Campaign. "Working with such terrific people for such an important cause is tremendously rewarding."

Cleaning house

Participants in UJA Federation's Hands On Toronto *Young Leadership program recently spent half a day painting and fixing up an apartment belonging to a single mother who is a Jewish Family and Child Service client. (l-r) David Beron, Karen Lev, Russell Beron, Heidi Miller. (back row) Lisa Dolovitch and Adam Tizel.*

***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

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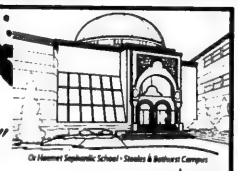

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Shaarei Shomayim gets new rabbi

By LEILA SPEISMAN
Staff Reporter

TORONTO — Rabbi Moshe Shulman, new rabbi of Shaarei Shomayim Congregation doesn't like labels, either for himself or for others.

"I pride myself that I am hard to put in a box. I take each issue on its own merit," the 32-year-old rabbi told *The CJN*, in a recent interview in his new office, chock-a-block with unpacked boxes.

The only exceptions he makes, are Zionist and Orthodox – he lived and studied for a time in Israel, and received smichah, rabbinic ordination, from the chief rabbinate of Jerusalem. He also received an undergraduate degree in computer science, and is currently working on his master's degree in education from Touro College in New York City.

That quality of openness stood him in good stead in his last position as the rabbi of House of Jacob-Mikveh Israel synagogue in Calgary. The only Orthodox rabbi in the city, he was able to work with both the non-Orthodox clergy and the outside community.

"There are issues on which you will see eye to eye, and some you won't. But it's important to have dialogue, as long as everyone understands that there will be areas where you just have to agree to disagree."

He left Calgary, he explained, because the day school education system only goes up until Grade 7. He and his Australian-born wife Baila have four children, Tziporah, Hadassah, Shmuel and Avital, who now attend Eitz Chaim.

Rabbi Moshe Shulman [Leila Speisman photo]

He has always been interested in adult education, and in Calgary he established the Torah Learning Centre for just that purpose. Rabbi Shulman plans to continue teaching. "The very word rabbi means teacher," he says.

Contrary to some who say that Talmud is the only important subject for Jews to study, Rabbi Shulman especially enjoys teaching Tanach, Bible.

"Tanach is exciting and dynamic. I know it is an unfamiliar attitude, but at the end of the day everything is based on it."

But a rabbi must also, he believes, be an authority on Halachah, a spiritual mentor, a role model for the congregation in terms of religiosity and commitment, and a counsellor and advisor.

The son of a pulpit rabbi, Rabbi Shulman sees the rabbinate as "a wonderful way to grow in Yiddishkeit. You have the opportunity to fulfil your own growth in Torah and Judaism, and help others to do the same."

A rabbi can also touch people in special ways, he said, by showing care and comfort to the grieving, and by helping to celebrate the good times, such as weddings.

Rabbi Shulman has training in another field – he is a mohel.

"I was the only Orthodox mohel in Western Canada," he said, describing how he travelled to Saskatoon, Winnipeg and Vancouver in that capacity.

While he acknowledges that his main role in Toronto is to fulfil his responsibilities at Shaarei Shomayim, he says that he hopes to continue to work as a mohel when he can.

He also plans to become involved with the Vaad Harabonim, particularly in its kashrut responsibilities, a role he played in Calgary, where he was the *rav hamachshur*, supervising rabbi, for the city, including its four bakeries, a butcher, dairies, and a kosher restaurant.

Rabbi Shulman says that the danger in the Jewish world today comes from ignorance and apathy towards Judaism.

"We are losing a generation, and we have been for years," he said. "The only way to stem the tide is to reach out, open doors, and welcome everbody into the synagogue.

"We have to show that Judaism is vibrant and exciting – a strong force in peoples' lives. People want to feel that it [Judaism] is a constructive force, not a destructive one."

This can be done, he said, by promoting more and better education, and by making a concerted effort to bring everyone closer together.

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Greater Toronto Area

Alleged war criminal dies

By PAUL LUNGEN
Staff Reporter

TORONTO — The biological clock facing war crimes prosecutors has claimed another victim.

Alleged Nazi war criminal Erichs Tobiass died on New Year's Eve in Toronto without ever facing the charges against him. He is the third man of 14 facing deportation to have died before allegations of war crimes were weighed by a court. Others to have escaped a legal reckoning include Josef Nemsila of Oshawa and Anatanas Kenstavicius, of Hope, B.C. Kenstavicius died last year on the first day of his hearing.

Tobiass, who was 86, was one of three alleged war criminals whose cases have become bogged down in the courts over preliminary legal issues. Their cases reached the Supreme Court of Canada over allegations of government interference in judicial independence. Al-

Erichs Tobiass

though the Supreme Court refused to stay the cases, they have been returned to the Federal Court where federal prosecutors are seeking directions on procedural issues.

Tobiass was alleged to have been a member of the Arajs Kommando, a Latvian auxiliary police unit that collaborated with the Nazis in rounding up and murdering tens of thousands of Jews.

A senior lieutenant in the unit, Konrads Kalejs, was deported recently from Canada for commanding the external guards at a concentration camp near Riga. Unlike Tobiass, Kalejs never became a Canadian citizen.

Irving Abella, chair of Canadian Jewish Congress' war crimes committee, said that even though Tobiass "beat the system by dying," he took comfort in knowing that "his last years in Canada were made more uncomfortable by having to face these charges."

Beth Tikvah committee reaches out to community

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — Lou VanDelman makes himself available to fellow congregation members during the most difficult time of their lives.

He and a group of eight men from Beth Tikvah Synagogue take turns leading Kaddish services at shivah houses.

"They call me if they need me," VanDelman told *The CJN*. "This is something you don't turn down. It's a mega mitzvah to do it...You try to give the bereaved something — that's what the chesed committee is all about."

The committee provides a multi-pronged support system to bereaved congregation members: committee members make shivah calls and also operate a telephone help line to support families after the shivah period.

Working in a different capacity, another subgroup of the chesed committee is responsible for reaching out to visitors and congregations members by welcoming them at Shabbat and holiday services and special shul events.

The chesed committee program, which has also encompassed a lecture series on subjects such as stress, AIDS awareness and issues pertaining to intermarriage, recently netted Beth Tikvah the 1997 Gold Solomon Schechter (GSS) award in the category of unique programming.

The award was presented at the biennial conference of Conservative congregations held recently in Upstate New York.

Heather Shapero, president of Beth Tikvah said she was thrilled that the GSS award had been bestowed upon her synagogue for the chesed committee.

More than 900 Conservative congregations across North America, compete in various categories which include adult education, social action and Jewish music and drama, Shapero said. Beth Tikvah also won a GSS in the category of Israel/Masorti for its Jerusalem 3000 program, she added.

For Mona Brown, chair of the chesed committee, receiving the award "was the experience of a lifetime." But she was quick to give credit to the many committee members whose commitment has made the program such a success.

"We're trying to create a community in which congregation members can feel welcome and comfortable," she said.

"There's a lot of pain out there these days. Some people feel they don't need this support from an agency. To get this support from their synagogue makes the synagogue more like a community."

She said the chesed committee, which now has more than 130 members, was initiated by Rabbi Wayne Allen, Beth Tikvah's spiritual leader, roughly two years ago.

He came up with the idea because he felt that it was important for the congregation to reach out to members in their time of need. "We know that mourning doesn't end with shivah," he said.

Beth Tikvah is large shul with many needs that can't all be met by one rabbi, and so there was a need to enlist people to reach out to new members, new mothers, the bereaved and the homebound, he explained.

Helps synagogue feel more heimish

Cantor Efraim Sapir trained a group of men to lead services at the shivah houses, and shivah visits were organized with the cooperation of the sisterhood, Brown explained.

The synagogue office has received letters from members who wrote how much they appreciated the support, she said. "It was very moving."

Telecare, the telephone help line, is manned by volunteers trained in a six-part program by professionals, who have also volunteered their time, Brown noted. She said she has received many requests for the Telecare training manual, which was written by Bonita Greenbaum.

Because of the large size of the congregation there's "sometimes a danger" that members might "feel lost," but the chesed committee "bridges that gap in size" and meets some of the personal needs of members, Rabbi Allen said.

"Chesed is a way to enable a large synagogue to have a small synagogue feel and a more heimish atmosphere."

ייִדיש ווינקל

YIDDISH CORNER
רעדאגירט פון ש. ליפשיץ

דאָס לעבן אין שאָפן פון אליעזר שטיינבאַרג

פון אַריעל קאַפּראָוו

אליעזר שטיינבאַרג איז געבוירן געוואָרן אין 1880 אין ליפקאן, אַ מיטעלע שטאָט אין צפון בעסאַראַביע, בײַם ברעג פון טײַך „פרוט". איצט אין עס אַ טייל פון אוקראַיִנע.

שטיינבאַרג איז באַרימט געוואָרן אין דער ייִדישער ליטעראַטור אָלס אַ זעלטענער משלים שרייבער, אַן אויסגעצייכנטער פעדאַגאָג אוּן דיכטער. ער האָט איבערגעשטיגן לאָפאַנטעזיע־ן מיט זיין פּ ·ילן פאָטאָס אוּן קריליאָוו מיט דער בריקקיט פון וועלט־בא־ײַ. אליעזר שטיינבאַרג האָט אין משל דערגרייכט דאָס, וואָס מענטלע מוכ־ ספרים, י. ל. פרץ אוּן שלום עליכם האָבן דערגרייכט אין דער דערציילערישער אָדער דראַמאַטישער פּראָזע.

שטיינבאַרג האָט אָנגעהויבן שרייבן אין ייִדיש אוּן העברעאיש, געבליבן איז ער אָבער בי ייִדיש — דאָס לשון פון זיין שטאָם, פון די קערנדיקע בעסאַראַבער ייִדן. צו אים האָבן אַרויפגעקוקט מיט ליבשאפט אוּן התלהבות די שרייבערס, בײַ וועמען ער איז באַטראַכט געוואָרן אָלס זייער לערער אוּן וועגוויזער.

שטיינבאַרג'ס גרויסקייט ליגט קודם־כּל אינעם תוך פון זיין שאַפן, אין מהות פון זיין סטאַטיק, אין קריטישׂ־אַנאַליטישן צוגאַנג צום לעבן, דער עיקר צום ייִדישן לעבן, אוּן אין זיין באַנעם פון וועלט, מענטש, נאַטור, ישׂר אוּן צדק. ער האָט בײַם אַהנויב געשריבן לידער, אָבער אין די משלים איז הויפּטזאַכלעך געקומען צום אויסדרוק זיין פאַעטישע רייפקייט. פון זיינע משלים פליסט אַ דיכטעריש שיינקייט. באַזונדערס מערקט זיך עס אין יענע שטעלן וואו ער מאָלט נאַטור בילדער, וואו ער שילדערט פעלדער, ביימער אוּן הימשע חיות, צי גאָר „אַ וואַגן מיט חברה קלעזמאָרים": „ציט אַ וואַגן מיט פיר סקריפּענדיקע רעדער — / אַ מוזיק / אויפן וואַגן חברה קלעזמאָרים אויף אַ חתונה, / צי מיר דאָכט זיך פון דער חתונה צוריק, / פֿאַרן, פֿאַרן קלעזמערלעך געלאַסענע./ ס׳איז אַ ווינטעלע אויף זיי אַ שלאָף, / אַפּגעשפּילט אַ נאָכט דעם רב / און דעם בעדער, / זאָלן שפּילן איצט די רעדער."

ס׳איז כאַראַקטעריסטיש שטיינבאַרג'ס ישׂר געפּיל, וואָס ער וועט נישט דערלאָזן, אַז נאָר פֿאַרן רב זאָלן שפּילן די קלעזמאָרים. זיינע קלעזמאָרים שפּילן פֿאַרן בעדער אויך, זיי שפּילן פֿאַרן גאַנצן המון. די נסיה איינצוגליכן שיכטן אוּן קלאַסן פון מענטשן איז געוואָרן דער הויפּט מאָטיוו פון זיינע משלים. דאָס האָט שטאַרק באַליבט געמאַכט זיינע משלים בײַם פּאָלק. ספּעציעל די, וואָס פֿאַרמאָגן אַ סאַטיראָלן פּרינציפּ, ווי אַ שטיינער זיין משל „דער חלף אוּן די זעג". דער מוסר השכל פון דאָזיקן משל האָט זיך איינגעקריצט בײַם לייענער: „נאָך עד־היום איז אַ זעג, אַ בעל מלאכה, / נאָר אַ פלעק אין דער משפחה, / און אַ שארפער חלף האָט הצלחה — / אי ער קויקט אי מען מאַכט אויף אים אַ ברכה!"

אליעזר שטיינבאַרג איז געווען נישט נאָר אַן איינציקאַרטיקער, מקוורות־דיקער דיכטער אוּן דערציילער, ער איז אויך געווען אַן איינגאַרטיקער פּעדאַגאָג, לערער אוּן דערציער פון ייִדישע קינדער־לער, וועלכע ער האָט באַזונדערס ליב געהאַט. אַ סך יאָרן איז ער געווען אַ לערער פון ייִדישע קינדער אין רומעניע; עטלעכע יאָר דירעקטאָר פון אַ ייִדישער שול אויפן נאַמען פון שלום עליכם אין ריגע דע זשאַנעירע, בראַזיל.

אליעזר שטיינבאַרג וועט דער נאָענטסטער פרייַנד פון ייִדישן פֿאָלק, פון ייִדישן מענטש, אַ גלייכער שותף צו זיינע פּראָבלעמען. זיינע משלים זיינען ריך מיט מאָראַל, מיט חכמה אוּן טיפן פאַר־שטאַנד. מיט דעם האָבן זיי באַריכערט די ייִדישע ליטעראַטור. ש. ביקל פאַרגליכט זיינע משלים צו דער לערע פון „קהלת".

שטיינבאַרג'ס משלים זיינען געקומען אין דער ייִדישער ליטע־ראַטור אין אַ צייט וועז דאָס פּאָלק האָט זיך געגרעטקט אין זיי. זיין הומאָר, סאַטירע אוּן קריטיק האָבן באַלויכטן אוּן דערווײַז די אום־גערעכטיקייטן, וואָס וועלן באַגאַנגען קענען דעם אַרעמען האָרע־פאָשניק מצד די גבירים, עשירים אוּן די קהילה קאָכלעפל. ס׳איז כדאי צו דערמאָנען, אַז שטיינבאַרג'ס משלים זיינען געלייענט געוואָרן אין די חושכ־דיקע יאָרן פונעם פאַשיזם, אין די געמאַס אוּן אין די פאַרטיאָגער גרופּן. זיינע משלים האָבן געוועקט, עהויבן אוּן דערמוטיקט די קעמפער קעגן בלוטיקן פאַשיזם.

שטיינבאַרג'ס משלים זיינען איבערגעזעצט געוואָרן אין העב־ראַיש, ייִדיש, רומעניש, פראַנצויזיש, אונגאַריש, פויליש אוּן רוסיש. זיין ערשט בוך איז דערשינען אין 1932, עטלעכע חדשים נאָך זײַן טויט. ער איז יונג פאַרשטיקט געוואָרן אין עלטער פון קוים 52 יאָר אוּן עס איז נישט באַשערט געווען צו זען די פּרוכט פון זיין אַרבעט. די ייִדישע ליטעראַטור וועלט וואָרט נאָך אַלץ אויף אַ פאָסיקן יורש, וועלכער זאָל קענען אָנטאָן דעם מאַנטל פון אליעזר שטיינבאַרג אוּן נעמען אונדזרן אַ קריטישׂ באַלויכטונג פון די סאָציאַלע פּראָבלעמען היינט צו טאָג.

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Doctors, shul help kibbutzim

By BEN ROSE
Staff Reporter

TORONTO —The Arava desert region of the Negev is better equipped than it has been to deal with heart attacks.

Thanks to a group of Toronto doctors and Temple Emanu-El, two semi-automatic heart defibrillators worth $10,000 each,'will serve the needs of two Reform kibbutzim, Yahel and Lotan and two other kibbutzim, Grofit and Yodvata

This fast-growing area is a 45-minute trip from the nearest medical help in Eilat.

A 10-year-old boy visiting from a Reform congregation in Cleveland might have been saved if the defibrillators had arrived at Kibbutz Yahel 48 hours earlier last June. He suffered a cardio-pulmonary arrest while swimming with friends in the kibbutz pool and could not be revived.

About 20 nurses, paramedics and ambulance attendants from the area were taught to use the defibrillators by Dr. Gary Mann, president, Toronto Graduates Club, Phi Delta Epsilon Medical Fraternity.

They were delivered to the kibbutz by Dr. Mann, his wife Sari, and their two children, on behalf of the doctors and Temple Emanu-El.

The donation was described as a "gift of life" by Dr. T. Shimoni of the Josephtal Hospital in Eilat.

Mann discussed the possibility of Canadian doctors coming to Israel to help train personnel in the Arava desert with Ido Znulun of the Eliot Regional Council.

A special relationship between Kibbutz Yahel, the flagship of Israel's Reform movement, and Temple Emanu-El, started 13 years ago. In 1985 the temple provided landscaping for the area above Yahel's bomb shelter, and built a children's playground.

The temple's teenagers visit Yahel frequently, and Yahel's shlichim keep in touch with people in Toronto.

The defibrillators were purchased from Laerdal Medical Equipment Corp. at a special price.

A defibrillator delivers an electric shock to the heart if its rhythm becomes erratic, explained Mann, an emergency physician at Ajax and Pickering General Hospital.

It is called semi-automatic, he said, because it is capable of analyzing a patient's heart rhythm so that the operator can decide whether to deliver a "counter shock."

Community activist Freedhoff dies at 91

By BEN ROSE
Staff Reporter

TORONTO — Pearl Freedhoff, a well-known activist in the Toronto Jewish community, recently died at Baycrest Centre, where she had been a resident for five years. She was 91.

The funeral was held at Beth Tzedec Synagogue.

The Toronto-born Freedhoff graduated from the University of Toronto in 1926. She met her late husband, Samuel Freedhoff on the skating rink in the Varsity Arena when he was a dental student. The couple were married in 1927.

Freedhoff was a social worker, life insurance sales person, bridal counsellor and tour leader.

"She was one of Toronto's most sought-after bridal counsellors and she conducted her last wedding at the age of 80," said her daughter, Judith Golden.

Freedhoff led tours to Israel, Asia and Florida, and Golden said that her mother had travelled to Yugoslavia at the age of 84.

A longtime member of the Progressive Conservative party, Freedhoff was included in many Tory receptions and meetings.

She taught her family and friends to give back to the community and demonstrated this philosophy in her own life. She served on many executive committees and boards, including national and Toronto WIZO, the women's auxiliary of the Jewish Home for the Aged, Goel Tzedec and Beth Tzedec synagogues.

She was awarded the Ontario bicentennial medal in 1984.

She is survived by her daughter, a son, Stephen, and five grandchildren.

The Officers, Staff and Student Body of the
COMMUNITY HEBREW ACADEMY OF TORONTO
extend their sincere condolences to
Stephen Freedhoff
Past President and a member of our Board of Directors
on the loss of his beloved mother
PEARL FREEDHOFF ז"ל
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On Campus

U.S. student paper accepts ad questioning Holocaust

By LENN ZONDER
Connecticut Jewish Ledger

NEW HAVEN — A controversy has erupted at the University of New Haven after the student newspaper ran an ad from a Holocaust revisionist group.

The ad, which ran Nov. 11 in the *Charger Bulletin*, was an offer of $50,000 to anyone able to arrange for a major television network to air a Holocaust revisionist film.

The Committee for Open Debate on the Holocaust (CODOH), a San Diego-based organization directed by well-known Holocaust denier Bradley Smith, paid for the ad.

The editor of the *Charger Bulletin*, Allyson Barrett, a junior from Milford, said nobody on her staff checked the two-column by 10-inch display ad before publication.

"We do not have enough resources to check every ad that comes into the paper," Barrett said. "To be honest, I wasn't sure what the ad was about."

Robert Leikind, Connecticut regional director of the Anti-Defamation League of B'nai Brith, said Barrett was naive for taking an ad she knew nothing about.

"We sent a letter to all the college newspapers in Connecticut warning them to be on the lookout for the advertisement," said Leikind.

"It's an editor's obligation to exercise discretion. I [don't mean to say] she has to agree with the material. She does need to check its source."

Leikind said he sent the warning letter to all campus newspapers in the state after learning other publications at Colgate, Cleveland State and Nebraska universities had printed the ad.

Barrett claims the *Charger Bulletin* never received Leikind's letter.

The ad did not elicit much response on the West Haven campus.

As of Dec. 4, the paper had only published one letter on the subject.

However, in a reply to that letter, Barrett noted that the ad had "offended some readers."

In the one letter to the editor that was printed, Prof. Steven Ross called the ad an "insidious attempt at dragging unsuspecting college students into an area of revisionist history that would be laughable if it were not such a serious matter.

"It should be our [university] policy not to accept ads that are directly connected with groups like the KKK, Aryan Brotherhood, White Resistance, or organizations that front for them. Free speech is not an issue when it comes to offensive 'paid for' advertising."

In a published response to the letter to the editor, Barrett said, "There was no proof that the CODOH is a front for any type of white supremacist group. Even if this ad blatantly promoted such social distortion, the *Bulletin* would still take the First Amendment into consideration when deciding whether or not to print it."

She went on to say that the advertisement "only opens students' eyes to the fact that some people believe that there is room for debate when discussing Holocaust history. The paper is an advocate of First Amendment rights, and newspapers are public forums for open debate in any form.

"This advertisement, by these standards, is a perfect example of how this belief can be applied," she added.

Taking issue with Barrett, Leikind said, "We asked her to publicly repudiate the ad. She didn't. She made it a free-speech issue, which it is not.

"I asked her if she would have published a similar ad from a racist organization claiming that the 300-year history of African-American slavery and segregation never happened or was just an attempt by the Africans to gain sympathy from their fellow Americans.

"She replied, she wouldn't have. What's the difference?"

The film referred to in the advertisement is called *The Video of the Century*. It was produced by CODOH and is a "documentary" about Auschwitz.

The film purports to be an interview between the "Jewish scholar," David Cole, and Dr. Franciszek Piper, curator of the Holocaust Museum at Auschwitz. According to the ad, the film "takes you inside the disputed Auschwitz 'gas chamber.'" (The words gas chamber are in quotes.)

It goes on to claim that the video has gained international recognition and then quotes several "sources," including a U.S. congresswoman; Rabbi Abraham Cooper, associate director of the Simon Wiesenthal Centre; and Yehuda Bauer, professor of Holocaust studies, Hebrew University, Tel Aviv.

Leikind said the quotes were taken out of context.

A LANDMARK EVENT RETURNS

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Leading women scholars and renowned rabbis explore the impact of feminist values on traditional Jewish life

Presidents' Day Weekend
SUNDAY - MONDAY, FEBRUARY 15 - 16, 1998
Grand Hyatt Hotel, New York City

Sponsored by
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1.	Won Ton Soup	3.00
2.	Hot and Sour Soup	3.25
3.	Soup of the Day	3.00
4.	Vegetable Egg Rolls (2)	2.50
5.	Imperial Meat Roll	1.95
6.	Crispy Fried Won Tons (dozen)	6.95
7.	Crispy Chicken Wings (dozen)	7.95
8.	Sesame Chicken Wings (dozen)	7.95

RICE & VEGETABLES

9.	Vegetable Fried Rice	3.25
10.	Cantonese (Chicken Beef) Fried Rice	3.50
11.	Steamed White Rice	2.15
12.	Shanghai Noodles	3.95
13.	Cantonese Lo Mein	4.95
14.	Vegetable Chow Mein	3.95
15.	Chinese Mixed Vegetables	3.95
16.	Four Seasons	6.95

CHICKEN

17.	Ginger Pineapple Chicken	7.50
18.	Honey Garlic Wings (dozen)	7.95
19.	Moo Goo Gai Pan	7.50
20.	Sweet & Sour Chicken Balls (doz.)	7.95
21.	General Tsao Chicken	9.95
22.	Honey Chili Chicken	9.95
23.	Lemon Chicken	9.95
24.	Chicken Almond Ding	7.50

BEEF

25.	Beef and Broccoli	8.50
26.	Orange Szechuan Beef	9.95
27.	Spicy Hunan Beef	8.50
28.	Oriental Pepper Steak	8.50
29.	Beef Tomato	8.50
30.	Sizzling Beef	9.95
31.	Crisp Sesame Beef	10.95
32.	Yu-Ziang Beef	8.95
33.	Curried Beef	8.95

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Canadian Friends of the Hebrew University of Jerusalem

October 20-27, 1998.

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Israel at 50

Set yourself a personal challenge and celebrate Israel's 50th anniversary by joining us on this unique and rewarding fundraising adventure in Israel.

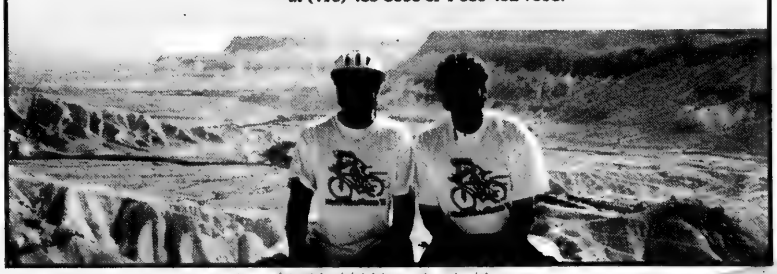
Imagine the beauty of hiking through the Galilee or the thrill of cycling through the desert to Masada. This extraordinary mission is for adventure seekers of all ages and abilities. Previous Mission participants will tell you that this is the trip of a lifetime – an opportunity to experience an exhilarating outdoor adventure that will provide you with a unique perspective and understanding of Israel.

We look after everything – travel, accommodations, all meals and equipment. Expert guides will lead you through Israel's most beautiful and interesting sites. Speakers will motivate you and you're guaranteed to return with new friends and lasting memories.

Land costs are just $1595 and airfare is extra. In addition, you will be asked to raise sponsorship pledges in support of the Hebrew University of Jerusalem. Space is limited, so mark your calendar for an event that is not to be missed!

MISSION INFORMATION MEETING
Tuesday, January 20, 1998,
7:30 p.m.
Barbara Frum Library
20 Covington Street, North York.

For a complete information package, contact the Mission Hotline at (416) 485-8000 or 1-888-432-7398.



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JNF
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What's New

By Miriam Herman

CANADIAN SOCIETY FOR YAD VASHEM

DONOR CARDS FOR ALL OCCASIONS
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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 12, is deadline for Jan. 22 issue, and Monday, Jan. 19, is deadline for Jan. 29. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Jan. 10

BB COUPLES LODGE

Thornhill-Maven Lodge B'nai Brith couples lodge (35-55 years) general meeting features professional handwriting analyst **Elaine Charal**, 8 p.m., Garnet A. Williams Community Centre. Also, lodge is looking for new members. RSVP **Julius** and **Susan Grable** 905-881-5026 or **Sam** and **Lori Ber**, new membership, 905-707-8850.

CURRENT EVENTS SERIES

Beth Tikvah Synagogue current events discussion series on Israel and the Jewish World, 7 p.m. Guest speaker **Genya Intrator**, social activist in the Jewish community.

Sunday, Jan. 11

SANDWICH GENERATION

Holy Blossom Temple Brotherhood breakfast program, **Prof. Ben Schlesinger,** professor of social work, speaking on The Sandwich Generation. Service 9 a.m., breakfast 9:30 and lecture at 10.

JEWISH STORYTELLING

Jewish Storytelling on the Danforth hosted by **Alec Gelcer**, 7:30 p.m., Riverdale Jewish Community Centre, 179A Danforth Ave. Come listen, come tell. $3. 699-8914 or 440-1330.

HABONIM BREAKFAST

Congregation Habonim invites you to hear social worker **Anette Kussin** talk about Am I My Parents' Keeper?, a dialogue between adult children and aging parents, 10 a.m., Beth Habonim, 5 Glen Park Ave. (Bathurst and Glencairn). Breafast and lecture $6.

Tuesday, Jan. 13

SHOPPING EXTRAVAGANZA

Toronto Hadassah-WIZO presents Food Shopping Extravaganza '98, noon to midnight at the new Dominion Save-a-centre at Lawrence Plaza when five percent of the total gross sales will be donated by Dominion to Toronto Hadassah-WIZO's Women for Women and Kids for Kids projects in Israel.

ABUSE OF WOMEN

At Beth David B'nai Israel Beth Am Sisterhood's meeting **Gail Gould** speaks on Abuse of Women in Our Community, 8 p.m. $3 non-members.

CHUG TANACH

Chug Tanach meets 8 p.m. at Finch Associated Library. **Dr. Arnold Clairman** leads in discussing chapters 8 and 9 in the Book of Amos.

MID-LIFE, MENOPAUSE

Orah chapter, Jewish Women International meeting presents adult educator **Debbie Cowitz** speaking on Mid-Life, Menopause and More! 8:30 p.m. **Annette** 789-2434.

MEDICINE & HOLOCAUST

The History of Medicine Program, University of Toronto, seminar series, Medicine and the Holocaust, continues with Medical Education in the Warsaw Ghetto. Speaker is **Prof. Charles Roland**, McMaster University, 4-6 p.m., The Great Hall, 88 College St. 978-2124.

Wednesday, Jan. 14

FABRIC ART

Fabric Art: Paintings Created with Fabric and Beading is discussed by **Shelly Fowler**, at the Pomegranate Guild of Judaic Textiles meeting, 8 p.m., Lodzer Holocaust Congregation, 12 Heaton St. **Sareta** 789-1145.

MODESTY AND HOLINESS

Beth Emeth Bais Yehuda Synagogue Jewish Sexuality series with **Rachael Turkienicz** continues with Modesty and Holiness, 8 p.m.

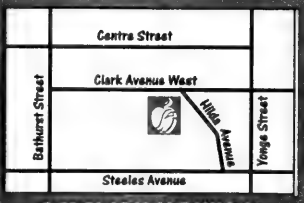
Thursday, Jan. 15

ICRF YOUNG ASSOCIATES

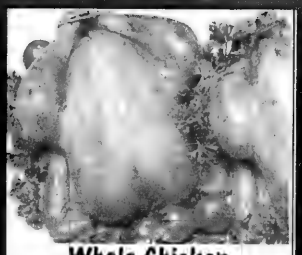
Get to know new people, ages 23-35, and find out about how you can be involved in finding a cure for cancer at Israel Cancer Research

[Cont'd. on page 23]

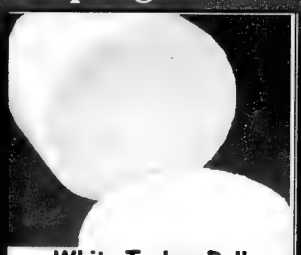
IGA Kosher
IGA brings down the cost of keeping kosher



4441 CLARK (AT HILDA)


Whole Chicken
Fresh! Kosher
4.61 kg
2.09 lb.

Delisle Yogourt
Assorted Varieties
175 g cups
3/.99


White Turkey Roll
From the Deli
2.62 /100 g
1.189 lb.

Red or White Grapefruit
Product of U.S.A.,
Size 48's
8/1.99

Beef Shoulder Steak
Glatt, Kosher
Valu Club Pack,
14.04 kg
6.37 lb.

Hunt's Thick & Rich Pasta Sauce
Assorted Varieties
680 mL tin
.99

Creamy Eggplant
From The Kosher Kitchen
.79 /100 g
3.59 lb.

Anjou or Bosc Pears
Product of U.S.A.,
Extra Fancy Grade,
2.18 kg
.99 lb.

Perl's Regular Wieners
450 g pkg.
3.49 ea.

Italpasta Pasta
Assorted Varieties
900 g cello pkg.
.88

Baguettes
From The Bakery
300 g
.99

Marble Sponge Cake
From the Bakery
400 g
3.19

WE RESERVE THE RIGHT TO LIMIT QUANTITIES. PRICES IN EFFECT SUNDAY, JAN. 4 UNTIL SATURDAY, JAN. 10, 1998.

What's New

[Cont'd. from page 22]

Fund Young Associates' Monopoly Casino at Your Affair Banquet Hall, 1111A Finch Ave. W. 8 p.m. RSVP 487-5246.

And What Else Is New

WHO IS A JEW?

Who is a Jew? The Politics of Jewish Identity. Kolel: A Centre for Liberal Jewish Learning lecture by **Julius Lester** on his conversion to Judaism, based on his best-selling book *Lovesong: My Journey to Judaism*, Saturday, Jan. 31, 7:30 p.m., Leah Polsuns Theatre. $15 in advance, $18 at door. 905-764-1329.

YOUTH VOLUNTEERS

Baycrest Centre is looking for youth volunteers, ages 13-25, to volunteer Sundays in the Gift Shop. Hours are 10 a.m. to 4 p.m. Orientation and training provided. Minimum six-month commitment. **Sheri Jonas** 785-2500, ext. 2575.

JF&CS GROUPS

Jewish Family & Child Service groups. **Pat Lieberman** 638-7800, ext. 215:

Do Your Kids Have Trouble Making Friends? Groups for parents and kids (age appropriate groups for children 6-18 years old). A peer socialization group for children who have difficulty making friends or who behave in socially inappropriate ways. Begins Jan. 20.

Single Again – Building a new life, new relationships, avoiding previous mistakes. Begins Jan. 28.

Facing Yesterday, Today and Tomorrow – how being a child of survivors has impacted on your life and relationships. Begins Feb. 3.

The Self- Confident Woman – self-esteem, relationships, stress/time management issues. Begins Jan. 12.

Step-Parenting: Coping with His, Hers and Mine – group for couples to help build a solid relationship and to develop strategies with step-family life. Begins Jan. 26.

REENA VOLUNTEERS

Reena volunteer opportunities. **Arlene Margolese**, manager of Volunteer Services, 905-889-6484:

Pal-unteers – work one-on-one with individuals with a developmental disability; Home Buddies – visit and assist in one of Reena's group homes; The Battle Family Development Centre – help with life skills and many program activities such as art, music, sports, computers; Dial-a-ride – drive people to their programs, doctor appointments, social events. Also, volunteers with office skills are needed to assist in the administration office.

AISH HATORAH

Aish HaTorah, 949 Clark Ave. W., Thornhill, intermediate and advanced STEP learning classes resume Jan. 12. 905-764-1818.

FOR SENIORS

Wagman Centre Bereavement Group for older adults who have recently lost a spouse. Group meets every Friday at the Wagman Centre. **Paula David** 785-2500, ext. 2271.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 8 movie *Cemetery Club*; Jan. 15 Casino Rama, members $6, non-members $11, including buffet lunch. **Aaron Dahary** 661-4689 or **Malka** 630-5771.

Shaarei Shomayim Friendship Club: Planned are combined cruises and theatre outings, vacation trips. **Lena** 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield** 787-1526.

Earl Bales Seniors' Club: Activities, table tennis, shuffleboard, woodwork, trips, bingo. Membership $12. 395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Prospects for Children and Youth – A Look at Social Policy in Canada, **Marvin Novick**, social work, Ryerson Polytechnic University, Tuesday, Jan. 13, 10 a.m.

Alzheimer's Society of Metro Toronto presents Update on Alzheimer Disease: Caregiving, Monday, Jan. 12, 1:15-2:15 p.m.

Parkinson's Support Group meeting, Tuesday, Jan. 13, 1:15 p.m. **Chee Ying Chiu**, pharmacist, North York General Hospital Seniors Health Centre, discusses Medications in the Management of Parkinson's Disease. **Ruth.**

Hearing aid checkup: **Barry Katz** will clean, do battery and listening checks and give suggestions to help maintain your hearing aids, Tuesday, Jan. 13, 12:15 p.m.

Arthritis Society Pain Management Clinic, individual assessments, counselling on pain management, joint protection and energy conservation with therapist **Bev Tobe**, 1-4 p.m., Thursday, Jan. 15. Make appointment at Wellness Desk.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, singalongs, dances, bingo. Jan. 13 is a lecture. **Anna.**

Movie, *Jury Duty* , Sunday, Jan. 11, 2:15 p.m.

Wednesday, Jan. 14, an afternoon of your favorite songs with **Faye Kellerstein** 1:30 p.m.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

An Introduction to Theatre for Adults. Explore the building blocks of theatre, build self-confidence and have fun! The 10-week course starts in January. $150 plus $25 non-athletic membership in BJC. Register. Ext. 231.

Health and Wellness lecture series, Thursdays 7-8:30 p.m. – Sports Injuries and Naturopathic Medicine, Jan. 8; Introduction to Chinese Medicine Jan. 15; Myths of Nutrition and Exercise Jan. 22. **Joe Moniz** ext. 492.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

The new Health Centre opens mid-January. In addition, a new Cardiac Exercise Program is being created aimed at those concerned about heart health. **Maureen McIlveen**, fitness coordinator.

Bloor JCC Seniors Club screens the film *A Brivele Der Maman* (Yiddish with subtitles), set in Poland and New York City during World War I, Thursday, Jan. 15, 2 p.m. **Judy.**

ABOUT PEOPLE

Joan Schoenfeld, principal of the Downtown Jewish Community School, recently returned from a sabbatical year at the Hebrew University of Jerusalem where she completed the Senior Educator's Program. She also conducted a research project on cooperative Jewish education between Jewish Community Centres and Jewish schools sharing a building or campus. Schoenfeld also completed the academic requirements for the Principal's Certificate program at the Jewish Theological Seminary of America.

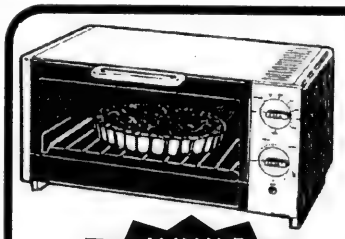
Joan Schoenfeld

SOLOMON SCHECHTER AWARDS

At the recent biennial convention of the United Synagogue of Conservative Judaism, Beth Tikvah Synagogue won two gold Solomon Schechter Awards in the categories of Israel-Jerusalem 3000 and Hesed Outreach. Pictured above are Beth Tikvah delegates (from left) Marilyn Cohen, Heather Shapiro, president of Beth Tikvah and Jerusalem 3000 chair, and Mona Brown, Hesed chair.

BONDING THE GENERATIONS

Club Monaco hosted an intergenerational fashion show for State of Israel Bonds Women's Division, attended by more than 300 people and raising $500,000 in Bonds. Clothes were modelled by four generations. From left are Corinne Kalles, event co-chair; Renee Berenbaum, Women's Division chair, Toronto; Joe Mimran, Club Monaco; Elise Kalles, event co-chair; Shawna Kalles, event co-chair. [Dean Macdonell photo]



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(with a difference)

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Government leaders help launch Israel at 50 festivities

By DIANE KOVEN
Ottawa Correspondent

David Sultan, Israel's ambassador to Canada, (right) welcomes Chanukah with Prime Minister Jean Chretien following the candle lighting on Parliament Hill. [Photo by Samuel Garcia]

OTTAWA — The first night of Chanukah this year marked a double celebration around the world, as government leaders participated in Chanukah candlelighting ceremonies that also highlighted the beginning of the festivities for the 50th anniversary of Israel's independence.

In the nation's capital, close to 1,000 people, including leaders of both the local Jewish community and the national Jewish community, MPs, senators, diplomats from various countries, clergy, media representatives and other invited guests took part in an elaborate Chanukah party in the Hall of Honor on Parliament Hill. The elegant setting served as a backdrop for the large chanukiah waiting to be lit.

The evening was organized and hosted by Israel's ambassador to Canada David Sultan and his wife Adina, and by Senator E. Leo Kolber, the honorary chair of the national committee of Canadian Jewry for the celebration of the 50th anniversary of the State of Israel, and his wife Sandra.

While many people in the overflow crowd watched on large-screen televisions in adjoining rooms, Deputy Prime Minister Herb Gray opened the ceremony by leading the singing of O Canada and Hatikvah.

"We are marking the ancient miracle of Judah Maccabi and the oil which burned for eight days," Gray said. "We are also celebrating a modern miracle, the rededication of the land of Israel."

Prime Minister Jean Chrétien spoke of the friendship between Canada and Israel and said he was "honored to be with you this evening to light the first candle of Chanukah."

Speaker of the House, Gilbert Parent, also commented on the friendship between the two countries. "As we dedicate the first candle of Chanukah, I look forward to a strong and enduring friendship between Canada and Israel."

Rabbi Reuven Bulka of Congregation Machzikei Hadas said, "Our ancestors could never dream that we would celebrate Chanukah in the halls of government...and we rejoice in the good fortune we have to live in the world's greatest country."

In his bilingual remarks, Sultan spoke of the peace process. While emphasizing the myriad of accomplishments Israel has made in such a short time, he added, "We still face many challenges. One of the most important of them now is the completion of the peace process with our Palestinian and Arab neighbors. It is a difficult and agonizing process, but I have no doubt that eventually we will have a comprehensive peace. We all need peace, we all deserve peace, we all have no other alternative but peace."

The Community Youth Choir, under the direction of Cantor Daniel Benlolo, sang a selection of Chanukah songs.

The candles were lit by Benlolo, who was joined in the blessings and Chanukah songs by cantors David Aptowitzer, Stephen Chaiet and Yair Subar.

A MESSAGE TO CJN SNOWBIRDS

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your Canadian Jewish News.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward The CJN on with your other mail each week.

2/ Advise our Circulation Department to suspend delivery until your return to Canada with no weeks lost in your subscription period.

3/ Arrange with our Circulation Department to redirect The CJN to your winter address at a cost of $5.00 per month.

This charge -- payable by cheque, Visa or Mastercard before departure -- covers the cost of additional postage incurred for out of country mailings.

To make any change in your delivery, please call Janice at **416-391-1836**, allowing a minimum of two weeks notice.

Jewish Family & Child Service
POSITIONS AVAILABLE

Co-ordinator of Volunteer Services
(4 days per week)

To plan and co-ordinate the volunteer program and supervise Just-a-Second store.

Position requires post-secondary school education and at least two years of experience in working with, and supervising, volunteers.

Good communication and interpersonal skills.

Forward resume by January 15th to: **TERI KAY**, Director of Family & Community Services, Jewish Family & Child Service, 4600 Bathurst St., North York, M2R 3V3

Family Support Worker
(4 days per week)

To provide assessment, case management and counselling and advocacy services to families with children who are developmentally handicapped.

Position requires a B.S.W. (Bachelor of Social Work) or equivalent degree and some experience in working with people with disabilities.

Forward resume by January 15th to: **HOWARD HURWITZ**, Director of Children's Services, Jewish Family & Child Service, 4600 Bathurst St., North York, M2R 3V3

While we appreciate the interest of all applicants, only those candidates to be interviewed will be contacted.

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The family of the late ROBERT DREBIN ז"ל wishes to express their appreciation to relatives & friends for their thoughtfulness.

CORRECTION

For printing error in the past December 25th, 1997 issue for the ad of **MYRIAD PROPERTY MANAGEMENT** Instead the text shoud have read: **"A HAPPY & JOYOUS CHANUKAH"**

The CJN apologizes for any embarassment this may have caused.

From coast to coast

Ottawa bishop's sermon angers Jews

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Members of the Ottawa Jewish community are outraged by reports in the local media that the Anglican Bishop of Ottawa strongly criticized Israel in his midnight Christmas sermon.

According to an article in the *Ottawa Citizen*, Bishop John Baycroft spoke before some 1,000 worshippers about his distress over what he considers Israel's "evil, wickedness, cruelty and oppression" in its treatment of Palestinians in the West Bank and Gaza Strip. Bishop Baycroft based his opinions on observations he made during a pilgrimage to the Middle East in November, where, he said, he was dismayed to see "the restrictions of movement placed on Palestinians in those territories."

Although Bishop Baycroft referred to his sermon as "even-handed" and he is known to oppose anti-Semitism, reaction to it was swift and resulted in a second article the following day.

Reuben Friedman of B'nai Brith Canada expressed concern about Bishop Baycroft's apparent separation of anti-Israel and anti-Jewish feelings.

"Do people really make a distinction between Israelis and Jews?" Friedman said he feels that Bishop Baycroft's remarks were very one-sided, aimed only against Israel and that "unless he gives a balanced perspective, he is going to end up promoting hatred against Jews."

Friedman also pointed out that the charter of Hamas is not against Israelis or Zionists, but is clearly against Jews everywhere.

Rob Ritter, executive director of the Canada-Israel Committee, said Bishop Baycroft "has not had a full, comprehensive exposure and appreciation for what is going on over there."

Ritter has contacted Rabbi Reuven Bulka, who is on the Canadian Jewish Congress interfaith committee, and they have taken the initiative of attempting to arrange a meeting with Bishop Baycroft. Ritter said he feels that dialogue is important – and not necessarily in the media.

In fact, he said, the committee is already in the process of establishing meetings with different denominations in January for exactly that purpose.

Rabbi Bulka, who knows Bishop Baycroft and says he "generally has very high respect" for the bishop, feels that "in this instance, his use of the English language was unfortunate."

Although there is no doubt that conditions are far from ideal, Rabbi Bulka pointed out that the Arab countries have refused all opportunities to upgrade the Palestinian camps or to help the Palestinians, preferring to leave them in their misery, and point the finger at Israel.

"To vilify Israel when Israel should not be vilified for this, because it is not something that it did, is totally absurd and unwarranted," he said

This was echoed by Chen Ivri, consul at the Embassy of Israel and acting ambassador during the ambassador's absence from Ottawa.

"It must be understood," Ivri said, "that the Palestinian Authority now controls virtually most of the Palestinian population centres where the vast majority of the Palestinians reside. Therefore, any claims which are characterized as cruel or evil should be directed at the Palestinian Authority. It seems as though the bishop has forgotten that Israel, through the ongoing peace process, has seceded most of the Palestinian towns and villages to the Palestinian Authority."

"If the bishop wanted to be even-handed as he claims," Ivri added, "he would have discussed the hundreds of Israeli men, women and children that have been blown up by Palestinian terrorists. In addition, the bishop would have discussed the well-documented human rights abuses committed by the Palestinian Authority."

Referring to the Bishop's comments about restricting the movement of Palestinians, Ivri said that "every state has the right, and even more the obligation, to protect its citizens from acts of terrorism and violence. Therefore, a closure is only implemented to prevent the entrance into Israel of hostile elements that might commit acts of terrorism. Closures are not implemented to exact punishment on the Palestinian population, rather they are implemented to protect the lives of Israelis."

Efforts to contact Bishop Baycroft were unsuccessful as a recorded message advised that due to the impending storm, the church office was closed until the following day.

Selchen's a Rhodes scholar

By MYRON LOVE
Prairie Correspondent

WINNIPEG — David Selchen, a 22-year-old B.Sc., has become the second member of his family to win a Rhodes Scholarship. His uncle, Daniel Selchen, now a doctor in Toronto, was also a Rhodes scholar.

"My zayde (Zalman Selchen) encouraged me to apply," says Selchen. "He was familiar with the competition, given that Daniel was a winner. He thought that I would be a good candidate. I took his advice and applied."

Selchen graduated last April from the University of Winnipeg. He was the gold medalist in biology and psychology and the silver medalist in science. To enter the Rhodes Scholarship competition, he had to provide six letters of reference and a personal statement.

He was taking this year off from formal education to decide on his future path.

"I am very excited about attending Oxford," he says. "I will be taking up residency there next October."

He plans to continue working in neuroscience, the area he specialized in as an undergraduate. He will be at Oxford for two years and possibly a third, depending on his program of study.

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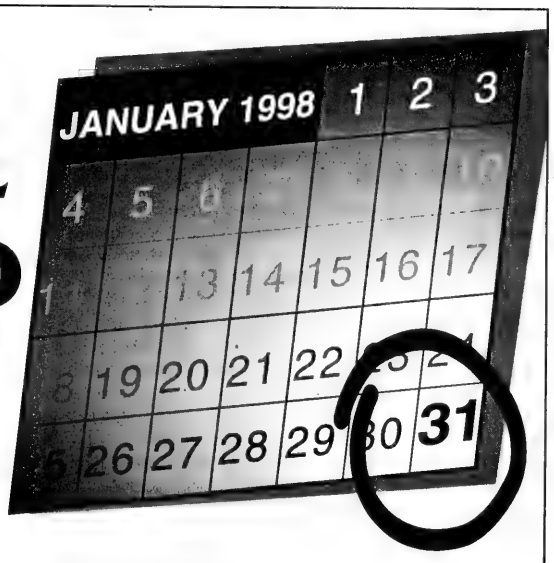

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From coast to coast

New memorandum in CJC-Q move

By DAVID LAZARUS
Staff Reporter

MONTREAL — The Quebec officers of Canadian Jewish Congress (CJC) narrowly approved a "draft memorandum of understanding" recently with FEDERATION CJA on the terms of Congress' relocation to the Jewish community campus.

But still up in the air is the degree to which the relocation will be obstructed by opponents both within the region and at a national level.

The Quebec officers' vote took place in the wake of a CJC-Q executive committee motion that called for an expanded regional relocation committee involving more members of the Quebec and national executives.

The committee was indeed expanded, despite a legal opinion by honorary legal counsel Jeffrey Boro that the motion, introduced by Zave Ettinger, was ultra vires and contrary to Roberts Rules of Order.

According to that interpretation, all members of the executive involved in the previous motion supporting the relocation would have had to be notified prior to the meeting about the new motion.

However, the view contrary to Boro's is that Ettinger's motion did not "negate" the essence of the first, and therefore did not require the original voters to be notified in advance.

CJC-Q chair Reisa Teitelbaum said in an interview that a decision was made to enlarge the committee to accommodate the sentiment behind the motion, namely that there be more input by the Quebec and national executives on the written agreement between CJC-Q and FEDERATION CJA.

"It was done regardless of whether it [the motion] was legal or not," she said.

The new members of the CJC-Q relocation committee include CJC national treasurer Zave Climan, Quebec and national executive members Rivka Augenfeld and Rita Tannenbaum, and CJC-Q officer Robert Sasson.

Teitelbaum declined to reveal the breakdown of the Quebec officers' vote on the "memorandum of understanding."

But she continued to speak hopefully of there being "good faith on all sides" in respect to the relocation, especially since the decision to move had been previously approved both by CJC's national and Quebec officers and by the Quebec executive.

"We would like this to become a harmonious transition," Teitelbaum said. "Even if it has not been harmonious to date, people can choose it to be harmonious. We expect everybody to do their part."

At writing, however, Teitelbaum's wishful scenario seemed far from materializing.

High-ranking members within CJC Quebec and national, including CJC-Q chair Dorothy Zalcman Howard and president Goldie Hershon, continue to harbor serious reservations about the relocation, especially in respect to how the move will affect CJC-Q's autonomy and the future of CJC-national.

If opponents succeed in delaying the process until the next CJC Plenary Assembly in the spring, a new slate of CJC national officers could be in place. And they could conceivably reconsider the whole issue of relocating.

Teitelbaum, for her part, declined to address herself to that point, indicating only that the process will go forward according to schedule. The recent motion of the CJC-Q executive calling for an expanded committee report "within" 90 days pertains to a maximum number of days, but not a minimum, she said.

The resolution on the "memorandum of understanding" is also expected to come before the national officers this month, and before the CJC-Q executive on Jan. 21.

Stanley Plotnick, FEDERATION CJA's president, said in an interview that the situation is "extremely time-sensitive."

But, "far more important," he said, "is that for the betterment of the community, all parties have to work together and in good faith."

New complaint launched against Collins

VICTORIA — It's not over for retired newspaper columnist Doug Collins.

A human rights complaint filed against Collins by a Victoria man in 1994 is just beginning to wind its way through the system.

Harry Abrams, a businessman and west coast representative for B'nai Brith Canada, is pursuing the controversial Collins for inciting hatred against Jews and other groups.

Also named in the action are Collins' former employer, the *North Shore News*, and the now-defunct *Daily Victorian*, which carried his columns.

Last November, a British Columbia human rights tribunal found that a column by Collins which questioned the Holocaust and mocked the film *Schindler's List* was "nasty, insulting and anti-Semitic," but not hateful enough to warrant further action.

The complaint had been initiated in 1994 by Canadian Jewish Congress (CJC), Pacific region.

Abrams also began his complaint against Collins in 1994, only days after CJC filed its action.

The difference, Abrams told *The CJN*, is that his complaint involves the "cumulative" effect of about a dozen of Collins' columns, whereas CJC had complained about just one.

He calls his case "radically different" from that of Congress.

Abrams actually filed two complaints, one against Collins and the *North Shore News*, and another against the *Daily Victorian*, which folded in 1995 after about 18 months.

The city of Victoria even passed a bylaw banning the *Daily Victorian* from city hall, Abrams said.

Abrams charges that Collins' columns exposed Jews to hatred, as well as incited hatred against Sikhs, Iranians, Chinese and Japanese.

Legal aid is funding Abrams' case, which gets under way in the spring or summer.

Collins, 77, called the new complaint harassment.

Chanukah celebrations in Nova Scotia

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Lieutenant Governor James Kinley and Her Honor Grace Kinley stood and watched, as Rabbi Mendel Feldman of the Atlantic Lubavitch Congregation said the blessings over the Chanukah candles and led the singing of Maoz Tzur.

It was the third year in succession the Queen's representative in Nova Scotia has invited members of the provincial Jewish community into his home to celebrate the Festival of Lights and if he has his way, he says his initiative will become a tradition that goes on for years to come.

"I hope you'll be back next year, for Chanukah comes once a year," he told almost 100 guests from Halifax, Wolfville, Springhill and London, Ont.

"It might be my last time here [Kinley is in the final year of his five-year term], but Chanukah will definitely be here again next year.

Organized by the Atlantic Jewish Council (AJC), the reception featured traditional latkes as well as other refreshments. But the warmth of the reception and of the welcome by their honors was evident during the two-hour affair on the seventh night of Chanukah.

Victor Goldberg, president of the AJC, thanked the lieutenant-governor and referred to his interest in the Jewish community. "You have visited Camp Kadimah on several occasions and always take an interest in our activities."

Rabbi David Ellis, formerly of Moncton, N.B., and newly appointed chaplain in service to the Atlantic Jewish Council explained the meaning of dedication in relation to the holiday. Members of the community who lit the seven candles included Dave Sherman, president of Shaar Shalom Congregation; Bob Wolman, president of Beth Israel Congregation; AJC past president Larry Freeman; Edith Schniederman, president of Masada seniors group; Arthur Saffron, chair of the Springhill (N.S.) Jewish community; Jim Spatz, volunteer campaign chair of UIA Atlantic Canada; and Goldberg.

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Levy: 'Nothing on earth will make me stay'

By SARAH HONIG
Jerusalem Post Foreign Service

JERUSALEM — A terse letter of resignation was dispatched by Foreign Minister David Levy to Prime Minister Benjamin Netanyahu at 7:40 last Sunday evening.

The resignation was to take effect Tuesday, 48 hours after its submission, and Levy declared that "nothing on earth" would make him change his mind.

Levy's letter made good his threat of last week.

Levy told reporters at a Tel Aviv press conference that "even an experienced politician, even someone to whom you all ascribe certain traits, can come to the point when he has had enough. I have come to that point. I have had enough."

Levy maintained that he had tried to work with the government, "but recent events have shown over and over that this partnership is not working. This government is incompatible with my views. At this point, the only honorable thing to do is to get up and leave... I cannot continue as this government's lightening rod and I cannot impose a policy on the others that they do not want. The partnership failed through no fault of Gesher's, but all that is behind us. We will now set out on a value-oriented struggle for the character of this society."

Levy strove to deny any connection with Labor or any premeditated plot on his part to topple Netanyahu.

His motives, he stressed were twin disappointments – with the government's socio-economic policy as reflected in the current budget row and with its handling of the redeployment issue. On both counts, he stressed, he had crossed his Rubicon. "There is no way back. There is nothing which the prime minister can now do to change the situation," he said.

He said he had received a letter over the weekend to the effect that NIS 350 million had been found to foot the bill for his demands. He did not say from whom the letter came, but he derided it.

"What hocus pocus! Where did they find it without hiking taxes or without breaching the budget framework? Where was all this money hidden thus far?... Even if they take back the entire budget bill, it will just trigger a free-for-all in the coalition... People now tell me I was right. Really? So what happened? Was it an accident?... A delayed reaction repairs nothing," Levy snapped.

"In the last elections, I was faced with my most difficult choice," he said. "I opted for the partnership because I judged that only the Likud could bring a peace which will be supported by most of the nation and not opposed by half of it, as was the case in the previous administration... but this did not work out as we hoped... I see how some of this coalition's components think in terms of 'let's win another week, another month.' They don't realize that later we will have to settle for far worse terms imposed on us against our will.

"The social justice aspirations we had are just not being implemented and the peace process is creaking... I refuse to impose anything on an unwilling coalition, and I can't pretend that I saw nothing and heard nothing and we will all now turn a new leaf. It doesn't work this way."

Levy would not say if he plans to run for prime minister.

Early election scenarios

By LIAT COLLINS
Jerusalem Post Foreign Service

JERUSALEM — Under the Direct Elections Law, there are several ways to bring forward the elections.

Backgrounder

The first is a regular no-confidence motion in the prime minister, of the type Meretz filed Sunday, which requires a majority of 61 MKs to pass.

No-confidence motions are always heard on Mondays. If such a no-confidence motion passes, the Knesset must dissolve and new elections are held for both the prime minister and the Knesset. New elections must be held within 60 days of the motion passing.

There is also a possibility of ousting the prime minister and holding elections only for the premiership. This requires an 80 MK majority at the end of a set process. To reach this stage, 40 MKs must sign a request for such a move, which is then discussed by the Knesset House Committee.

If the committee approves it, the prime minister is invited to appear before its members to defend himself. If the committee does not accept his stand, the matter is forwarded to a plenum vote in which the premier has another chance to explain his policy before the vote on the motion.

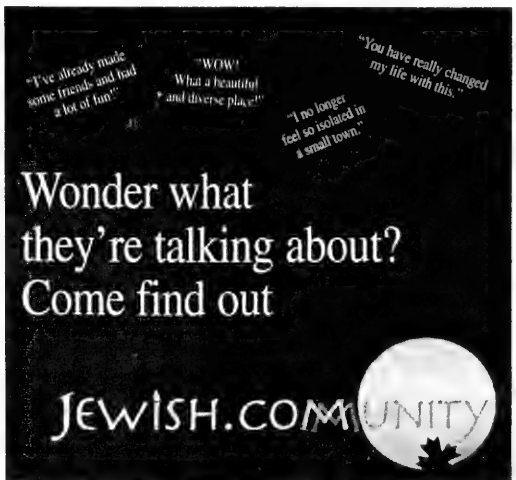
The third possibility is for the prime minister himself, if he decides the government cannot continue to function properly, to ask the president to agree to new elections.

There is also a possibility of filing a bill calling for the dissolution of the Knesset, but this is not relevant at the moment because such a bill failed at the end of July and bills that fail cannot be resubmitted for six months, excluding the recess period. This means the bill cannot be raised again until March.

If the government does not succeed in passing the budget three months into the fiscal year, at the end of March, it automatically means new elections must be held.

The Central Elections Committee, headed by Tamar Edri, is apparently always prepared for the possibility of early elections.

Even if Foreign Minister David Levy does not retract his resignation from the government in the 48 hours before it goes into effect, his Gesher faction would have to stay in the framework of the larger Likud-Gesher-Tsomet party to be eligible for party funding for elections.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Israel & the Jewish World

Clinton invites Netanyahu, Arafat to White House

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — U.S. President Bill Clinton, ignoring the political wrangling and uncertain outcome of Israel's current crisis over the state budget, has invited Prime Minister Benjamin Netanyahu to the White House on Jan. 20.

Clinton is also to meet with Palestinian Authority (PA) Chairman Yasser Arafat at the White House on Jan. 22, Arafat's spokesperson said.

Netanyahu's invitation was conveyed by Secretary of State Madeleine Albright during a telephone conversation, in which she also informed him of peace envoy Dennis Ross' impending arrival for talks with him and other senior government officials.

Ross is expected to begin his mission by conferring with Arafat and then to meet with Israeli officials.

The second redeployment of IDF forces in the West Bank will dominate his discussions with both Arafat and Netanyahu. However, the precise areas from which the troops will be withdrawn will not be specified by the prime minister.

National Infrastructure Minister Ariel Sharon, who has played an active role in defining the topographical and strategic problems inherent in any further redeployment, doubts the cabinet will agree on a pullback map in time for Netanyahu's White House meeting.

"He will not be able to pinpoint anything," Sharon said.

Government officials reportedly sought to delay Ross's arrival by several days, to allow time for Netanyahu to work out his problems with Foreign Minister David Levy, which would keep him at his post and retain the Gesher faction's membership in the coalition. They also wanted more time to assure passage of the amended budget. But the State Department insisted that Ross would keep to his original timetable.

The possibility that Levy may reject the prime minister's overtures could pose a serious diplomatic problem for Ross. It would deprive him of the government's most influential advocate of moderation on the "land for peace" issue.

On the other hand, the Clinton administration may be more realistic and pragmatic than some Israeli observers tend to believe.

Clinton's choice of Jan. 20 implies disregard of the prime minister's preference to arrive in Washington while Congress is back in session.

Congress ends its winter recess 10 days later. This will prevent Netanyahu from explaining his peace policy to the senators and representatives and sharing his intelligence data on Iran's buildup of conventional and unconventional weaponry.

On the other hand, the presidential invitation is of substantial political value to him in the domestic arena. It refutes charges by the opposition that he has become persona non grata in the White House and that the chief executive has lost patience with him.

Close analysis of the Palestinian news media and especially careful reading of statements made by key PA leaders, indicate that the cabinet's map debate is virtually irrelevant from their standpoint.

A week ago, Arafat said, "The only map we recognize is the map of Palestine registered in the United Nations."

At the weekly Palestinian cabinet meeting held in Jericho on last Friday, Arafat blamed Israel for the freeze in the peace process during 1997.

Arafat charged that the United States had failed in its attempts to revive the peace process, saying, "The Israeli government's position has not changed despite visits by U.S. Secretary of State Madeleine Albright and U.S. envoy Dennis Ross."

Arafat said the PA is demanding that the United States put more pressure on Israel and impose a timetable regarding the proposed redeployment stages, adding that it has been 18 months since the first one.

Arafat reiterated his request to deploy international troops in the West Bank along the 1967 borders, charging that such a presence would maintain stability on both sides. All the issues, he said, will be raised in his meeting with Ross.

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Israel accepts Lebanon resolution, but attaches its own conditions

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

JERUSALEM — In a surprise move, Defence Minister Yitzhak Mordechai stated over the weekend that Israel would accept UN Security Council Resolution 425 calling for Israel to withdraw from southern Lebanon.

It was the first time a senior Israeli official has specifically said Jerusalem would accept the resolution since it was passed nearly 20 years ago. But in an interview with the London-based Arabic newspaper *Al-Watan al-Arabi*, Mordechai stressed that Israel conditions its withdrawal on the small print, which calls for Lebanon to assert its sovereignty and ensure peace and security.

"I am not frightened by the words 'UN Security Council Resolution 425.' These are not words which are unacceptable to me, and I declare that Israel is prepared to implement this decision in its entirety," Mordechai was quoted as saying.

Mordechai also proposed reaching an "interim security agreement" with Lebanon, in which he envisioned an IDF withdrawal from south Lebanon and its replacement by the Lebanese Army and possibly international forces.

In the past, then defence minister Yitzhak Rabin repeatedly stated that Israel was in favor of a de facto acceptance of Resolution 425, but conditioned it on a solution for the militiamen of the South Lebanese Army and the disarming of anti-Israel guerrillas.

While Mordechai's position hardly differs from Rabin's, it comes amid a heavy public debate on the continued IDF presence in the security zone and from mounting pressure for a unilateral withdrawal.

Defence sources insist that Mordechai's statements did not mean that Israel has decided to change its security concept there and that the IDF would remain in Lebanon. Mordechai's statement, they said, was putting the ball into the court of Lebanon and Syria which have consistently demanded Israel abide by Resolution 425.

"The first part of Resolution 425 does call for an IDF withdrawal from territory it was in following [the 1978] Litani Operation, but further on it speaks of establishing UNIFIL, whose purpose is 'restoring international peace and security and assisting the government of Lebanon in ensuring the return of its effective authority in the area,'" Mordechai said.

Mordechai said that without effective Lebanese control in south Lebanon, a unilateral Israeli withdrawal is unlikely. "For the IDF to get out of Lebanon, peace and security have to be restored as [the resolution] states, and I know of only one way to do so: by halting terror and violence, preventing attacks against Israel from Lebanese territory, creating normalized, good relations on both sides of the border, and cooperation between the IDF and Lebanese Army," Mordechai said.

Labor MK Yossi Beilin, who recently helped set up the Movement for a Peaceful Departure from Lebanon, praised Mordechai's "courageous" stance. But in a statement released Saturday night, Beilin noted the significance of Resolution 425 is that it is unconditional.

This past year has been particularly vicious for the IDF. Thirty-nine soldiers were killed in action in Lebanon, nearly 50 percent more than in the previous three years. This does not include the 73 servicemen killed in the collision of two helicopters ferrying troops to Lebanon last February. In contrast, 60 Hezbollah guerrillas have been killed by the IDF and IAF. In the previous three years an average of 95 had been killed.

Still, Mordechai stressed that, for the moment, there is no better solution for protecting the north than the present arrangement.

Mordechai criticized Syria for its cynical policy of encouraging Lebanon to demand the implementation of 425 "while at the same time forbidding it from taking practical steps to restore peace and security called for in the resolution."

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Israel & the Jewish World

The Week in Israel

Dec. 29

• Hamas co-founder Sheik Ahmed Yassin, recently released from jail by Israel, called for a continuation of the holy war against Israel and for Yasser Arafat to cut his ties with the Jewish state.

• Sephardi Chief Rabbi Eliyahu Bakshi-Doron sent a letter to Arafat in which he condemned the alleged plot by Jewish extremists to throw a pig's head onto the Temple Mount.

Dec. 30

• Israel absorbed eight percent fewer immigrants in 1997 than in 1996, according to an Immigration Ministry spokesperson. Some 66,000 immigrants, mostly from Russia and Ukraine arrived in 1997. The figure includes 1,800 Jews from Ethiopia.

• About 550 teenagers from Israeli kibbutzim biked through southern Jordan on their annual "peace trek." The youths rode to the border with Saudi Arabia.

Dec. 31

• Palestinian lawmakers said they would hold off resignations and no-confidence votes for three months, provided that Yasser Arafat deals with corruption charges within the Palestinian Authority.

Jan. 1

• Turkey ignored Arab criticism and awarded a $75-million (US) contract to upgrade its fleet of 48 F-5 fighter jets to Israel Aircraft Industries.

• An Israeli woman, Yael Bivar, 26, was critically wounded when terrorists sitting in a parked car opened fire on her and her boyfriend as they were travelling to Ariel.

Jan. 2

• Israel's population reached 5.9 million in 1997 and was expected to hit the six million mark during 1998, the Central Bureau of Statistics reported. The figure reflects a growth rate of 2.5 percent. Jews number 4.7 million Israelis, or about 80 percent; 1.2 million Israelis, or about 20 percent, are Arab and other minorities.

Arab countries bordering Israel have a population of 87 million.

With files from JTA and the JPFS

Uzi Narkiss pictured here on the left June 7, 1967.

Uzi Narkiss dies at 72

By DAVID LANDAU
Jewish Telegraphic Agency

JERUSALEM — The commander of Israeli troops that unified Jerusalem during the 1967 Six Day War has died at the age of 72.

Reserve Maj.-Gen. Uzi Narkiss, who died in Jerusalem late last month, had an army career that dated back to the days of the Palmach, the elite commando units of the Haganah, which was the precursor to the IDF.

His photograph, striding along beside defence minister Moshe Dayan and IDF chief of staff Yitzhak Rabin as they entered the Old City of Jerusalem through the Jaffa Gate on June 7, 1967, has become one of Israel's best-known images.

Narkiss' persona bubbled forth in even the briefest encounters: his bluff, backslapping style, his clipped, forthright speech, his incisive analysis and, above all, his warm personality.

Born in 1925, Narkiss enlisted in the Palmach in 1941 and rose through its ranks to serve as a commander during the Israeli War of Independence, when he fought to defend Jerusalem.

In 1958, he was appointed military attache to Western Europe.

Narkiss subsequently founded the Israeli National Defence College and served as its first commander.

His distinguished career in the IDF reached its zenith during the Six Day War, when he was head of the Central Command, whose forces restored Jerusalem to Israeli control.

After retiring from the IDF, Narkiss served as director of the Immigration and Absorption Department of the Jewish Agency for Israel.

While at the Jewish Agency, he contributed both his prestige and his organizational ability to enhancing and absorbing the wave of olim from the West that followed the Six Day War.

During the 1970s and 1980s, he was chair of the Information Department of the World Zionist Organization (WZO). In that position, he worked to rescind the UN resolution that equated Zionism with racism.

He served as head of the WZO's North American delegation until 1994, when he returned to Israel to serve as chair of the Israel Government Coins and Medals Corp.

Narkiss was the author of two books, *The Liberation of Jerusalem* and *A Soldier of Jerusalem*.

Narkiss is survived by his wife, Esther; a son, Tzachi; two daughters, Ruthy and Tamy; and nine grandchildren.

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Consensus missing on pluralism resolution at WZC

[Cont'd. from page 1]

religion or to prevent its observance by the other side is anti-democratic and is liable to undermine respect toward Judaism."

It also calls on Jewish leaders everywhere to "ensure the success" of Israel's Ne'eman Committee, which has until Jan. 31 to hammer out a deal to accommodate non-Orthodox Jews.

If the Ne'eman Committee fails to find a compromise with Israel's Orthodox establishment, the resolution calls on the Israeli government not to allow any changes in the Law of Return and not to pass the controversial conversion bill, which would invalidate all non-Orthodox conversions.

The document states that the Zionist movement "is a pluralistic Jewish movement" and "respects, both in theory and practice, the inclusion of the various interpretations of Judaism."

Canadian Zionist Federation (CZF) president Kurt Rothschild, who is also world chair of Mizrachi, played down the differences between the resolution that prevailed, and the failed Orthodox version.

Differences "were not extreme," Rothschild said, and the congress was "pretty subdued" and "conciliatory."

But "the [section on] religious pluralism was not approved by Mizrachi. We felt it went beyond the lines of demarcation," Rothschild told *The CJN*. He stressed that it calls for Israel to be religiously pluralistic with which Orthodox delegates could not agree.

A sharper tone was sounded by Orthodox Rabbi Reuven Poupko of Montreal, who represented Herut-Likud Canada at the congress. The whole debate on religious pluralism, tolerance and conversions was, he said, "completely irrelevant. What [they] have to do with Zionism is beyond anyone's comprehension. It simply is not a Zionist issue."

Rabbi Poupko implied that the issue was made a priority and politicized by American Reform and Conservative Jews, who together made up a majority of the United States' 145 delegates.

"They knew the Orthodox and Likud would say no [to the resolution]. They needed a no. They got their no," Rabbi Poupko told *The CJN*.

He said the whole conversion issue is fraught with hypocrisy, as Conservative rabbis do not recognize Reform conversions any more than do the Orthodox.

Norm Stern, president of Mercaz Canada, the Conservative movement's Zionist arm, called the resolution on pluralism "a fair compromise. We were looking for more but we didn't get it." He said he understands the Orthodox position.

Mark Anshan, who heads Arza Canada, Reform's Zionist movement, commended Rothschild "for trying to bring Zionists together."

Anshan said he hopes the Ne'eman Committee is emboldened by the passage of the resolution, and will arrive at a conclusion that reflects its spirit.

— With files from JTA and JPFS

Coalition in doubt

[Cont'd. from page 1]

Netanyahu predicted that his coalition would not disintegrate because its "members do not want to see the left take over, Israel reduced to the 1967 lines, to the shores of the Kinneret in the North and to the outskirts of Kfar Sava in the centre."

This was regarded as a not-so-veiled warning to coalition renegades about the possible consequences of a failure to maintain discipline.

"Our own policy is clear. We will not return to the headlong reckless rush to borders within which we cannot continue to exist, and any move we make will hinge on the other side curbing terrorism. The era in which Israel alone makes concessions is over, and I will tell this to my American interlocutors," Netanyahu declared.

Sources close to Netanyahu acknowledged that coalition unruliness could surface in future votes, but they noted that a plurality would not be enough to pass a no-confidence motion, which must be approved by an absolute majority of 61. This means that the government could survive at least until Netanyahu picks a time when he might want to call elections.

Text of resolution on pluralism

Whereas religious and secular pluralism in Israel is a subject of concern for Zionists in the Diaspora, the Congress calls on all the political parties in Israel to recognize the fact that:

A. In a democratic society, the expression of Judaism must be pluralistic.

B. Secular and religious Jews, of all the streams, have equal democratic rights to observe their faith and lifestyles their own way.

C. An attempt by any entity to impose religion or to prevent its observance by the other side, is anti-democratic and is liable to undermine respect toward Judaism.

With concern and criticism in Israel and abroad regarding the reality as it has developed since then within the Jewish world.

With deep apprehension for the unity of the Jewish people, the Congress calls on the leadership of the religious streams in Israel and abroad to work in cooperation with the Israeli government to ensure the success of the Ne'eman Committee's work, in its efforts to solve the painful issues on the agenda of the Jewish people, among them issues within the area of personal status and the possibility of operating in Israel.

If, G-d forbid, this cooperation is not successful, the Congress calls on the movement's management and institutions to take all the appropriate steps in order to continue calling on the Israeli government:

1. Not to allow any change in the Law of Return, which is one of the foundations for the identification of the Jewish people with the State of Israel in all the Jewish communities throughout the world.

2. To refrain from any legislative changes, or new religious legislation, unless it is done through broad consensus and consideration of all the sectors of the people in Israel and abroad.

3. To maintain open and frank dialogue with all the sectors of the Jewish people about the challenges, the opportunities and the dangers that the Jewish people face, and about reinforcing its spiritual strength.

The Zionist Congress condemns the recent violent and sacrilegious acts, among them the arson burning of a preschool, aimed at individuals and religious and educational institutions in Israel.

The Congress calls on all involved public figures to avoid hurtful and degrading statements, which call for the banning of sectors of the Jewish people due to their different interpretations of Judaism and its sources.

The Zionist movement is a pluralistic Jewish movement, which holds of supreme importance the maintaining of the wholeness of the Jewish people, which is being variegated and enriched thanks to the great number of its views and the many positions of its members.

The Zionist movement respects, both in theory and in practicality, the inclusion of the various interpretations of Judaism and its tradition in the spirit of pluralism in Judaism. The Zionist movement is unique in as much as it is the singular volunteer, democratic movement within the Jewish people. [It is] a movement that maintains cooperation among all sectors of the Jewish people with equality and mutual respect.

The Zionist Congress instructs the Zionist management to call on the Israeli government to adopt and implement the spirit of this resolution, followed by the Congress Resolution No. 94, namely: "Equal Rights for all Streams in Judaism."

The Zionist movement will continue to seek and to work for the establishment of mutual appreciation among all the streams and ideologies within Judaism in accordance with these values.

If, G-d forbid, the efforts of the Ne'eman Committee are not concluded successfully, the Congress calls on the government, in accordance with the proposal made by the Labor-Meretz faction, the New faction, The Centre [faction] and others, to refrain from passing the Conversion law. The Congress puts on the record the position held by Hamizrachi, Likud, Tsomet, Moledet and others, which oppose this stance for religious and conscientious reasons.

— JTA

Shas courts Arab MKs

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — The Shas party has been wooing Arab members of the Israeli Knesset to vote for a controversial conversion bill, according to an Israeli newspaper.

Israeli Arab and Shas sources cited by *Ha'aretz* on Sunday both confirmed that secret contacts were being held, but that no final understanding had been reached.

The Arab sources said that in exchange for the Knesset members support or abstention on the bill, which would codify the Orthodox monopoly over Jewish conversions in Israel, Shas would agree to support legislation that would benefit the Israeli Arab community.

Action on the bill has been postponed as an interdenominational committee seeks a solution that would be acceptable to Judaism's three main streams. The Conservative and Reform movements want to win legal recognition for conversions performed by their rabbis in Israel.

But if the committee does not meet its latest deadline of Jan. 31, Shas and other Orthodox parties in the governing coalition may push for passage of the bill – and the 11 Arab votes in the Knesset could become critical.

Ha'aretz said the three Arab Knesset members in the Labor and Meretz factions would likely vote in accordance with their parties' positions.

Opinions were split within the two Arab-based parties – Hadash and the Arab Democratic party-United Arab List.

Hadash Knesset member Hashem Mahameed said he would support the bill. "If passage of the law deepens the rift between American Jewry and Israel, and reduces the number of Jews moving here, I would not regret the bill's approval."

Hebron tensions mount

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Tensions between Israeli and Palestinian residents of Hebron are flaring again.

Some 30 Jewish settlers temporarily moved into empty buildings in the West Bank town of Hebron on Sunday to protest Palestinian violence in the city's Jewish quarter.

Israeli security forces later asked the settlers to leave the site, and most did so voluntarily.

The settlers said the action was intended to draw attention to what they view as inadequate security measures for them, and called for Israeli soldiers to be stationed in the city's market, which abuts the Jewish area.

Last week, two pipe bombs were thrown at a kindergarten in the Avraham Avinu complex. No one was hurt, but the action sparked clashes between the city's Jewish and Palestinian residents.

In Hebron, tensions have been high with the onset of the Muslim holy month of Ramadan – Palestinian residents have complained about the large presence of Israeli troops, especially near the Tomb of the Patriarchs.

Prime Minister Benjamin Netanyahu told the cabinet Sunday that security must be stepped up in the city to prevent confrontation.

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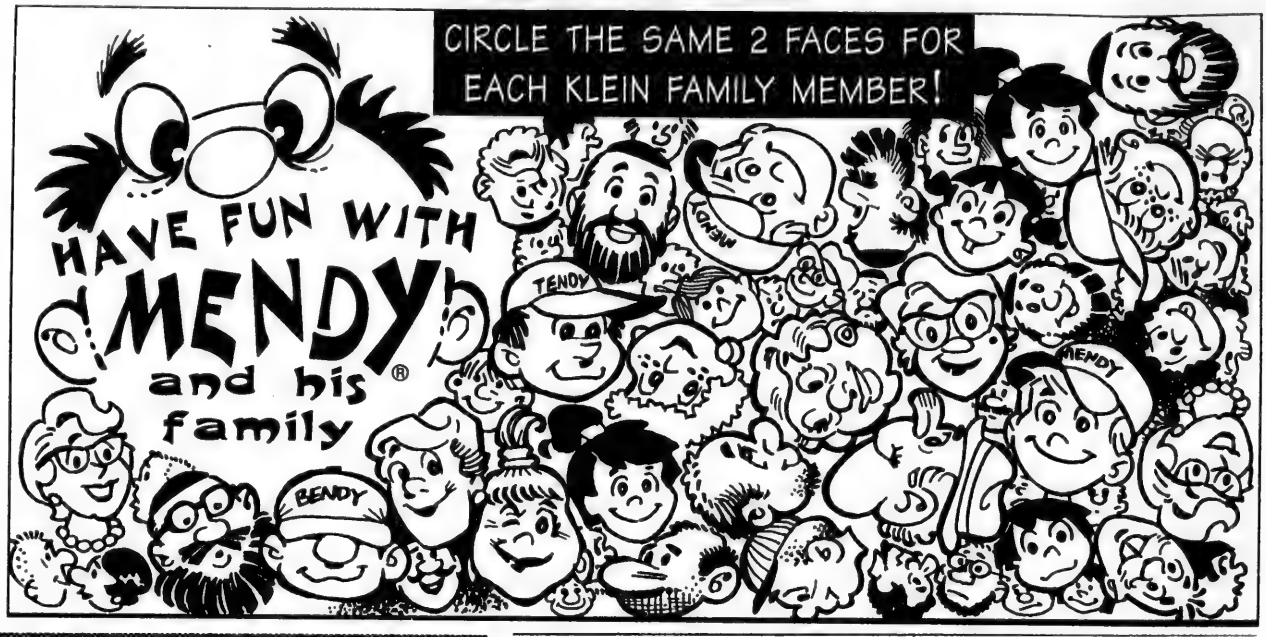

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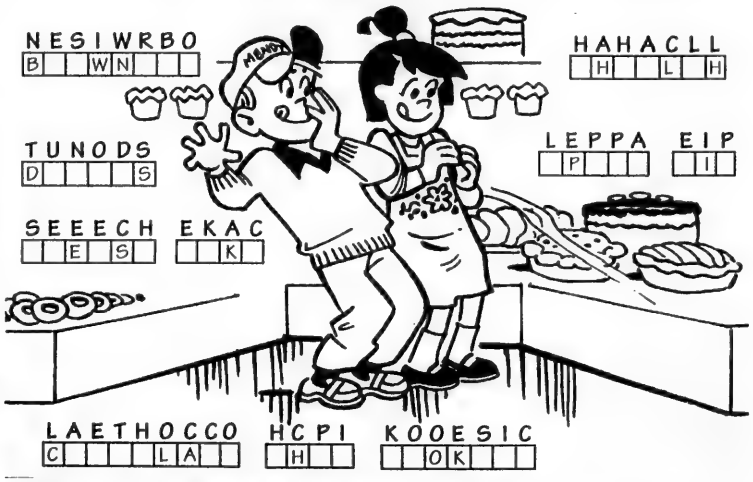

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DREAMING ABOUT PEACE

Talia Eisenstros (centre) prepares marzipan under the watchful eye of her father, Sheraton Tel Aviv chef Chaim Eisenstros (right) and hotel chef Daniel Pinto. About 100 hotel employees' children and those of guests worked in various hotel departments on 'Child's Day,' which included a 'mini peace conference' and other activities designed to highlight the benefits of regional peace. ***[Isranet]***

CJ Kids

Mr. Fixit helps repair the world

By LEILA SPEISMAN
Staff Reporter

Sometimes even adults have trouble learning that there are things that no matter how hard you try, you just can't fix.

Tikun Olam; fixing the world, written and illustrated by Anne Lobock-Fenton, (Brookline Books, 1997) is a touching and beautiful story about two men who liked to fix things – Mr. Mitzvah Fixit, who could fix just about anything that was broken, and Dr. Mender, his good friend, who "was very good at fixing people."

Both men were truly good people. Mr. Fixit not only did repairs, but was friendly and always offered to help people. Dr. Mender could make people feel better just by talking to them – he was patient and gentle. Fenton explains that neither of them carried a grudge, and never waited to be asked to help.

The problem came when Dr. Mender got sick. He couldn't help himself get better, and Mr. Fixit, no matter how hard he tried to help, couldn't fix him either.

The book shows how Mr. Fixit came to realize that a broken heart could be healed by helping others.

The book may sound sad, and in some parts it is. But the lesson it teaches, that kindness and caring can make the world right, even when it seems that everything is going wrong, can give hope to all of us, children and adults alike.

The author's husband was the model for Dr. Mender. You will enjoy knowing that just a little while ago, Fenton (Mrs. Mender) married Mr. Mitzvah Fixit. So there is a happy ending after all.

Tikun Olam ends with an explanation of the Jewish belief in mitzvot, tzedakah (charity), and in kindness bringing holiness into the world.

Young actors turn pro

By FRANCES KRAFT
Staff Reporter

TORONTO — Two 9-year-olds from the Toronto area landed their first professional acting jobs not long ago.

Dylan Rosenthal, a Grade 4 student at Bialik Hebrew Day School, starred as Jacob Two-Two in *Jacob Two-Two's First Spy Case* at Young Peoples Theatre; and Tali Lewin, a Grade 4 student at York Hill Public School, was in the cast and chorus of *Show Boat*, which ran from Nov. 22 until Jan. 4 at the Ford Centre for the Performing Arts. She was also the understudy for young Kim.

Dylan Rosenthal

Tali Lewin

"It's excellent," said Dylan of his first professional acting experience. He got the part after his parents bid on a walk-on role for him at an auction. He has studied voice and keyboard for three years and is a member of the Charactors Theatre Troupe.

Dylan appeared in four shows a week (Matthew Burns played Jacob in the four other weekly performances) from Nov. 8 to Jan. 4. Dylan said that to make up for the school he missed, his English and Hebrew teachers helped him a lot. "It's hard, but I can manage it."

When he's not acting or at school, one of the things Dylan enjoys is cooking. His specialty is scrambled eggs. "I would whip them up any second of the day. I like to eat them every day, but I'm not allowed to."

If he doesn't become a professional actor and singer when he grows up, Dylan would like to be a cook.

"I'm just a normal kid," he told *The CJN*. "I play games, watch TV, read books, do homework."

You can see Dylan on the new TVOntario kids' show called *Stuff*. His segment will run Feb. 19 at 6:30 p.m. and will be rebroadcast Mar. 29 at 10:30 a.m. and April 7 at 6:30 p.m.

Tali, a student at TNT Danceforce in Thornhill, has studied dance for five years, but she had never acted before.

She got the job after her mother, Francine, was looking in the movie section of the newspaper and happened to see an ad about an audition. Tali met all the requirements.

Tali had seen *Show Boat* when she was six. "I didn't really understand it that much, but I liked it," she said. She never imagined that she would be in it one day.

Her 11-year-old sister, Tamar, is in Charactors, and Tali had wanted to join also, but her parents thought it would be too much along with her dance commitments, her mom said.

Talent seems to run in the Lewin family – Tali's dad Mickey is a singer and band leader.

Tali's parents were impressed that she kept up with her school work while performing eight times a week. "I like school," Tali said. Her favorite parts are "writing stories and reading and gym and lunch and recess."

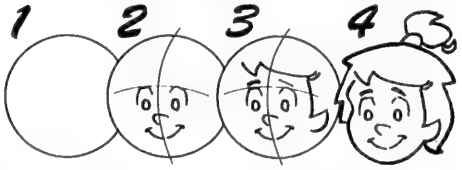
Sometimes Tali did schoolwork backstage, but only if she had already changed into her next costume.

"It's like going to work every night," said Francine.

"It's not like you're just working," said Tali. "It's like you're having fun."

BY BARRY GROSSMAN & STAN GOLDBERG

Learn To Draw Rivkie



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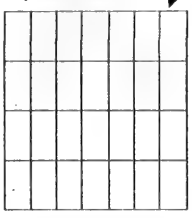

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LifeStyle

13 Engagements In 12 Months, Singles Registry Leads The Way

Mazel Tov was the operative word at the Jewish Singles Registry's office in Toronto in recent weeks, reports owner and director Rob Singer. "We've just had five more couples recently announce their intentions to get married" he stated. "They couldn't be happier and neither could we. It's the best feeling in the world. The look on their faces and the sound of their voices say it all. The J.S.R. is definitely Toronto's foremost and best way for Toronto Jewish singles to meet one another."

Business has been extremely busy lately, with engagements occurring on a more regular basis than ever before. The service prides itself on its success rate, not only in the engagement/marriage department but also in relation to the number of phone numbers given out each week. That's what makes the JSR so special. As a member you are able to come in, **view hundreds of profiles** of other Jewish singles, see their photographs, listen to recorded voice messages and put in your request. Your selections will then be called (usually that very same day), invited to come in to view who selected them, and when both parties say yes, phone numbers are given out. IT'S THAT SIMPLE!!

J.S.R.'s Club Med Trip "SOLD OUT"

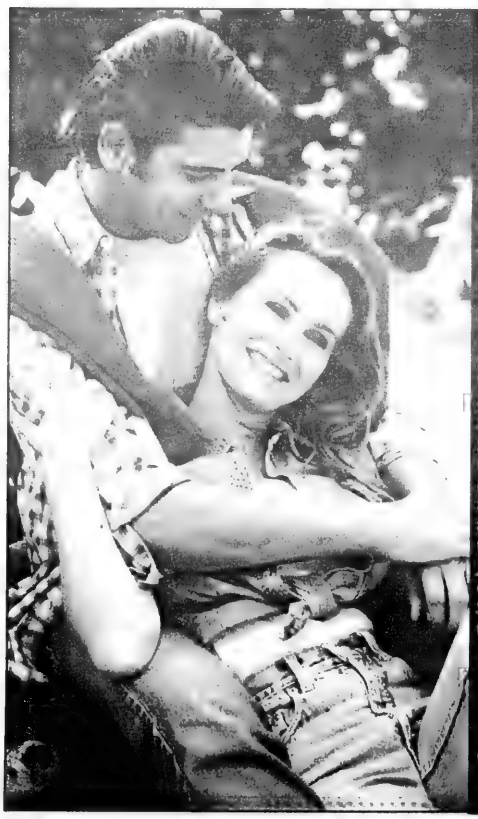
In just a few days over 30 Jewish singles from Toronto, as well as Montreal and Vancouver will be heading south to Cancun Mexico to soak up a few rays. This trip should prove to be one of the largest Jewish singles gatherings at this popular vacation resort. More than 100 Jewish singles from the USA will be there that week as well.

Unlimited Membership A Big Hit

Response to the JSR's new unlimited membership program has been overwhelming. Members now pay a one time low registration fee and can remain a member of the service for as long as they want. One of the positive aspects of this development is that members can select as many people as they want to go out with, be selected by as many people that want to meet them, or a combination of both. Because the membership is unlimited, everyone can take their time to really get to know each other without feeling the pressure to go on as many dates as they can throughout the year. The savings to members is tremendous, both in time and money, making the Jewish Singles Registry the best value for your dollar than any other dating service in the city.

Jewish Continuity Is Our Business

While others talk about the problem of Jewish continuity, the JSR is taking action. Averaging an engagement every four weeks, and setting up hundreds of dates each and every month, the JSR accepts the challenge of being Toronto's number one Jewish dating service, and continues to play a large role in the Toronto Jewish community. Whether you are looking to meet someone for friendship, a relationship or even marriage, now is the time to sign up with the Jewish Singles Registry of Toronto. If you would like more information about the service, as well as a listing of Jewish singles events you can check out their website at **www.total.net/~jsreg**. They can also be reached at **416-483-4151** or E-mailed at **jsreg@total.net**



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Travel, Arts & Business

Poetry collection commemorates victims of Holocaust

By ERIC LAYMAN
Special to The CJN

TORONTO — It has been said that after the Holocaust, poetry is impossible. Jason Sommer's *Other People's Troubles* (University of Chicago Press) embodies the contrary view: poetry is one way to commemorate the dead and make their lives meaningful to us, the living.

"After much coming and going," writes Sommer, "a life begins to fill …but now there is/ no place for a shadow to fall/ that doesn't have shadows/ or people in it."

How, living in the present, do we make room for the past? This question touches each of us, Holocaust survivor or not, and the reflections in this book speak to us all.

We pay homage to universal values, but we take something to heart only if we see how it affects us personally.

Sommer recreates black-and-white images from old photos, stories told by members of his family and events from his own life. He connects all these in ways that say, "This concerns me – and you."

"Before the astounding/ cruelties are the ordinary ones,/ …the cruelties of sons and fathers,/cruelties which may be partially redeemed/ by forgiveness, and therefore for which/ forgiveness is seldom sought," he writes.

Sommer documents the loss of many of his own kin, the destruction of their entire eastern European community, and the fortunes of those who survived. In so doing, he imparts new meaning to an old truth: lives are lost, but life is stronger.

The present builds on the past, he says. The title poem, *Other People's Troubles*, conveys complementary truths: we prefer our own troubles to those of others, but as our lives interlace, other people's troubles affect us. It is others' lives that give ours their context; we live in the present, for ourselves, but our lives are nourished by those who went before.

The poems shift back and forth from history to biography, past to present. They confront the Holocaust by linking it to personal traumas like an unexpected childhood beating, yet they also recognize that not all suffering can be linked to the Holocaust.

These poems are essentially narrative. Single moments are often replayed in slow motion for us to contemplate more easily, but there are no still shots such as those found in some lyric poetry where time seems to stop. Descriptive passages are moments in a process.

At the end of the sequence, the lines lengthen markedly, as if to set them apart from the rest of the book. Elsewhere, Sommer favors short to medium-length lines. He can write good iambic pentameter, as in pieces such as *For Whoever Reads my Book in Solitude* and *The Find*. The sestina *Joining the Story* shows his formal ambition; *The Wound* and *Islanded with Children* are full of inventive rhymes.

Other People's Troubles has its faults, however. At times, Sommer's control of rhythm slips – not as if what he is telling us bursts through formal bonds, but as if he forgets to listen to how the lines sound.

That said, this book is worth reading. Sommer gives us glimpses of lives which otherwise might be lost to memory; and he makes us want to keep the memory alive.

Music Together program an alternative teaching method

By CINDY WAXER
Special to the CJN

TORONTO — Helen Bauer, director for the Greater Toronto Area of Music Together, a music program for parents/caregivers and their preschool children, teaches her young students how to sing and dance to the beat of their own drum.

Originally created in New Jersey in 1987, Music Together grew from an educational project at the Centre for Music and Young Children into a program that is currently being taught across North America.

Bauer discovered Music Together in Philadelphia after giving up a career as a paralegal to study at the city's Jewish Renewal Life Centre. "Initially, when I went to Philadelphia, it was with the intent of doing a six month community leadership program, and I ended up staying there for [over] two years. In that time, I found out about the Centre for Music and Young Children in New Jersey," she says.

After earning a license to teach Music Together, Bauer returned to her native Toronto and launched the first-ever Canadian branch. "It was just a marvellous experience...and I wanted to bring the concept here," she says.

For the 19 families currently enrolled in the program, the concept behind Music Together is a refreshing surprise. Whereas music courses traditionally stress the importance of scales and theory, Music Together emphasizes actual musical experiences.

Through the use of rudimentary tools such as scarves, sticks and egg shakers, preschool children and their parents sing songs, echo rhythmic and tonal patterns, chant, move, dance and explore musical instruments.

The program also facilitates vital interaction between young children and adults who value the importance of quality time.

"You're basically teaching on two levels. You're teaching the parent or caregiver and you're teaching the child. I encourage adults to really participate because they are their child's best role model," says Bauer.

In an era of cutbacks to the arts, where television threatens to replace a child's music teacher, Music Together also provides children with an exceedingly more animate and interactive alternative. "Human interaction is, I think, one of the bases for learning."

Bauer holds certificates in voice from the Royal Conservatory of Music and has sung professionally with choruses in Canada, the United States and in Israel for the Jerusalem 3000 celebrations.

For more information about the program call 416-789-4822.

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Eye on Arts

by Bill Gladstone

SPIELBERG ATTACKED BY JOURNALIST

William Cash, a British journalist based in Los Angeles, generated a heap of controversy three years ago by writing a magazine article asserting that Hollywood is run by a "cabal" of Jewish kingpins, including **David Geffen**, **Jeffrey Katzenberg**, **Mike Ovitz** and **Steven Spielberg**, who systematically exclude non-Jews from the upper echelons of the film industry.

Cash, who wrote the piece for the British magazine the *Spectator*, was brazen enough to assert that the media do not expose the alleged conspiracy because they are part of it. The cabal's "official mouthpiece is the *New York Times*," he wrote.

Not surprisingly, the article was denounced as a mean-spirited anti-Semitic diatribe filled with unjustified generalizations and unwarranted stereotypes.

A group of Hollywood bigwigs, including Spielberg, wrote a letter to the *Spectator*, complaining that Cash's article contained "hateful scapegoating" and promulgated a "racist creed."

Now Cash comes bouncing back, like a bad cheque, with another poison pen article about – can't you guess? – Steven Spielberg and his latest film *Amistad*. In essence, the piece, which appeared in the *Spectator* and the *Globe and Mail* (Dec. 20), characterized Spielberg as a money-hungry, Oscar-hungry, racist filmmaker, who has no moral right to tell a story about black slavery.

Cash infers that Spielberg is taking "blood money" by not earmarking profits from *Amistad* for black foundations in the way that he donated profits from *Schindler's List* to Jewish causes. He also faults Spielberg for "drawing comparisons between Nazi concentration camps and the slave horrors" of the American black experience, though Spielberg does nothing of the kind.

Spielberg's acclaimed film *The Color Purple* was nothing more than "a self-aggrandizing and dishonest attempt both to win an Oscar and to apologize for the white supremacism of his earlier films," according to Cash.

"Spielberg knows well that making movies has never been purely about education and moral uplift," he writes. "They are about entertainment and, more important, making money."

Cash also infers that Spielberg's company, Dreamworks, is guilty of plagiarism, as one lawsuit has alleged, though that's clearly a matter for the courts to decide. It's astonishing to see how readily Cash abandons that great principle of democratic fairness, the presumption of innocence, along with other social niceties.

Should we be surprised that Cash paints a stereotypical portrait of a clamoring, gold-hungry Jew, whom he then proceeds to mock and delegitimize? Does the leopard change its spots?

More alarming, perhaps, is the *Globe*'s decision to print such a shallow, vindictive critique under the seemingly supportive heading, "*Amistad* floundering in the wake of bad publicity." Those are the kinds of editorial choices that can give a newspaper a bad name.

* * *

Post-Holocaust Drama: *The Puppetmaster of Lodz*, by **Gilles Segal** and translated by **Sara O'Connor**, garnered high accolades in Europe and the United States in the 1950s. The story concerns a Jew who refuses to believe that the Holocaust is over and continues to hide in his room, rehearsing a new puppet show about his life.

Starring **Samuel Owen**, **Robert Clarke** and **Andy Rhodes**, directed by **Eli Lukawitz**. Jan. 14 to Feb. 8 at the Alumnae Theatre Extra Space, Toronto. $20. 416-870-8000.

* * *

Debbie Friedman in Concert: Singer-songwriter **Debbie Friedman,** whose prayer songs have become standards in numerous Reform temples, has become popular both in the Reform movement, where she began 25 years ago, and in the Jewish mainstream. Convocation Hall, Feb. 7, 8 p.m. $25 in advance, $30 at the door. Tickets, 416-870-8000 or call Holy Blossom Temple, 416-789-3291.

* * *

Arts Briefs: For those who can tolerate self-deprecating stand-up Jewish humor, Yuk Yuk's monthly night of "guilt-free" Jewish comedy is Jan. 25. 416-967-6425.

Stage Centre Productions presents *You Can't Take It With You*, by **George S. Kaufman** and **Moss Hart**, Jan. 8 to 24, Fairview Library Theatre. $15. 416-299-5557.

Beth Tikvah Synagogue presents **Cantor Alberto Mizrachi** in concert on Feb. 7, and violist Rivka Golani on March 2. $18 each. 416-221-3433.

Radio show explores faith and religion

CBC Radio One is kicking off a new season of *Tapestry*. In the coming months listeners will hear two kinds of *Tapestry* programs. Magazine-style shows that will present stories on faith and religion and hour long documentaries exploring a single theme.

The programs will weave together debate, reflection and celebrations in the personal journeys of people who are wrestling with their beliefs, traditional or otherwise.

This Sunday (Jan.11, 2 p.m. Eastern, Atlantic and Central), the topic will be Prayer and Medicine. A panel of Christian, Jewish and Muslim doctors who pray with their patients will be on hand to explore the ethics of a spiritual approach to healthcare.

The shows are produced by Anna-Liza Koma and Richard Handler.

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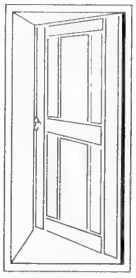
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Travel, Arts & Business

Vision TV, Jan.13

A Jewish Wedding is a charming confection

By SHELDON KIRSHNER
Staff Reporter

She's Jewish, and he isn't. But by the time *A Jewish Wedding* comes to a graceful close, he has converted, they have been married and all is right with the world.

A charming confection to be broadcast on Vision TV on Jan. 13, 1998 at 9 p.m., *A Jewish Wedding* is a one-hour British film that borrows liberally from two forms – the documentary and the drama. That is to say, it is both factual and free floating in nature. In terms of structure, it is also quite unusual, non-linear rather than chronological.

The film, which moves along at a brisk clip to the sprightly strains of klezmer music, turns on Michaela, a city girl, and Steve, a country boy. They met at work, and now they are madly in love.

After their parents have seen to all the wedding arrangements, only two obstacles remain: Steve's impending surgical circumcision and the oral exam he must pass in order to halachically qualify as a Jew.

Structured around these events, *A Jewish Wedding* begins when Michaela and Steve, already man and wife, casually reminisce about the recent past. However, important roles are reserved for the parents of the bride, Barbara and Colin, and of the groom, Bob and Doris.

Barbara and Colin are fond of Steve, an amiable fellow who has appropriated Jewish words and colloquialisms into his vocabulary and who has a yen for chicken soup.

Bob and Doris, having never known Jews before, are looking forward to the wedding, which, they are sure, will be "something different."

Despite its generally mirthful tone, *A Jewish Wedding* is not without its moments of tension. In one relatively graphic scene, Steve gamely submits to the circumcision. And in another one, he takes his test of Judaic knowledge at the rabbinical court. He knows the wedding will have to be postponed if he cannot surmount this hurdle.

As the wedding date approaches, the overweight caterer appears, Colin is fitted for a tuxedo and top hat, and Michaela tries on wedding dresses for size, her mother being the final arbiter.

The traditional wedding takes place, and to the rhythmic beat of *Hava Nagila*, the reception unfolds. It is not quite as "glitzy" as Doris imagined it would be. Michaela and Steve are deliriously happy. A match made in heaven?

In a post-mortem, Colin justifies the expense of the wedding, while Barbara regrets the speed at which it happened. We empathize with her sentiment. Like the wedding itself, the film ends all too quickly.

מזל טוב Mazel Tov

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Mazel tov to Shirley & Alex Richman on your 50th wedding anniversary. With all our love, Arlene, Shelly, Sheldon, Johanne, Evan, Elissa, Adam and Cory.

Mazel tov to Shirley & Harry Wolfson on your 50th anniversary, Nov. 2. Have many more happy years together. Love, your children and grandchildren.

Gloria Shapero and Barry Shapero and Faye & Ian Black are happy to announce the marriage of their children Riva & Shane. Mazel Tov.

Mazel tov to newlyweds Amy & Jay Goldberg. With love from parents Loretta & Sheldon Reinsilber, Mary & Fred Goldberg.

Mazel tov to Carl Feldstein on his 60th birthday. Love from Joyce, Carrie, Len, Steve, Billie, Helen, Ernie, Betty, Bill, Lesh and Maurice.

Mazel tov to Jeremy Diamond who recently graduated from York University, from parents Pam & Gary; Corey and Hogan; and grandparents Sadie & Max Katz and Pauline Diamond.

Bernie & Dorothy Kurtz celebrated their 50th anniversary Dec. 21. Love, Vernon & Bryna, Renee & Alan, Janice & Alan, five granddaughters and three grandsons.

Gloria Shapero and Barry Shapero and Sara & Manuel Prutschi are happy to announce the engagement of their children Dana & Edward. Mazel tov.

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Travel, Arts & Business

L'CHAIM!

An exhibit of kiddush cups

By FRANCES KRAFT
Staff Reporter

SAN FRANCISCO — My late grandfather used to tell a story about a New York relative's visit to Toronto during the American prohibition years. On his return home, anxious to let our family know he'd succeeded in smuggling a bottle of legally-bought Canadian whiskey across the border, Cousin Philip sent a cryptic telegram: "Arrived safely. L'Chaim!"

What would this relative have thought, I wonder, about *L'Chaim!, A Kiddush Cup Invitational*, the current exhibit at San Francisco's Jewish Museum?

Doubtless my long-gone cousin, with his creative turn of mind and appreciation for the finer things in life, would have been intrigued.

The over 160 items in the exhibit include a few historical kiddush cups for context, but most are modern-day interpretations – some irreverent, some poignant, all symbolic. The latter, created especially for the exhibit in a variety of media by Jewish and non-Jewish artists in the United States and Israel, are all for sale.

Among the older items is an art deco-style three-handled wedding cup wrought of ruby glass and silver, on loan from the Judah Magnes Museum in Berkeley. Two handles bear the bride's and groom's initials respectively; the third has both monograms combined.

A silver gilt chevrah kadishah goblet from Augsburg, Germany, circa 1600, and at least one silver kiddush cup with a Toronto-San Francisco connection likewise offer contrast.

But in his wildest dreams, could Phil have imagined a Wild West glass resting in a carved wood base shaped like a cowboy on a bucking bronco?

Well, maybe, but I suspect he would have shaken his head in disbelief at the anatomically correct man and woman depicted in a blown glass, enamel paint and gold leaf interpretation in the Sukkot section of the exhibit.

Los Angeles artist Victor Raphael based the latter work on "the notion that Jews in every country and era have synthesized traditional and local elements to produce unique hybrids," he wrote.

The artists' statements – an integral part of the exhibit – provide telling commentary on modern-day Jewish issues.

Pamela Dernham Merory of Oakland, Calif., an artist whose two grandfathers were Jewish, created a multi-hued half-cup to reflect her thoughts on her dual heritage.

Other recurring themes include weddings, family, the role of women in Judaism and, to a lesser extent, Israel. The exhibit includes a number of Miriam cups, which hold water instead of wine, to honor the biblical Miriam.

At left, a Seder Table cup by Elaine Scheer; at right, a half-cup by half-Jewish artist Pamela Dernham Merory. Both are part of L'Chaim!

Three contemporary items will be of particular note to visiting Canadians: A display of 16 shotglasses submitted by Ottawa-born Harley Swedler, now of Great Neck, N.Y., is one. Each glass bears a sandblasted word beginning with the letters "re" and alludes to a different aspect of making kiddush

Brother Thomas, an Erie, Pa., clergyman who designed a glazed porcelain "celebration cup" and plate, also has a Canadian connection – he was raised in Halifax.

And Toronto-born San Franciscan Dean Mermell designed a simple round-bottom glass set in a dramatic, curvilinear holder. Mermell's creation, entitled *Ruach* (Wind), symbolizes "the winds of change that have blown the Jews all about the world."

The exhibit commemorates the Jewish Museum's bar/bat mitzvah year and runs through Feb. 8.

The museum is located at 121 Steuart St., in the Jewish Community Federation building. For further information, call 415-543-8880.

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FEATURES: Tel Aviv, Jerusalem, Tiberias, Eilat, and Petra (Jordan)
Meeting of Participants & Newcomers
Tuesday, January 13, 7:30 p.m.
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Business Profile

The Serruya Bros.

Meet the kings of frozen yogurt

By FRANCES KRAFT
Staff Reporter

MARKHAM, Ont. — Don't tell anybody, but as young teenagers, Michael and Aaron Serruya would set up shop outside concert locales and peddle bootleg T-shirts they'd printed themselves. "We've learned to respect trademarks since then, to say the least," said Aaron, using considerable understatement in a recent interview.

The oldest of four brothers, Michael, now 33, and Aaron, 31, have not only fine-tuned their business savvy, they've built a franchising empire from scratch in little more than a decade.

Relying mainly on chutzpah and sound instincts, they opened a frozen yogurt outlet in Thornhill's newly built Promenade shopping mall in 1986. They called it Yogen Früz, a made-up name to suggest frozen, fresh fruit and European élan.

Today Yogen Früz World-Wide Inc. is a publicly traded company registered in 126 countries, with sales of over $550 million. It has almost 4,000 outlets in places like Saudi Arabia, Indonesia, Israel, Malta, Poland, Taiwan and Argentina.

The company was ranked third in *Entrepreneur* magazine's "Franchise 500" for 1997, after McDonald's and Subway, and won a special citation in International Franchising as well as a Young Entrepreneur Ontario award in the 1997 Entrepreneur of the Year awards.

These days, instead of having their "office" at a nearby fast food table at the Promenade, Michael, Aaron and their brother Simon, 27, who joined the business after high school, run the company from a plush 6,600-square-foot office on the fifth floor of the Yogen Früz building on Woodbine Avenue in Markham.

Before Yogen Früz, Aaron, then 18 and fresh out of Thornlea Secondary School, spent a year in Miami Beach running his uncle's bagel shop. "It was a great learning experience," he recalled, ensconced behind the large desk in his spacious office. "I got to learn the food business. I learned what it is to talk about waste factors. You want to serve fresh product; you end up throwing things away."

When a frozen yogurt outlet opened next door to the bagel shop, Aaron realized the potential for bringing the concept to Canada. "Here I was with about 6,000 square feet, and this little yogurt shop next to me with 300 square feet was doing double the business. Then another yogurt shop opened down the road, and it was as busy as the first one. That's when I called Mike [then a graphic arts student working in the computer typesetting business their father Sam established after emigrating from Morocco in 1965] and said, 'You've got to get down here. You've got to see what's going on. We should see if we can get the rights for Canada.'"

The Serruyas tried in vain to obtain Canadian rights for I Can't Believe It's Yogurt – which they now own – and The Country's Best Yogurt (TCBY). They learned the American companies were not about to expand into the Canadian market just yet and decided to start their own business.

After six months of planning and with $38,000 in savings, along with a $68,000 loan from their father, they were ready. Within six months, they had repaid him, and a year after opening, they launched their first franchise in London, Ont.

Their 10-year goal was to have 50 stores. Within 2½ years, they did.

In the course of an hour-long interview in which Simon also took part (Michael was lecturing to business students at Ryerson Polytechnic University), Aaron managed to field a few phone calls and input information into his computer, balance a cigarette and somehow answer *CJN* questions articulately, barely slowing the pace of the interview.

Doubtless his high energy level had something to do with Yogen Früz's rapid expansion. "I think sleeping is a waste of time," he admitted.

Each brother has his own area of expertise. Michael, president and CEO of Yogen Früz World-Wide Inc., handles acquisitions, public relations and the stock market part of the business; Aaron, president and CEO of Yogen Früz Canada and executive vice-president of YF World-Wide is responsible for sales and marketing; and Simon, also an executive vice-president, is in charge of operations. Their father, Sam, who sold his business in 1990 to join them, deals with trademark issues. He is, said Aaron, a perfectionist, and with trademarks, "you can't have mistakes."

"We really complement each other," said Aaron. "We respect each other's area of expertise. I couldn't imagine not working with my brothers. Every night we sit around for one to two hours, so we know what we're all working on." Family dinners on Friday night also end up as informal business meetings.

A fourth brother, Jack, is 20 and the door is open for him, said Aaron.

"The way we work together is very positive," said Simon. "When one or two of us leave, we know everything is well taken care of."

Aaron, Michael and Simon Serruya.

After high school, he registered for university but decided to work with his brothers for six months. He's been there ever since.

Although none of them has formal business training, they've "learned a lot through trial and error," Simon said.

While the errors were sometimes costly, acknowledged Aaron, the company has remained debt-free since the brothers repaid the original loan, as well as a second one (to get the franchising started) from their father.

For the first year, Michael and Aaron concentrated on running their one outlet. "You have to know the business inside and out to do franchising. It gives you a better likelihood of surviving."

Master franchisees, who hold rights for geographic areas, spend a month in training – two weeks here and two weeks in their own country.

International expansion began in Indonesia, simply because "that's who came to us first," said Aaron. Yogen Früz has an office in Barbados that runs international operations.

One of their most promising locations is the Middle East, in large part due to the hot climate. "We've got stores there we've never seen," said Aaron, who has visited a couple of the locations in Arab countries. A single master franchisee has Yogen Früz rights for Israel, the Palestinian territory, Jordan, Lebanon and Egypt.

The Yogen Früz concept – in which a premeasured block of frozen yogurt is mixed with fruit while the customer waits – travels well, say the brothers. "What you see in Thornhill, you're going to see in Indonesia," said Aaron.

And although the toppings may not all be kosher, the yogurt itself is low fat and kosher under the supervision of the Kashruth Council of Toronto (COR).

The fruit may vary, however, to cater to local tastes. In Thailand, the best-selling flavor is lichee. Here, it's strawberry – even in December, Yogen Früz's busiest month in Canada, when mall traffic is high and indoor temperatures are considerably higher than those outdoors.

"It's a simple concept. Everyone loves a treat," said Simon.

In fact, Yogen Früz pretty well breezed through recessionary times, in part because customers would still treat themselves to a frozen yogurt while cutting back on big-ticket items, and in part because of an increased interest in purchasing franchises on the part of newly unemployed entrepreneurs who had experienced downsizing.

In addition to increasing its number of franchises, Yogen Früz has expanded dramatically with several acquisitions, starting with Yogurty's in 1991. It added ice cream company Bresler's Industries in 1995 and, most recently, Integrated Brands Inc., which distributes frozen foods under labels like Tropicana and Yoplait.

New directions for Yogen Früz here include opening new outlets in "non-traditional" locations such as the one the company donated to the Hospital for Sick Children (their corporate "charity of choice" for the next three years), and further "co-branding," by selling their product within a larger, complementary outlet like Country Style Donuts, where they initiated the concept in 1992.

"We still want to open up several thousand more stores," said Aaron. Chile, for example, has 13 Yogen Früz outlets. "We should have 40 at the end of the day.

"The key for us is, as long as the opportunity is there and as long as we keep enjoying it, why not grow?"

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Is your medicine making you sick?

TORONTO — For the past year, 68-year-old Mrs. S. has been taking a drug called naprosyn to ease the aches and pains caused by her osteoarthritis. During her last two office visits, her doctor noted that her blood pressure was high, so he started her on anti-hypertensive therapy.

TO YOUR HEALTH

The diagnosis of hypertension upset Mrs. S. and she also began to experience unpleasant side effects from the diuretic drug prescribed to control her high blood pressure.

What Mrs. S. and her doctor should have known was that, besides easing pain and inflammation, naprosyn and other anti-inflammatory drugs can cause blood pressure to rise to abnormal levels in many older people.

"This type of situation – which we refer to as the 'prescribing cascade' – is all too common among older people," says Dr. Paula Rochon, a geriatrician and researcher at Baycrest Centre for Geriatric Care. "Older patients are more likely to have one or more medical conditions that require drug treatment, and creating optimal drug regimens that meet their needs requires careful planning."

Rochon and Dr. Jerry H. Gurwitz, a geriatrician and director of the Meyers Primary Care Institute in Worcester, Mass., recently published an article on the prescribing cascade in the *British Medical Journal*.

According to Rochon and Gurwitz, studies show that 28 percent of elderly people admitted to U.S. hospitals are there because of drug-related problems – most commonly adverse reactions to prescription medication.

The prescribing cascade occurs when an adverse drug reaction (in Mrs. S.'s case, a rise in her blood pressure) is misinterpreted by the physician as a new medical condition. The doctor then prescribes a second drug to treat the original drug reaction, which may lead to more unwanted and often unnecessary side effects.

Instead of treating her drug-induced hypertension with another drug, says Rochon, Mrs. S.'s doctor should have linked the blood pressure rise to her use of the anti-inflammatory drug naprosyn and then explored safer alternatives to relieve her arthritis pain.

Known side effect

For example, another type of pain reliever such as acetaminophen might have been just as effective. Or else Mrs. S. could have been advised to try other methods to reduce her pain – for example, gentle exercises or weight reduction. Or the doctor might have suggested that she continue to use naprosyn, but take it less often and at a lower dose.

There are other common scenarios involving the prescribing cascade that patients and their doctors should know about, says Rochon.

Mr. P., age 78, had been taking a diuretic drug for several years to control his high blood pressure. After he started to experience pain in his toe joints, his doctor ordered a blood test, which revealed that he was suffering from gout – a condition caused by a build-up of uric acid and uric salts in the bloodstream. Accordingly, Mr. P.'s doctor prescribed another drug to treat his gout.

In fact, this build-up of uric acid in the blood, called hyperuricemia, is a known side effect of certain types of diuretic drugs, says Rochon. Instead of prescribing a new drug to treat Mr. P.'s gout, his doctor should have tried switching him to another kind of diuretic that might have controlled his high blood pressure without causing gout.

Mrs. F., age 86, had recently started taking a drug to treat heartburn caused by a condition that causes stomach contents to flow back into the esophagus. A few months later, her daughter noticed that Mrs. F. had developed some stiffness, so Mrs. F. was started on another medication to treat what her doctor believed were early signs of Parkinson's disease.

In fact, stiffness is a known side effect of the drug prescribed for Mrs. F.'s heartburn. One study found that patients taking it were three times more likely to be started on anti-Parkinson's drugs, because doctors mistakenly diagnosed the side effects as early symptoms of Parkinson's disease.

Rochon believes the risks of the so-called prescribing cascade are largely preventable.

Strategies to reduce risk could include using non-drug treatment to manage the original medical condition, lowering the dose of the implicated drug to the lowest possible dose that's effective and considering alternative medication that might be safer in terms of their adverse effects on older patients.

To Your Health is a regular monthly column prepared by a partnership of Mount Sinai Hospital and Baycrest Centre for Geriatric Care.

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CJN Purim Art Contest

It's time again for our fourth annual **Purim Art Contest** and we are looking for drawings about Purim from students in elementary school.

Who can enter: Children from grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 12. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small or too large. Please paint, draw, or color bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. And you can even give them a title. Please send us your name, address, phone number, school and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, Feb. 27, 1998. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen for publication as "winners." The judges will base their decision on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The odds of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 6, 1998.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 12, 1998. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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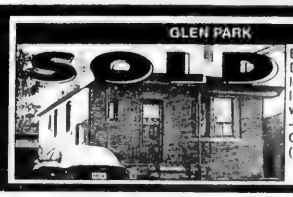

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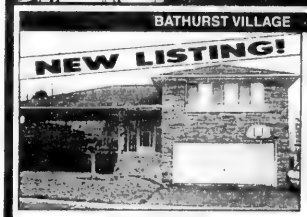

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FIELD, Rebecca - on Dec. 12, 1997, late of 3560 Bathurst St.
GITLIN, Sol - on Dec. 12, 1997, late of 573 Cummer Ave.
ORR, Herbert - on Dec. 12, 1997, late of 668 Roselawn Ave., #202.
BROWN, Rose - on Dec. 13, 1997, late of 110 Edward St.
FINKELSTEIN, Henry - on Dec. 13, 1997, late of 55 Ameer Ave., #810.
BERGER, Charles - on Dec. 14, 1997, late of 15 Dempsey Cres.
GOODMAN, Henry - on Dec. 14, 1997, late of 625 Avenue Rd.
ASHKENAZY, Alexander - on Dec. 15, 1997, late of 55 Ameer Ave., #108.
FRAGER, Cleo - on Dec. 16, 1997, late of 2121 Bathurst St., #521.
FREEDHOFF, Pearl - on Dec. 16, 1997, late of 3560 Bathurst St.
GANZ, Jackie - on Dec. 16, 1997, late of 111 Cambridge.
GOLDSTEIN, Herman - on Dec. 16, 1997, late of 485 Simcoe St. N.
GOODMAN, Zyskind - on Dec. 16, 1997, late of 3636 Bathurst St., #1011.
KHAPER, Fania - on Dec. 16, 1997, late of 6250 Bathurst St., #504.
LUXENBERG, Queene - on Dec. 16, 1997, late of 965 Bay St., #3206.
SOLWAY, Gertrude - on Dec. 17, 1997, late of 11 Ruddington Dr., #632.
UNGERMAN, Dave - on Dec. 17, 1997, late of 7 Broadway.
SAPOZHNIKOV, Maria - on Dec. 18, 1997, late of 6061 Yonge St., #408.

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CAPELLUTO, Vittorio - on Dec. 13, 1997, late of 30 Greenfield Rd.
MANNE, Berthold - on Dec. 13, 1997.
NEWMAN, Edward - on Dec. 13, 1997, late of 33 King St.
ROTHBAUM, Sandor - on Dec. 14, 1997, late of 100 Canyon Ave.
GELLER, Sadie - on Dec. 16, 1997.
OSZLAK, Cemach - on Dec. 16, 1997, late of 4455 Bathurst St.
LANDA, Izrail - on Dec. 17, 1997, late of 193 Wilson Ave.
ROWAN, Elsie - on Dec. 17, 1997, late of 80 Antibes Dr.
LAND, Anna - on Dec. 18, 1997, late of 5935 Bathurst St.
SHELDON, Joyce - on Dec. 18, 1997.
ATKINS, Alice - on Dec. 21, 1997, late of 165 Elm Ridge Dr.
AZAGURY, Albert - on Dec. 21, 1997, late of 1085 Steeles Ave.
GARELICK, Gladys Tilly - on Dec. 22, 1997, late of 6200 Bathurst St.
GOLDSILVER, David - on Dec. 22, 1997, late of 352 Brooke Ave.
GOUREVITCH, Doba - on Dec. 22, 1997, late of 5935 Bathurst St.
MELVIN, Bernice - on Dec. 22, 1997, late of 133 Torresdale Ave.
GOLD, Irving A. - on Dec. 23, 1997.
GOLDBLATT, Joseph - on Dec. 23, 1997, late of 550 Cummer Ave.
ALTMAN, Leon - on Dec. 25, 1997.
GOLDSTEIN, Regina - on Dec. 26, 1997, late of 14 Cavotti Cres.
HELFENBAUM (ROSE), Rose - on Dec. 26, 1997.
SKURNIK, Rosa - on Dec. 26, 1997, late of 333 Clark Ave. W., #221.
SWARTZ, Minnie - on Dec. 26, 1997, late of 3171 Bathurst St., #401.
KHODORKOVSKY, Meyer - on Dec. 27, 1997, late of 10 Torresdale Ave., #609.
SALSBERG, Larry - on Dec. 27, 1997, late of 7805 Bayview Ave., #1524.
DYAN, Helen C. - on Dec. 28, 1997.
STEINOWICZ, Saul - on Dec. 28, 1997, late of 234 Goulding Ave.

Steeles Memorial Chapel

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INDEX

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL REPAIRS/SALE
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING
377 CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
410 HEALTH, BEAUTY & FITNESS
411 HEALTH THERAPIES
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
420 INVITATIONS/PRINTING
425 JEWELLERY
427 JUDAICA
430 LANDSCAPING
432 LAWN CARE
433 LEASING
434 LIMOUSINE SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
451 PROMOTIONS
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
479 SENIORS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
483 SKIING
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING/LESSONS
510 UPHOLSTERY
515 WATERPROOFING
517 WATER TREATMENTS
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
548 WORD PROCESSING
550 WORKSHOPS

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Israel & the Jewish World

Cemetery desecrated

Argentine police blamed

By SERGIO KIERNAN
Jewish Telegraphic Agency

Members of the Argentine Jewish community view some of the graves destroyed by vandals on Christmas Eve. [RNS/Reuters photo]

BUENOS AIRES — Buenos Aires' new civilian police chief is blaming policemen for two recent desecrations of tombstones at Jewish cemeteries near here.

On Dec. 24, 66 tombs at the La Tablada cemetery were destroyed.

Exactly one week later, 22 tombstones were destroyed at a Jewish cemetery located in a suburb of Buenos Aires.

Luis Lugones, a lawyer who was recently appointed to reform the capital's notoriously corrupt police force, said the point of the attacks was to "cause chaos and instability in the force."

"The attackers will be found and punished," he said.

The president of the Argentine Jewish umbrella organization DAIA, Ruben Beraja, agreed with Lugones.

"We believe that former policemen or people hired by policemen carried out both attacks against our cemeteries," Beraja said.

Members of Buenos Aires' police force have been suspected of involvement in the 1994 bombing of the AMIA Jewish community centre, which killed 86 people. But no suspects have been charged and the crime remains unsolved.

After years of investigation of corruption, the province's governor took a number of steps in early December to reform the force, including the dismissal of 300 precinct lieutenants.

The newspaper *Pagina 12* recently quoted a former lieutenant who announced "reprisals" to protest the changes in the force.

"Former cops will not lay down. They shall hit. They will rob banks and attack Jews," the unnamed lieutenant told the paper.

Police sources said in an interview that the group, the Buenos Aires Movement, is directed by some of the former lieutenants.

"They are out now, but they have friends still in the force that will protect them, that will look the other way," the source said.

Argentine Jewish groups are planning to stage a protest at the La Tablada cemetery Jan. 11.

A woman weeps during a ceremony in La Tablada Jewish cemetery to protest the desecration of headstones. [RNS/Reuters photo]

Israel & the Jewish World

Murder conviction ends Jackal's terror career

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — For more than two decades, "Carlos the Jackal" was the symbol of international terrorism.

This high-living killer-for-hire, who had sown fear around the world, had inspired authors and a genre of movies, the latest being the recently released film "The Assignment."

But when the fabled terrorist, whose real name is Illich Ramirez Sanchez, was recently convicted of murder, it was clear that the mystique was gone.

Indeed, it was a slightly comical, pathetic figure of a debauched and overweight 48-year-old playboy who emerged from a Paris court to start serving a life sentence for killing two French secret service agents and their Lebanese accomplice in a Paris apartment on June 27, 1975.

Those charges reflected a mere token of the killings attributed to the Venezuelan-born doctrinaire Marxist, who is estimated to have taken at least 80 lives on behalf of his Palestinian and other masters.

France still expects to try Carlos for his alleged role in a series of bomb attacks that claimed 17 lives in France between 1979 and 1982.

He is also wanted in Germany for allegedly bombing Berlin's French cultural centre, and in Austria for his most spectacular raid – the kidnapping of 11 OPEC oil ministers in Vienna in 1975.

The trial of Carlos marked the official end of his terrorist career, but he had already been supplanted by international terrorists of a different ilk.

Carlos has little in common with the shadowy Islamic terrorists of the 1990s, who specialize in indiscriminate mass murder as they pursue jihad, holy war, against the godless West with the promise of paradise-to-come.

Indeed, Carlos would rank high among their targets.

Their austere regime of faith bears no resemblance to the lifestyle of Carlos, which was dedicated to the pursuit of pleasures: fast women, fine wines and chunky Cuban cigars by night; spy videos, business magazines and cafe culture by day.

The generation of terror that gave birth to Carlos was centered around a charismatic leader who was well paid and well connected, with networks that extended across Europe and into Asia – the Irish Republican Army in Britain, the Red Brigades in Italy, the Baader-Meinhof gang in Germany and the Japanese Red Army.

The personality cult remains a potent element for today's terrorists, but the object of adoration and obedience is not the romantic, university-educated, middle-class suburbanite with trademark beard and designer sunglasses who is propelled down a frenzied path toward revolutionary fervor and high explosives.

a mi Viejo, en comunión espiritual, Ilich

This polaroid photograph of Carlos 'the Jackal,' whose real name is Illich Ramirez Sanchez, was taken in a Paris jail in December and sent to his father, Altagracia Ramirez Navas, in Venezuela. The note beneath the picture reads: "To my old man, in spiritual communion, Illich." [RNS/Reuters photo]

Instead, Islamic terrorist groups tend to be centered around religious leaders, such as the blind Sheik Omar Abdel-Rahman, who inspired the attempt to blow up the World Trade Centre in New York, and the quadriplegic Sheik Ahmed Yassin, founder of Hamas and champion of the Palestinian suicide bomber.

And unlike the tight, cellular structures created by their predecessors, the modern Middle East terrorist group is more likely to be "project-driven," based on custom-built units designed for specific operations, drawing on battle-trained specialists from such theatres as Afghanistan, Bosnia, Chechnya, Algeria, Azerbaijan, Egypt and Sudan.

These informal, decentralized terrorist structures of the 1990s are fluid, mobile and dynamic, posing a significantly greater challenge to counter-terrorism experts than the operations of the past.

Some of today's terrorists live in hospitable Middle Eastern environments under the protection of Iran, Iraq, Syria, Lebanon, Libya or Sudan. But many more exploit the democratic freedoms of the West to preach their doctrine of religious extremism, to recruit followers, raise funds, plan operations, organize logistics and issue orders.

The modern terrorists are able to blend into their pluralistic Western environments, but they despise what they perceive as the liberal decadence of the West and remain uncompromising opponents of its accompanying materialist, secularist culture.

Carlos was a different breed.

Born in Venezuela in 1949, he is one of three sons of a wealthy Marxist lawyer, Jose Altagarcia Ramirez Navas. His brothers are Vladimir and Lenin, who was named for the first leader of the Soviet Union.

At age 17, Carlos travelled to London to study chemistry – "I'm great at making explosives," he said at his trial – and two years later, in 1968, enrolled at Moscow's Patrice Lumumba University, though Soviet authorities expelled him for participating in an unauthorized demonstration.

Having drunk deeply from the well of revolutionary thought, he emerged into the world in 1971 ready to put belief into practice.

He travelled to the Middle East and chose the Popular Front for the Liberation of Palestine – a militant, Marxist vehicle for promoting the Palestinian cause – to launch his career as an international terrorist.

One of his first acts, in 1973, was to brazenly walk through the front door of the London home of Edward Sieff, then a prominent Zionist leader and head of the British chain store Marks and Spencer, and coolly shoot him in the face.

Sieff survived, but the Jackal's career was launched.

By the end of the 1980s, however, the world in which Carlos thrived was changing.

After the Cold War ended and Middle Eastern governments began peacemaking efforts, Carlos was abandoned by the very states – east European and Arab – that had supported his actions.

In 1991, Syria suggested that Carlos – who had established a comfortable life in a Damascus suburb under the cover of a Mexican businessman with his German wife and fellow terrorist, Magdalena Kopp, and two children – find a home elsewhere.

Refused shelter by Iraq and Libya, he finally found refuge in the Sudanese capital of Khartoum in August 1993.

By all accounts, Carlos spent his final year of freedom indulging in the pleasures of the flesh rather than revolutionary fervor.

He had shed his family and arrived in Sudan with a glamorous Lebanese belly dancer. Soon after, he acquired an attractive Sudanese companion. The trio became regulars in the Cypriot and Armenian clubs where bootleg alcohol is available at spectacular prices.

What Carlos did not know was that once in Khartoum, he was tracked day and night by an American spy satellite, which is capable of monitoring objects as small as 6 inches.

On Aug. 13, 1996, Carlos finally let his guard down when he checked into Khartoum's Ibu Khalmud hospital for minor surgery. That evening, plainclothes Sudanese state security agents persuaded him to transfer to a military hospital for his own security.

In the wee hours of Aug. 14, still groggy from the effects of the anesthetic, Sudanese security officials handed him over to French intelligence agents who swiftly injected him with a powerful sedative, handcuffed and hooded him, before bundling him into a sack and whisking him off to a nearby airfield.

Seven hours later, the French government aircraft touched down outside Paris. When Carlos came to, he was under arrest.

Now, unless his vowed appeal is successful, he will spend the rest of his life in jail.

(JTA correspondent Lee Yanowitch in Paris contributed to this report.)

Illich Ramirez Sanchez (centre), later to become known as Carlos the Jackal, poses with his mother, Elba de Ramirez (left) and an unidentified Venezuelan girl, during a party at the Venezuelan embassy in London in 1969. [RNS/Reuters photo]

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Neilson returning to Metulla hockey camp

By PAUL LUNGEN
Staff Reporter

TORONTO — Why tinker with a winning formula?

Last year's edition of the Roger Neilson hockey camp proved such a runaway success that the program will be returning to the Canada Centre recreational complex in Metulla for a repeat performance.

From Aug. 9 to 23, Canadian high school kids and their Israeli counterparts will lace up their Tacks and Bauers and take to the Olympic-size ice surface at Canada Centre for hockey instruction from Neilson and other professional instructors. Two NHL players are expected to participate in the unique venture, which is a joint project of the United Israel Appeal (UIA) of Canada, Canada Centre and the Canada Israel Experience Centre. Partnership 2000, a program subsided by the Jewish Agency, will partly fund the project, while Roots is the camp's corporate sponsor.

In its second year, the program will be bigger and better than ever, promises Eli Rubenstein, director of young leadership development for the UIA. Canadian participation is expected to be double over last summer's numbers when 15 young Canucks from coast to coast helped launch the camp. They were joined by 35 very excited Israeli teens who were thrilled to get expert instruction from an NHL coach and an NHL player, Bill Lindsay of the Florida Panthers, Rubenstein said.

Two NHLers are expected to participate in 1998, along with goalie instructor Marshall Starkman, other members of Neilson's Peterborough-area hockey school, and Jeff Budd, the Kitchener-Waterloo native who served for three years as coordinator of volunteer services at Canada Centre.

Budd said last year's camp "made interest in hockey jump a hundredfold. The kids who were in it had their mouths open with excitement," he said.

The camp, along with the high level hockey exhibition put on by the Canadian and American teams at the Maccabiah Games in July, gave the sport a lot more exposure in the area. Many Israelis came out to see the tournament's two best teams lock horns and "when the United States and Canada really thumped it up, the Israelis ate it up," he said.

Budd said the hockey camp, which followed the Maccabiah games by about a month, gave the instructors a taste of life in Israel's northernmost community.

"In Metulla you hear booms all the time. Mostly it's Israeli outgoing artillery" heading to Lebanon. But once last summer, a Katyusha rocket attack was aimed at Metulla and the campers headed down to bomb shelters. Next thing they knew, Neilson and Lindsay were down in the shelter playing in a ping pong tournament with the kids.

"It really touched them to see what the kids in the north have to go through to play hockey," Budd said.

"All of the kids were really keen," Neilson agreed. "The hockey people were all impressed with how hard they worked."

Neilson is already looking forward to next summer's camp and a return visit to the Holy Land. He had toured Israel twice before last summer and believes "Israel is one of the best countries in the world to visit. The group [of hockey people] had a great time," he said, adding they weren't dissuaded by the visit to the bomb shelter. Most Israelis will tell you there's more danger from drivers on Israel's highways, he said.

Neilson said Lindsay had expressed some interest in returning, but at this stage, it's unclear which two pros will round out the camp's staff. Last year, Lindsay was joined by Mike Brewer, Carl's son, as an on-ice instructor.

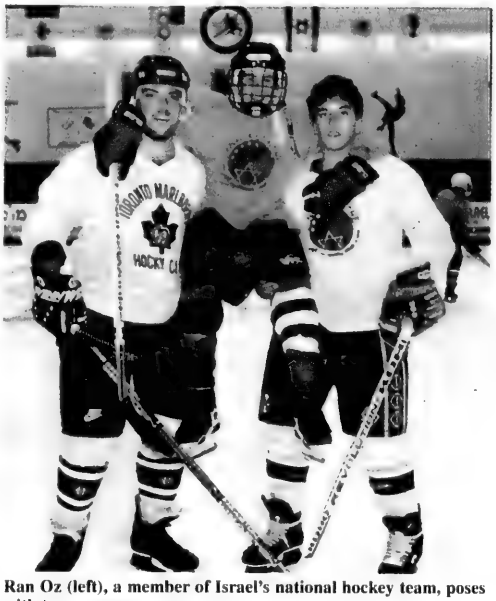
For organizers, the camp is more than just an example of hockey culture coming to Israel. Its main raison d'etre is to link Diaspora teens with their counterparts in Israel, Budd said.

"Hockey is not the end goal of the project," Rubinstein stated. "It's the means to an end. It creates a living bridge between Canadian and Israeli kids and it creates a love for Israel."

The UIA is involved because Canada Centre was constructed largely with Canadian funds, Rubenstein continued. In addition, the Canada Israel Experience Centre, a UIA agency, operates youth programs in Israel. Hockey was seen as a natural means to bring the two countries together.

Although the program is partially subsidized, the program's fee is $995, which includes the hockey camp, as well as touring Israel's north and a Shabbat in Jerusalem. For an additional $895, participants can opt for an extra eight-day Israel experience to follow the camp, with more touring and other activities, Rubenstein said.

Program representatives have been appointed in most large Canadian centres. For more information, call: in Toronto, 416-398-6931; in Montreal: 514-345-6449; in Vancouver, 604-257-5140; in Ottawa, 613-789-5010; and in the rest of Canada, call 1-800-567-4772.



Ran Oz (left), a member of Israel's national hockey team, poses with two campers.

Roger Neilson

Drop the puck! Campers face off at Canada Centre.

York U hosting volleyball classic

TORONTO — York University will present a taste of the Orient as part of the Excalibur Volleyball Classic on Jan. 9, 10 and 11 at the Tait Athletic Centre.

This year's tournament features the participation of a top-ranked team from the University of Tsukuba in Japan.

Their involvement marks the first time in the 19-year history of the tournament that a team from outside North America will compete. It is also the first time that a Japanese men's team has ever played in Ontario.

The University of Tsukuba will enter the tournament as the top seed. The school has dominated their Kanto-area league in 1997 and placed third in the All-Japan Inter-College Volleyball Tournament. Three of their players are members of both the 1997 Japanese Universiade and national teams.

The Japanese volleyballers will face tough Canadian competition, including the defending tournament champions, the University of Sherbrooke. They are rated fourth in the Canadian Intercollegiate Athletic Union (CIAU). Seventh-ranked York Yeomen, the University of Laval, eighth in CIAU rankings, the University of Toronto, ninth in the CIAU, Western Ontario and Waterloo round out the event.

York will kick off the tournament with a match against Tsukuba on Friday afternoon, with the final to be held at 3 p.m. on Sunday, Jan. 11.

Tickets are available at the door.

LAST WEEK'S CROSSWORD ANSWERS

R	A	C	E		B	L	A	S	T		R	A	M	S
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The Inside Back

Jerry Faivish and two of his Jewish-themed posters. [Ron Csillag photo]

Jewish posters a treasure

By RON CSILLAG
Staff Reporter

TORONTO — Jerry Faivish knows the power of the image.

And when the image is linked with words, the message can be explosive, seductive, tweaking or just plain informative. Sometimes, its politically incorrect, by today's standards anyway.

Faivish ought to know. It's fair to say he has one of the largest private collections of Jewish-themed posters in the country, each unique in its message.

Rolled up in the basement of his Toronto home are nearly 2,000 posters and poster-sized broadsheets, on subjects ranging from Zionism, Soviet Jewry, Hollywood, travel to Israel, local rallies and information meetings. Some are pure propaganda; others examples of the most malicious anti-Semitism imaginable.

But each is its own treasure – neat units of color and text, combining to illuminate, shock, edify or even tickle the funny bone.

Faivish, 44, knows he would have to quit his day job – he's a lawyer – to properly look after and catalogue the collection. Failing that, he photographs each poster for placement in an album, and regularly lectures, most recently during Holocaust Education Week, on the power of the poster.

"Posters are a reflection of history," he says. "They're a great teaching tool."

He divides the collection into three major themes, corresponding to the seminal events in 20th century Jewish history: the Holocaust, Israel and the struggle for Soviet Jewry. The largest bloc deals with Israel and Zionism. Most are in English, but some are in Yiddish, French, Hebrew and other languages.

He began his hobby about 15 years ago, and picks up posters anywhere he can, from organizations, dealers, private individuals and sometimes at auctions.

Faivish got hooked when he noticed that in Israel, posters in public view were routinely plastered over with more posters. His initial efforts were geared toward saving the posters, each of which reflected a rich slice of Israeli cultural and political life.

The oldest poster in his collection is about 100 years old, and the most Faivish has paid for one is $1,000, but he won't say for which.

A small sampling has the remarkable power to twig memories. The section on Soviet Jewry and another on the Palestine Liberation Organization take the viewer right back to the 1970s and early '80s.

Culture aficionados would appreciate Faivish's impressive collection of posters touting Yiddish theatre, concerts, art shows, film festivals and Hollywood movies with Jewish themes.

Posters from both world war eras invite Canadian Jews to buy war bonds, attend rallies and even to sign up for service.

But perhaps no chunk of Faivish's collection evokes more emotion than those which attack Jews.

"Posters had a big effect on mass psychology," Faivish explains. "They played a big role in whipping up anti-Semitic feelings in Europe."

Indeed, these examples portray Jews as the state's worst enemy – a parasite eating away at everything. Among the worst are those from France.

Faivish is always on the lookout for more posters. Call him at 416-742-5061.

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Crust:		
2 cups flour	2 tblsp. granulated sugar 1 tsp. salt	2 tblsp. milk 2/3 cup canola oil
Filling:		
4-6 apples, peeled, cores removed (about 4 cups sliced apples)		1/2 cup granulated sugar 1 tsp. cinnamon 1/4 tsp. nutmeg
Topping:		
3 tblsp. hard butter		1/4 cup flour 3 tblsp. brown sugar

Combine dry crust ingredients in medium bowl. Stir milk into oil and pour over dry ingredients. Stir liquid and dry ingredients together until mixture almost - but not quite - sticks together. Empty into a 12" pizza pan sprayed with nonstick vegetable oil spray and, using your hands, press mixture evenly into pan so it covers the entire surface to form the crust. Cut apples in slices and arrange over top of crust in overlapping, circular rows. Mix remaining filling ingredients together and sprinkle over apples. Cut topping ingredients together with pastry blender until crumbly (like tiny peas). Sprinkle over filling. Bake in preheated 400°F oven 10 minutes, then reduce heat to 350°F (without removing pie from oven) and continue to bake for an additional 10-15 minutes or until apples are soft when pierced with fork. Serve topped with whipped cream, ice cream or slices of aged Cheddar cheese. Serves 10-12 .

About Life

Dear Ella,

I'm writing to you for advice about my husband. Believe me, I love Jack dearly, however, it seems that since we've gotten married he has lost the ability to think for himself.

He consults with me about everything. Anything from important matters like changes in his job, to small things like what he should eat or wear. As far as helping with the kids, he's willing to do anything, as long as I tell him what it is. The baby needs to eat, Jack; he feeds the baby, let the dog out, Jack; he lets the dog out. I have two kids to make decisions for. It's almost like having a third.

The man I married was strong in body mind and soul. He would never wait for me to tell him it's cold outside and he should wear a heavy coat.

What's happened to my independent pillar?

Give Me A Break

Dear Give Me A Break

It sounds like Jack has gotten used to you making all the decisions. As a responsible mother and wife you probably do make a lot of decisions and possibly in your busy hectic schedule you don't have time to think who you are making them for. You are in that mode and you do what you have to do to get things done and get through the day.

Try being conscious of what you say to Jack and don't tell him to put his coat on when it's cold out. What do you think will happen? He will either do it for himself, or freeze and do it for himself next time.

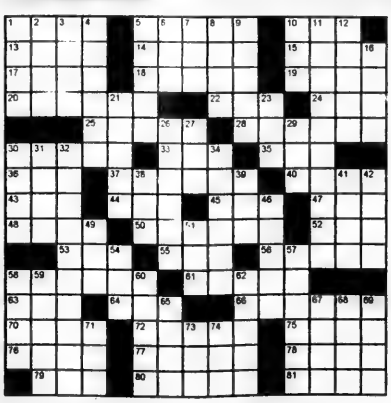
As far as helping with the kids, that's a more difficult issue because he is now accustomed to and comfortable with letting you make the decisions about everything.

Try going out one evening and leaving Jack alone with the kids before you've fed them, bathed them and laid out their pj's. What would happen? Would they go hungry? Would he put them to bed in dirty diapers, in their street clothes? Probably not. But you are afraid to try because you haven't seen him do it on his own. Maybe that's because by the time you find him and instruct him, you could have done it yourself.

Try giving him duties that are his alone. Ease him back into taking initiative and not depending on you for everything. Let go a little and be more tolerant of things not being done exactly as you would do them. Eventually it might all fall back into place.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

CROSSWORD PUZZLE



Across

1. Spelt
5. Harry Houdini
10. Literary initials
13. Own
14. Abram's brother
15. Paddles
17. "Rock of __"
18. Israeli airline
19. Make the Matzo?
20. Jacob
22. Tri chai
24. American Mossad?
25. Pesach preparation
28. Etrog cousins
30. Buckwheat groats
33. Job for Getz or Sedaka
35. Good: (Heb.)
36. Exist
37. Minister of immigration
40. Greenberg tools
43. Jew
44. Secured the Afikoman
45. My son the __
47. Divorce papers
48. Utopia
50. Hummus sauce
52. Travel club
53. Eve starter
55. Zetz (Eng)
56. Zilpah to Gad
58. Rosh Hashanah fruit
61. Media
63. Blanc or Allen
64. Reason for shiva?
66. Mystery writer
70. Historic periods
72. Newman's hobby
75. Twelve wells site
76. Biblical fishing tools
77. Like Chanukkah lamps
78. Apiece
79. Prophesize
80. Orthodox minyan
81. Dershowitz bargain?

Down

1. Eighteen
2. Shamatahs (Eng)
3. Angel of Death path
4. Passover
5. Jonah's prison?
6. Hamantasch?
7. Noodge (Eng)
8. Jonah's travel mode
9. Tref crawler
10. Shiva sound
11. Israeli designer
12. Actor Alan
16. Dead and Red
21. Eilat, old style
23. Tsahal graduate
26. Lengend (Heb)
27. Point of a scribe
29. Gang for Bugsy Siegal
30. Comedian Danny
31. Negev climate
32. Pesach platter
34. Israel's progeny
38. Use the tuches
39. Not: comb. form
41. Shamsky's Mets
42. Remain
46. Sinai ship?
49. Bubkes (Eng)
51. That man
54. Divan
57. Schluf (Eng)
58. Ender
59. Shimon
60. Hedonist haven
62. Mitzvot or Good __
65. Richard Tucker specialty
67. Security experts
68. Playwrite Elmer __
69. Athletic org.
71. Ashdod to Be'ersheba (dir)
73. Needs a Meeshebairach
74. Vav: (Eng.)

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 46.)

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The Canadian Jewish news
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L'SHANA TOVA
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Moments of the present

GENERATION TO GENERATION *[Paul Pascal photo]*

Like the tides that surge and recede by dint of beckoning forces, our lives too are shaped by energies and currents that we mostly feel, but can neither see nor understand.

However, during the first 10 days of Tishrei, the days of introspection and of self-assessment, the passage of our years becomes somehow clearer to us. For religious and irreligious alike, Rosh Hashanah reminds us of time's constant melancholy tug upon the forward momentum of our lives.

Time – and the awareness of it – are ever present factors that shape human life. And how we relate to time is an ever present factor that shapes individual lives.

The late Rabbi Joseph B. Soloveitchik wrote that consciousness of time, along with consciousness of place, were the two fundamental dimensions of kedushah, of holiness. But he pointed out there were two categories of time-consciousness: qualitative and quantitative. Only the former, qualitative time-consciousness, he emphasized, was the means to a life of higher meaning and purpose, of commitment and creativity.

Editorial

Qualitative time-consciousness, he wrote, was "the appreciation of the enormous implications inherent in the fleeting moments of the present. No fraction of time, however infinite, should slip through the fingers, left unexploited; for eternity may depend upon the brief moment."

The above photo by Paul Pascal, one of the winners of *The CJN* Rosh Hashanah photo contest, conveys a sense of qualitative time-consciousness in a poignant and almost poetic way.

The contrast between the timeless, innocent, endearing little boy and the timeless, ancient craggy stones of the Wall enables us to see and helps us to understand what we usually can only feel, what Rabbi Soloveitchik referred to as the "enormous implications in the fleeting moments of the present."

The page of the calendar turns to 5758 and we will pray that no longer will infinite fractions of time slip through our fingers.

Bibi speaks to *The CJN*

Prime Minister Benjamin Netanyahu gave a Rosh Hashanah interview in his Jerusalem office to Edgar Asher, The CJN's Israel correspondent. The conversation covered many of the present political, social and economic issues that affect the Jewish people in Israel and in the Diaspora.

CJN: *Mr Netanyahu, would you give your views concerning the crisis over the occupation of the house in Ras Al Amud, following the Sept. 18 agreement with U.S. millionaire Irving Moskowitz, which resulted in the three families leaving his east Jerusalem property.*

NETANYAHU: Israelis have the right to live anywhere within the sovereign territory of Israel. But in the case of Jerusalem we tend to build neighborhoods in particular places. There will be a new neighborhood in Har Choma, thousands of houses for both Jews and Arabs. Har Choma is empty and very large. It is government policy to permit private contractors to build at Har Choma — we haven't decided to build in Ras Al Amud.

The question of the law of eviction and protection of property is clear, but the law is not so clear about national security risks and this we have to consider also. We want to defuse the tension and preserve the unity and rights of the people. It is a complicated equation, but I think it is achievable.

Continued on page 48

This Week

Coast to Coast

Supreme Court clears the way for Nazi war crimes trials to resume *Page 3*

Greater Toronto Area

Jewish school system set to examine education changes *Page 5*

Rosh Hashanah Greetings

Zionism after 100 years is the theme of this year's supplement *B Section*

Business

Minto Developments developing $100-million condominium *Profile* *Page 56*

Sports

Soccer pro looks forward to promoting the sport in Canada. *Page 66*

Index

Coast to Coast 3
GTA 4
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
On Campus 26
Rosh Hashanah 5758 28
Just Between Us 31
What's New 32
International 39
The Year in Review 50
Travel, Arts & Business 52
Health 57
CJKids 59
Classified 61
Sports 66
Ask Lisa 67
Crossword 67

Shabbat Shuvah: Ha'azinu
Shabbat candles: 6:40
Tishrei 2, 5757
Havdalah: 7:45

INSIDE

Photo Contest Winners. Congratulations to *Mimi Fliess, Jonathan Myers* and *Paul Pascal*. Their entries were declared to be the "winners" of our Rosh Hashanah Photo Contest. Their photographs can be seen in this issue. We thank all those who submitted photos.

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This Week

Greater Toronto Area

Life is good for Canadian Jews, Hadassah-WIZO head says. *Page 6*

Former Markahm councillor Bill Fisch now chairs York Region *Page 7*

Philanthropist Arthur Gelber was 'archangel of the arts.' *Obiturary.* *Page 14*

On Campus

Medical student explores Judaism in Minsk. *Page 17*

Arts

Musical understudy finds life is not quite so perfect. *Page 36*

Saga chronicles immigrant life in Canada. *Page 38*

Sports

Diana Golts and her brother Roman are true chess mavens. *Page 46*

Index

GTA	3
Editorials and Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
Just Between Us	16
On Campus	17
What's New	18
Coast to Coast	20
International	23
Travel, Arts & Business	36
Health	41
Classified	42
Sports	46
Ask Jesse	47
Crossword	47

Shabbat: Shemot
Candlelighting: 4:49
Tevet 18, 5758
Havdalah: 5:54

Storm of ice wreaks havoc

By JANICE ARNOLD
Staff Reporter

MONTREAL — Bialik High School principal Paul Shaviv was awakened at 5 a.m. Shabbat morning by the city of Cote St. Luc telling him his school had to be opened immediately as an emergency shelter and infirmary.

The King David Residence, a home for frail elderly, had lost power and had to be evacuated. In addition to its own residents, the King David has been housing residents for the Waldorf, another seniors residence that had earlier lost power.

Shaviv made a request by radio for volunteers and within two hours, some 100 students were available to assist the professionals leading Montreal's emergency services. That Saturday night, 200 slept in the school. By Sunday, 400 had found refuge at at Bialik.

The school itself lost power briefly, but thankfully has its own generator. Food was being prepared at nearby Mount Sinai Hospital. By Monday, Shaviv's biggest concern was finding enough towels for many who had not had a shower in days.

"Everybody, Jewish and non-Jewish, has been absolutely outstanding, especially the young people," he said.

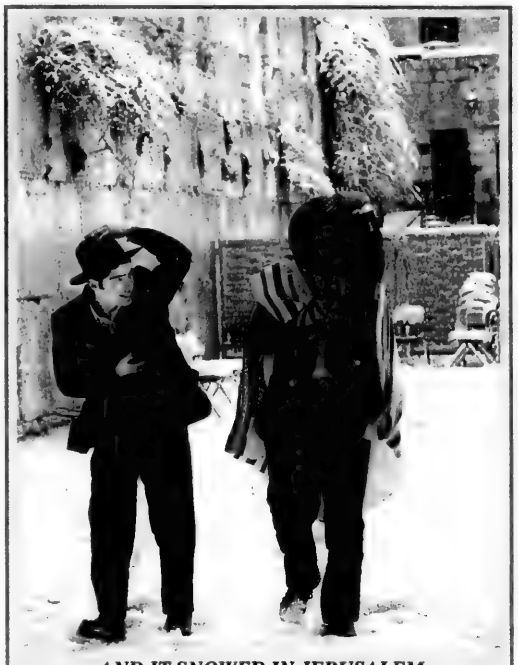
The Tifereth Beth David Jerusalem Synagogue in Cote St. Luc was Montreal's first kosher shelter, accommodating, feeding and caring for hundreds. Many caterers and other food suppliers donated food.

Not all who came were elderly; when contacted, organizers were preparing for the arrival of a young mother who had just given birth by Caesarean section and was being released from the hospital. They were planning to put her in the bridal room.

Congregation Shaar Hashomayim in Westmount was a shelter, with 130 sleeping on cots in its posh smaller reception hall Sunday night, and some families in classrooms of adjoining Akiva School.

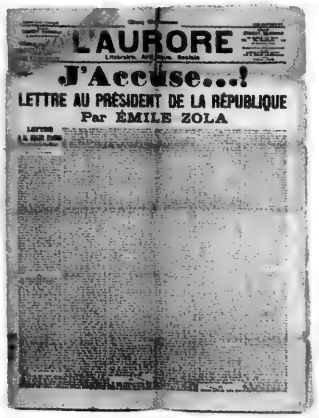
The Shaar itself provided food, cooking it on the premises. On Monday, an order had gone out for another 120 cots for the expected newcomers, and the main Metcalfe Hall was to be opened up as well.

Continued on page 4



AND IT SNOWED IN JERUSALEM

Young Israelis trample snow underfoot near the Western Wall last Sunday. Jerusalem was covered with six inches of snow, closing down all schools, most businesses and keeping public buses off the street. Thousands flocked outdoors to enjoy the unusual sight. Please see page 23. *[Reuters/RNS photo]*



[Beth Hatefutsoth photo]

France remembers Dreyfus and Zola

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — French leaders are finally ready to pay homage to Capt. Alfred Dreyfus.

Exactly 100 years after Emile Zola penned his famous "J'accuse" in defence of Dreyfus, French officials gathered this week to commemorate the writer and the wrongly convicted Jewish officer.

The Jan. 13 ceremony recalling one of the most shameful episodes in French history was to be attended by French President Jacques Chirac, Prime Minister Lionel Jospin, Justice Minister Elisabeth Guigou and Defence Minister Alain Richard.

It was not until the mid-1970s that the Dreyfus Affair could even be mentioned on French state radio and television.

And it was not until 1995 – 101 years after Dreyfus was convicted – that Gen. Jean-Louis Mourrut, head of the army's historical service, publicly admitted that the army had made a mistake after all.

The attendance of the French president and his most senior ministers at this week's tribute to Dreyfus and Zola suggests that France is

Continued on page 26

INSIDE

An experienced litigator suggests a new prosecutional a against Nazi war criminals. Please see page 9.

6-391-1836 today
Jewish News
every week.

Israel's Sephardi chief rabbi visits community — please see page 3

The News in Brief

CANADA

Weizmann Program

TORONTO — Six outstanding science students will be chosen to represent Canada this summer at the Dr. Bessie F. Lawrence 30th International Summer Science Institute on the campus of the Weizmann Institute of Science in Rehovot from July 1 to 31.

The program is open to students who will be entering university in September 1998 to pursue studies in science.

For more information call Edie Bayer at 416-733-9220. Application deadline is March 1.

ISRAEL

Israel Releases Prisoners

JERUSALEM — Israel has released 23 Palestinian prisoners as part of a goodwill gesture for the Muslim holy month of Ramadan.

Among the prisoners released was a Palestinian woman held without charge since October, who had become a symbol of resistance to many Palestinians.

Itaf Alayan, 35, an activist with the militant Islamic Jihad movement, had staged a 40-day hunger strike that ended last month, when she reportedly received assurances from Israeli officials that her case would be reviewed.

She had been held in administrative detention under military laws that enable Israeli officials to hold people considered security risks indefinitely without charging them or bringing them to trial.

Conservatives Get Grant

JERUSALEM — A New York foundation has given a boost to the Conservative movement's plan to expand its Jerusalem headquarters.

The $5-million grant from the Fuchsberg Family Foundation comes amid the Conservative movement's campaign to raise $18 million for the facility.

Conservative movement delegates who were attending the recent World Zionist Congress gathered here at the Centre for Conservative Judaism last month to formally dedicate the beginning of the centre's expansion.

WORLD

Hate Crimes Up in U.S.

WASHINGTON — A record 8,734 hate crimes were reported to the FBI in 1996, U.S. Attorney General Janet Reno announced last week.

Of the 1,400 religion-motivated hate crimes, more than 1,100 – or nearly 80 percent – were anti-Jewish. Overall, hate crimes against Jews accounted for nearly 13 percent of all hate activity.

Up from about 8,000 reported incidents in 1995, the overall increase in hate crimes reflects a record number of law enforcement agencies reporting such incidents, and not necessarily an increase in hate activity.

N.Y. Law To Help Agunot

NEW YORK — New York State's *get* law, which is seen as helping agunot, or "chained wives," obtain a religious divorce has survived a constitutional challenge – basically due to a technicality.

But the future of the controversial 1992 law, which authorizes judges to take into consideration the circumstances of the agunot when ruling on property division during divorce cases, will remain on the front burner for several Orthodox groups who sharply disagree with it.

Swiss Bank Helped Nazis

NEW YORK — At least one Swiss bank was involved in transferring money for high-ranking Nazi officials from Germany to Switzerland at the end of World War II, according to a document found in the Swiss Federal Archives.

The document – a letter written by a Swiss army officer at the end of the war – was released last week by U.S. Senate Banking Committee chair Alfonse D'Amato, who has been one of Switzerland's harshest critics.

Israel Series Cancelled

WASHINGTON — The Smithsonian Institution has cancelled a controversial *Israel at 50* series that was slated to take a critical look at the Jewish state.

Bowing to pressure from some American Jewish groups and threats of congressional hearings, the Smithsonian pulled the plug on a seven-week speaker series scheduled for this spring.

Instead, the Smithsonian Associates, the museum's research and outreach arm, will run its own program in the late spring or early summer.

Web Address Tangle

NEW YORK — A legal battle may be brewing between a messianic group and an anti-missionary activist over similar Web site addresses.

Steven Brodsky, a lawyer, has established a new Web site aimed at countering the activities of Jews for Jesus. The address is [www.jewsforjesus.org].

Jews for Jesus, which operates its site at [www.jews-for-jesus.org], has warned Brodsky to change his address or face legal action for trademark infringement.

Feminism and Orthodoxy

NEW YORK — Women committed to Orthodox Judaism will hold the Second Annual International Conference on Feminism and Orthodoxy Feb. 15 and 16 at the Grand Hyatt Hotel in Manhattan. For more information call 1-800-550-6614.

Jews in Labor Camps

LONDON — Some of Switzerland's most famous ski resorts were the sites of forced labor camps for Jewish refugees during World War II.

This latest revelation – unveiled in a British television documentary last week – is likely to further tarnish the pristine reputation of neutrality that the Swiss had nurtured over the past half-century.

Switzerland has always denied that any of the approximately 25,000 Jewish refugees who were permitted to enter the country during the war, along with other non-Swiss Jews – some of whom had lived in Switzerland for years – were subjected to forced labor.

But the mounting body of evidence, supported by recently released official documents and backed by victims' statements, has swept away any lingering doubts.

The Canadian Jewish news

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Community welcomes Sephardi chief rabbi

By FRANCES KRAFT
Staff Reporter

THORNHILL — The Sephardi chief rabbi of Israel takes a hard line religiously, but his political stance is more moderate, as evidenced by recent interfaith meetings.

"We must do everything in our power to achieve peace. If we have to do surgery, that hurts, but if we're sure that this is for real peace, we must do this," said Rabbi Eliahu Bakshi-Doron in an interview Saturday night following his address to almost 600 people at Sephardic Kehila Centre. He questioned, however, whether concessions would bring peace closer or would endanger Israel's peace and security.

Following last year's bombing in Machane Yehuda, Rabbi Bakshi-Doron contacted Sheikh Tantawi of Egypt's main Islamic seminary, El-Ezhar, he told *The CJN*. Sheikh Tantawi acceded to his request to issue a religious decree saying suicide is not allowed. The mufti of Gaza, Sheikh Yassin, however, still publicly endorses terrorism, the rabbi noted.

Rabbi Bakshi-Doron said he also arranged a joint Jewish-Muslim anti-terror resolution. His future plans include continuing work toward a meeting with the mufti in Syria. "That's much more difficult.

"We have come to the conclusion that peace is not only made between politicians and statesmen," said the chief rabbi. "Some of the most horrible terrorist attacks were in the name of religion.

"Anyone who does not condemn terror ultimately sees it in their own backyard," he warned.

Within the Jewish community, he said, the resolution endorsing pluralism that was passed at the recent World Zionist Congress obligates neither the Jewish state nor the rabbinate. "This [endorsement] is something that will change with time.

"The people of Israel, in order to preserve itself over thousands of years, has maintained its tradition. This is not a question of one congress or another," Rabbi Bakshi-Doron stated in the interview.

Visited Montreal

The rabbi declined to comment on the Ne'eman Committee, to which he sent an envoy several weeks ago. He said only that he heard following his arrival in Canada that there was a "crisis" in the committee. (The rabbi spent three days visiting the Jewish community in Montreal last week as a guest of the Grand Rabbinat du Québec before coming to Toronto, where he spent three days as a guest of the Sephardic Kehila Centre.)

Rabbi Bakshi-Doron was the subject of controversy in July 1996, when it was reported that remarks he had made were interpreted by some people as condoning the murder of Reform Jewish leaders. Given the opportunity to set the record straight, the rabbi stuck to his assertion that Reform "knows how to do propaganda," but emphasized that killing is not even allowed.

Media reports at the time indicated the rabbi had said it is sometimes necessary to take extreme action. He offered no clarification Saturday night as to what he meant by that.

In his lecture, the quiet-spoken rabbi, who was born in Jerusalem in 1941, praised the Sephardic Kehila Centre, which opened in September, as a structure worthy of being carried to Jerusalem once the Mashiach arrives, particularly because it includes a school (Or HaEmet Sephardic School).

He said he found it heartwarming to see the concern of Jews here for Israel. He acknowledged the seriousness of Israel's economic and security problems, but said a more serious problem is the spiritual state of the Jewish nation.

He noted that Israel's economy and security problems are "still better than in past years

"[G-d] will take care of us…and indeed we should continue to pray."

He believes it is up to Israel to be "the guiding light for the Diaspora…Jewish numbers in the Diaspora are declining through assimilation and intermarriage. This is a great concern.

"For the last 50 years, you, the Jews of the Diaspora, have helped us sustain ourselves. It is now time for us to pay you back," he said. Israel, with its five million-strong Jewish population, is expected to become the largest Jewish centre in the world very shortly, he noted.

Rabbi Eliahu Bakshi-Doron

While Israel still needs financial support from the Diaspora, he said, he feels it's Israel's duty to stop assimilation by ensuring there is "proper Jewish education" in all Diaspora communities.

The chief rabbi spoke entirely in Hebrew, with Rabbi Amram Assayag, spiritual leader of the synagogue, translating for the lecture, and Moshe Ronen, chair of Canadian Jewish Congress, Ontario region, translating for the interview.

Audience respect for the Rishon Lezion (chief rabbi) and his affection for the Sephardi community here was evident. The congregation stood as he ceremoniously entered the sanctuary, dressed in a traditional black caftan embroidered in gold and a navy turban adorned with metallic threads.

A five-man choir welcomed him with piyyutim (liturgical poetry) set to traditional Sephardic melodies. Rabbi Assayag introduced Rabbi Bakshi-Doron as "a man of great humility, modest in all his actions [who] spent his entire life at the service of the community…a man of peace, a man of understanding and a man who could build bridges."

Following the lecture, the chief rabbi unveiled a cornerstone of the building – made of Jerusalem stone – inscribed to commemorate his visit, which also included a Shabbat morning address.

A former chief rabbi of Bat Yam and later Haifa, Rabbi Bakshi-Doron founded yeshivot in both cities and in 1970 founded a kollel, which still exists, in an underprivileged area of Tel Aviv. He has written three prize-winning books of responsa and one of commentary.

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➤ Take a careful look at the average returns for funds over the past 5 or 10 years, you'll notice in the vast majority of cases, their growth significantly exceeds the current cost of borrowing (despite the fact that in recent weeks we've seen interest rates spike upwards - but then again, they were at 30 year lows, so they had room to move up and still remain comparatively low).

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From the editor's desk

Prospects for peace

The organizers of the conference of the International Jewish Media, which I attended last month in Jerusalem, provided participants with an agenda that included up-to-the-minute current topics and featured authoritative speakers of every ideological and political loyalty.

One of the sessions was entitled What Prospects for the Peace Process? The speakers were Faisal Husseini, Dr. Uzi Landau and Nissim Zvilli. There could not have been a greater contrast either in styles or in substance among the three men.

Each of them spoke to us for 15 minutes, fielded questions and then left. They were never on the dais together.

Husseini is in charge of "Jerusalem Affairs" on behalf of the Palestinian Authority (PA).

His presentation was emotionless, almost perfunctory, delivered as if he were on automatic pilot, without detail or elaboration.

He began his remarks on a positive footing. "I believe peace is coming. There is no other way. In the long run, there is no way for us but to reach a full peace between Israelis and Palestinians."

But he quickly spent some of that positive coin with muddled statements and poorly reasoned argument. For example, to drive home the inevitability of an eventual, new Middle East map, he compared the Israeli-Palestinian conflict to other major conflicts of this century – World War I, World War II and the Cold War – after each of which was resolved, new regional maps resulted.

His proposal for Jerusalem is completely at odds with the stated positions of both the Likud and the Labor parties.

"In Jerusalem, the solution must be two capitals in one open, free-access city. It would not be a unified city, but there would be free access between the two. The line of 1967 will be the line between the capitals. Perhaps there would be a joint police force.

"We are asking Israelis to withdraw from east Jerusalem. We have rights and property claims on the western side. To give up these rights we will be happy with east Jerusalem."

Husseini's position leaves absolutely no basis for a solution on Jerusalem.

Landau is the chair of the Knesset's influential security and foreign affairs committee. He is a member of the Likud party, a proponent and an adherent of pure, undiluted, Herut ideology. He is highly skeptical of the present peace process with the Palestinians and challenges the underlying assumptions of the Oslo accords.

"The Oslo process was flawed from the outset, a tragedy for Israel. We can only continue on one condition: reciprocity. Israel will give to the Palestinians to the extent that it receives from them."

Landau believes the PLO has not changed its strategic objective of annihilating Israel.

He states with total sincerity and with the flame of unshakable conviction burning from his dark brown eyes, that the Oslo process will lead to a Palestinian state and that a Palestinian state will endanger Israel.

Landau's solution is straightforward: "We should reassess the situation and stop the process."

Zvilli is the former secretary-general of the Labor party. No less sincere than the previous speaker, his proposals are diametric opposites.

Zvilli identified three principles on which the Labor party's peace proposals with the Palestinians are based. He said,

- "we do not want to rule another people;
- we do not want to transform Israel into a binational state;
- we want Israel to remain a democratic society.

"Therefore, a solution to the problem will be found in the framework of separation from the Palestinians."

But there were certain red lines Zvilli pointed out, that his party would not cross to achieve peace. "There would be no return to the borders of 1967; Jordan will serve as a security border; and Jerusalem will remain united under Israeli sovereignty."

Some journalists who viewed Zvilli's proposals as being too "dovish" challenged him. They questioned him about Hamas terror, PA violations of the accords, Arafat's trustworthiness and the threat of a PLO army next door to Israel. He responded energetically, if at times even angrily, to their questions.

"The extremists should not be able to set the agenda. I will not surrender to Hamas or to the Kahanists.

"There are failures on both sides. Is that a reason to stop the process?

"I personally give less weight to the words of the speeches given by Arab leaders to their own people.

"Do we believe we are strong enough to make peace? Can 30,000 rifles endanger the existence of Israel? We must not panic our nation with old ways of thinking. We live in the midst of 200 million Arabs. This fact should lead us to the conclusion that only peace can guarantee our survival."

After the session, there was no confusing the policies of the three spokespersons. Clear demarcations divided them. The last question which hung in the air, unasked, was whether a path would eventually be found among the divides. *MBD*

Storm of ice wreaks havoc

[Cont'd. from page 1]

In a story from the category of "life goes on," the wedding of Lynn Garfinkle and Kenny Etinson went ahead Saturday night with dinner for 300 in the Metcalfe Hall, while the neighboring room was a shelter.

Touring the shelters was Israeli Consul General Daniel Gal offering his encouragement.

The crisis was deemed to be so severe that FEDERATION CJA called an extraordinary meeting of the heads of social service agencies on Saturday morning, overriding religious proscription. The federation's Cummings House had been closed since Tuesday (as was the YM-YMHA across the street) because it had no power, hampering its ability to coordinate emergency services.

Nevertheless, staff, including those at the highest management level, and volunteers quickly went into action. On Friday, about 110 residents of the Harry Bronfman Squares and the Pollack Residence, low-rent apartments for independent seniors, were evacuated to the Jewish General Hospital (JGH). Fortunately, they were able to return home on Sunday.

"Many were reluctant to leave," said federation spokesperson Anne Ungar. "They said they survived the war so they can survive this."

Le Mercaz, the community's emergency resource centre, was itself out of power until Monday. Then it began offering non-perishable food and clothing, a real need for incontinent people who need frequent changing.

Federation executive-director Danyael Cantor said he was pleased with the efficiency and goodwill with which the federation was able to serve the most vulnerable of the community: the old, mentally ill, the poor and recent immigrants. The appropriate agencies kept close tabs on clients around the clock, despite the blackout at their offices and, for many, their homes. "The province's infrastructure collapsed, but the Jewish community's did not."

The JGH, already overcrowded like most hospitals, set up shelter in any space it could find: the auditorium, atrium, emergency department, even closed operating rooms. It had over 200 one night, many of them frail elderly from the foster homes and old age residences connected to the hospital. The JGH sent out a call for volunteer help from retired nurses and orderlies, and was overwhelmed by the response.

Although Cummings House was out, Hydro-Quebec restored power on Sunday to the neighboring Golden Age Association (GAA), designating it as an urgently needed facility. The GAA kitchen was serving meals all day, and staff and volunteers were delivering meals to shelters and isolated seniors.

Greater Toronto Area

Mixed reviews for proposals on immigration

By RON CSILLAG
Staff Reporter

TORONTO — Radical changes proposed last week to Canada's immigration and refugee policy met with mixed reviews in Jewish circles.

The proposals suggested by a federal government advisory panel amount to a complete overhaul that would effectively scrap current policies and build a new framework.

The report recommends separating immigration and refugee policies into two new, distinct federal statutes.

The three-member panel, which included Susan Davis, a former national director of Jewish Immigrant Aid Services (JIAS), also suggests replacing the current Immigration and Refugee Board (IRB) with a new agency run by civil servants to handle all refugee claims.

Among the other major reforms recommended to Ottawa in the 168-page report:

• Instituting annual quotas for some immigrant programs instead of using current target levels.

• Requiring landed immigrants to demonstrate their "active participation in Canadian society" by working, attending school, volunteering or caring for a loved one.

• Permitting landed immigrants to sponsor same-sex partners, common-law spouses and even close friends, but not grandparents, unless their own parents are dead. The recommendations also raise the age of a dependent, unmarried child to 22.

• Requiring basic English or French from all immigrants, and requiring skilled workers, investors and entrepreneurs to take language proficiency tests.

• Not turning away economic immigrants, especially professionals, because of suspicions they would not be able to practise in their field.

• Denying refugee status to those who could have sought protection in a safe third country on their way to Canada.

Immigration and Citizenship Minister Lucienne Robillard said she would consider all the recommendations during a five-city public consultation. Hearings are scheduled to take place in Toronto on March 3 and in Montreal on March 6. JIAS is expected to make a submission.

"Everything is on the table," Robillard told a news conference.

But Toronto immigration lawyer Guidy Mamann, a member of the board at JIAS, said there isn't time for the agency to respond adequately to the report.

Mamann praised parts of the report but called others "extremely dangerous."

He said the section that calls for a dramatic reduction in the time it takes to process a refugee claim is problematic.

The proposals call for a refugee case to be determined within six weeks. "That's not nearly enough time to prepare a case," Mamann told *The CJN*. "That's very dangerous. Documents have to be gathered and a lawyer hired."

Scrapping the current IRB is "dangerous and arbitrary." Substituting civil servants "who may have no background in law or the issues could be even worse," Mamann said.

Especially upsetting to Mamann is the proposal on appeals of unsuccessful claims, which calls for "a paper review, based on the merits." Mamann fears that could mean removing appeals from the courts, where they are public, and restricting them to behind closed doors.

"That's playing with people's lives," he said.

But Mamann praised the section that redefines the Family Class and raises the age of dependent children.

Davis, who spent a year preparing the report with her fellow panel members, called the recommendations "stricter but surer" than the current system.

She defended the calls for accelerating refugee claims. "We have to speed up the process before people get too comfortable [in Canada]. It's not the answer a lot of people want, but it is humane."

She said the proposals will do little to counter Russian Jews' refugee claims against Israel because once a claim is made, the third country – in this case, Israel – ceases to be considered safe.

She said the language requirements shouldn't affect Jewish immigrants to Canada too much, as most of them have good English, and in some cases, French.

Michael Schelew, a former deputy chair of the IRB and now an immigration lawyer, said there are few recommendations on refugee matters he likes.

He said the Jewish community has every right to be wary of the IRB because of its continued acceptance of Russian Jews claiming asylum by accusing Israel of persecution.

But handing the IRB over to civil servants is "misguided and can to lead to unfair results" because of a tendency by western governments to politicize the issue of refugees, said Schelew, who also advises B'nai Brith Canada on immigration matters.

"Those who need Canada's protection should get it. Handing [the IRB] to civil servants is like handing the criminal justice system over to the police."

Eric Vernon of Canadian Jewish Congress described the proposals as "a mixed bag" and praised some aspects, especially the suggestion to separate immigration and refugee policy.

But he fears that the focus on language requirements, especially getting prospective immigrants to pay for their own language training, may prove a disincentive.

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Greater Toronto Area

Life good for Jews in Canada, says Hadassah head

By FRANCES KRAFT
Staff Reporter

Pat Alpert

TORONTO — The national president of Hadassah-WIZO has spent much of her time recently representing the Canadian organization at three international meetings.

"I kept thinking how lucky I was being Jewish in Canada," Pat Alpert told *The CJN* in an interview at her home following her return from Israel, where she attended World WIZO's annual meeting and the World Zionist Congress. Prior to that, she had participated in the presidents' advisory council meetings of the Hadassah International Medical Relief Association, Ltd. in Paris, France.

"[In Canada] we can say what we want, do what we want, raise money for what we want, send it out of the country, and do it at our discretion," she said.

In Cuba's impoverished Jewish community, where Hadassah was established only within the past decade, one of the organization's functions is distributing pharmaceuticals locally, she said. "They have critical economic problems. They really try to keep the spirit of Judaism alive. That is part of their mandate."

In many countries – particularly South America – Hadassah focuses exclusively on education, teaching locals about Israel and about the work of Hadassah, she added.

The Paris conference agenda included a session on countering anti-Semitism in Europe and South America.

Canadian Hadassah-WIZO, a unique hybrid affiliated with both Hadassah and WIZO internationally, includes among its projects the support of Hadassah Hospital research on the use of umbilical cord blood to help certain cancer patients. "It's quite remarkable," said Alpert, who has visited the Israeli lab. "The potential, I think, is unlimited."

Hadassah Hospital "does wonderful things for humanity," Alpert said. Among the hospital's international projects has been treatment of war refugees in Rwanda.

Prof. Mordechai Sela, head of Hadassah's department of Maxillofacial Rehabilitation, updated delegates from about a dozen countries at the Paris conference on facial reconstruction done at the hospital. "It's absolutely miraculous," said Alpert.

At the WIZO meeting in Israel, attended by about 25 delegates from places like eastern and western Europe, South America and South Africa, concerns were raised about Israel's economic situation, said Alpert. Despite appearances of prosperity, a significant percentage of Israelis live under the poverty line, she noted.

"WIZO, which looks after much of the social and educational needs of the poor, is very concerned."

Hadassah-WIZO here supports a number of WIZO projects in Israel.

Among them, noted Alpert, is a day care centre the Canadian organization has supported since the centre's inception. Over the years local demographics have changed and the children in the once-Jewish neighborhood are now virtually all Arab.

There was some question in Israel as to whether the Canadians would want to continue to support the school, but Alpert said her executive agreed unanimously. "These are Israeli children. We want to make sure they're well looked after."

While at the World WIZO conference, Alpert introduced a statement newly drafted by Hadassah-WIZO regarding "with dismay" Israel's proposed conversion bill which would invalidate all non-Orthodox conversions. To her pleasure, the international organization drew up a resolution based on the Canadian document.

"Although Hadassah-WIZO is in no way political – that is not our agenda at all – I felt it really was beyond politics and religion."

The Canadian statement read in part, "We support the position of the World Zionist Organization and the Jewish Agency for Israel who state that this is not only an issue affecting conversions in Israel, but also it will certainly lead to a feeling of delegitimization among non-Orthodox Jews and an overall distancing in relations between Israel and the Diaspora."

Alpert left the World Zionist Congress disappointed that "everyone spoke of unity, but I did not see unity."

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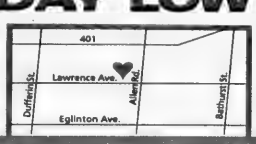

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Greater Toronto Area

Former Markham councillor new chair of York Region

By RON CSILLAG
Staff Reporter

NEWMARKET — It's been a smooth climb for Bill Fisch, the newly elected chair of York Region.

The former Markham councillor and regional councillor now presides over the sprawling region north of Toronto, Canada's fastest growing area – so fast, in fact, that the region has challenges before it that will keep Fisch and his planners busy for years.

Projections say York Region's current population of 675,000 will double over the next 20 years.

That will sorely test every aspect of the infrastructure, from housing, and transit to emergency services.

The communities north of Steeles Avenue are also home to a booming Jewish population and the accompanying synagogues and communal buildings.

For now, Fisch, 48, is still

Bill Fisch

finding his sea-legs, after winning the chairmanship last month with 10 votes from the region's nine mayors and 10 councillors.

"I'm settling in," he told *The CJN* in an interview at the region's Newmarket headquarters. "So far, it's been a lot of meetings."

Fisch, a lawyer by training, is a member of Toronto's Reconstructionist Darchei Noam Congregation and is active in B'nai Brith Canada.

A product of the downtown Brunswick Street Talmud Torah and the Markham Street shul, he attended Harbord Collegiate, Queen's University, where he earned a commerce degree, and Osgoode Hall.

The affable Fisch has set his most immediate sights on improving two areas: coordinating transit, and merging the region's fire departments into one.

Housing will also be a priority, in order to accommodate the region's population boom.

"We're in the middle of the growth cycle," Fisch said. "We're not in bad shape but there will be growing pains."

Unlike provincial downloading, which has become an issue in Mayor Mel Lastman's Toronto, the regions are more affected by the pooling of costs for housing, welfare and services.

The regions have charged that pooling is unfair because they pay into services they don't get.

For example, York Region, Fisch noted, pays 11 percent of GO transit costs, but reaps only about four percent of the service.

Fisch was first elected a Markham ward councillor in 1988. In 1994, he became a regional councillor.

He was born in Germany in a displaced persons camp. Both of his parents were born in Poland and survived World War II in a Siberian labor camp.

Fisch put himself forward for the demanding job of chair because "I felt I had the right skills, given my legal and financial background, to deal with the whole range of change before us."

Corrections

TORONTO — An incorrect number was given for inquiries to the *Canadian Jewish Book of Remembrance* in a *CJN* story, Dec. 25, 1997. The correct number is 416-225-4276.

The picture accompanying the article "Cohen helps to create Jewish centre in Dharmsala" (Dec. 25, 1997) incorrectly identified the service being conducted by Michi Yesifi as a kiddush service. It was, in fact, a havdalah service. *The CJN* regrets the error.

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Ice

"But one winter the winds were harder and colder than they had ever been... The lake had frozen in one night, which meant that a harsh winter was due. Just how difficult it would get could be forecast by the smoothness of the ice. The finer it was, the harder would be the succeeding months...

"It [the lake] lay there almost laughing at its own perfection. There was not a ripple, streak, or bubble to be seen. The terrible wind and the incessant castellations of foam had been banished and leveled by the fast freeze of heavy blue water. Not a flake of snow skidded across the endless glass, which was as perfect as an astronomer's mirror.

" 'The monsters must be sealed in tight,' Mrs. Gamely said. Then she grew silent in contemplation of the winter to come. The ice was airless, smooth and dark."

In his allegorical masterpiece *Winter's Tale*, Mark Helprin exquisitely foreshadows ominous ice, in its full, foreboding power.

Helprin's tale was fiction. But fiction has now become fact.

And in the wake of a storm that battered unceasingly for days, that fact last week became a nightmare for millions of people in Ontario, Quebec and the Maritimes. The nightmare was most frightening, however, for the people in and around Montreal. The storms knocked down an entire grid of hydro-electric power. And without that hydro-electric power, people lost first their shelter, then their food and finally, their safety. At least 14 individuals lost their lives.

Too often we gloat. We think our machines and our technology are invincible. Thus deluded, we are distracted from higher truths and merely expose our own vulnerability.

This editorial is written in the warmth and shelter of a home in an area untouched by last week's storms. Were it not for the images carried in newspapers or on television showing the suffering and the damage, the devastation would have been unimaginable to most of us.

Our hearts reach out to the people trapped or hurt by the ice. We commend every level of government, every agency, organization, the Armed Forces and every individual who has attempted to help relieve the suffering of our fellow Canadians.

It would merely add vanity to delusion to compare the force of the human spirit to that of nature, irrepressible both. But it is no small comfort to see the human spirit resisting all storms, fighting against the rising tide of adversity and tending with compassion and care to the sorrows of fellow human beings.

Too early for accolades

Iran's President Mohammed Khatami last week was interviewed by CNN. During the interview, he proclaimed his interest in a dialogue with the United States based on respect for mutual values. He also deigned not to rule out the Middle East peace process. Immediately, pundits and editorialists hailed Khatami's message as a potential turning point in relations between Iran and the West. Many called for a quick rapprochement between the two countries. This is not a bandwagon onto whose creaky carriage *The CJN* will rush to jump. To be sure, the governments of the West, including Canada and Israel, ought to explore the opportunities, if any, that lie hidden in Khatami's words.

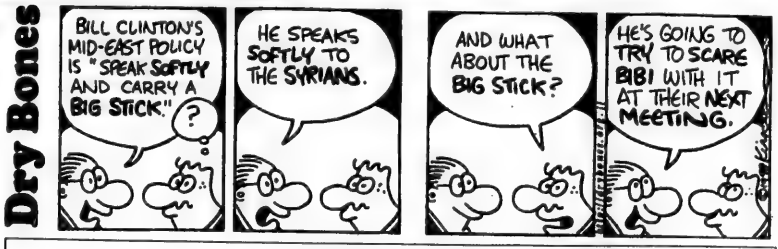
But let us remind people that Khatami's message was hardly a Nobel Prize candidate. Nor was it even friendly towards Israel. Israel was "a racist regime which does not even have the backing of the Jewish people," the president expectorated. He also defended Hezbollah and Islamic Jihad in their violent campaign against Israel.

Hours before Khatami's interview, the National Council of Resistance of Iran announced in Washington that Iran had successfully tested the first Iranian-produced missile capable of reaching Israel.

In our view, it is too early for accolades.

WISDOM OF THE AGES

"Young people have healthier eyes, but old folks see better."
Henrietta Szold


Dry Bones
BILL CLINTON'S MID-EAST POLICY IS "SPEAK SOFTLY AND CARRY A BIG STICK."
?
HE SPEAKS SOFTLY TO THE SYRIANS.
AND WHAT ABOUT THE BIG STICK?
HE'S GOING TO TRY TO SCARE BIBI WITH IT AT THEIR NEXT MEETING.

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Irving Abella, Donald Carr, Q.C., Sidney Eisen, Rabbi Elyse Goldstein, Zac Kaye, Lou Ronson, Herb Rosenfeld, Kurt Rothschild, Joseph Steiner, Elias Toby, Elizabeth Wolfe.

Congress has its own role to play

I have had the honor of serving on the executive of Canadian Jewish Congress, Quebec region, for some years. At a recent special session, concerns were expressed about the difficulty in obtaining grants for Congress from the United Jewish Appeal.

Why is the Canadian Jewish Congress dependent on grants from the United Jewish Appeal? Isn't Congress the overall representative of the Jews of Canada?

Congress should be supported on the basis of a system of taxation. All Jewish events and activities, from cradle to grave and including the United Jewish Appeal, should provide support to Congress.

I suggest that the upcoming Congress plenary, to be held in Winnipeg in May, be used as an opportunity to discuss problems that are fundamental to the way in which the Canadian Jewish Congress operates, including its role in encouraging Jewish unity.

Max Sivak
Montreal

Toronto needs Kashrut for disabled children

Apart from the legal and passionate implications of the Latimer case (*CJN* editorial, Dec. 11, 1997) allow me to relate it in a deeper and more personal Jewish perspective. In my limited knowledge, I believe that there is no debate about the sanctity of the individual. We are all created in G-d's image and laws governing our daily lives should reflect this basic tenet.

These special children are not only daughters or sons but also members of a community. In our vibrant Jewish community *we have* many families such as the Latimer family. *We have* pockets of parents who face similar daily challenges of emotional and physical battles. They are overburdened and exhausted. Often, there is little support in the essential form of respite. It seems unthinkable that in this thriving, caring city, there is not one respite/group home for children under 18 that keeps Shabbat and kashrut. It is more than desperately needed.

Susie Mittelman-Sokol
Editor, B'YADEINU magazine
Toronto

Questions letters about human soap

A series of letters pertaining to human soap, which appeared in *The CJN* over a period of several weeks, provide needless ammunition to Shoah deniers.

Yad Vashem, the Israel Holocaust memorial authority, has always held the position that the Nazis did not produce soap from human fat. *(See note)*

The letters RIF, which are stamped on the small bars of soap together with serial numbers, stand for Rein Industrie Fett; pure industrial fats.

Eiron Harris
Montreal

Editor's Note: The official policy of Yad Vashem is that there is no proof that humans were used in making soap, because DNA testing cannot be done, according to Marilyn Somers, executive director, Toronto branch.

Nazi companies made phony soap

Issac Wahlen reported his 1946 find of two boxes of "RIF" soap, which he understood to be soap made by the Nazis from human remains in concentration camps (*CJN*, Dec. 18, 1997). As with a number of previous reports, his reading was wrong: The letter "I" in RIF cannot stand for "Jewish," as it would have been spelled with the letter "J" in German.

E. Kertesz and A. Flesch (*CJN*, Dec. 25, 1997) seem to have misread the letters on the so-called soap in that they reproduced them as "RJA." They described the cakes of soap correctly but did not mention their heavy weight and stonehard consistency. The fact that these three gentlemen truthfully reported their observations is no proof that their conclusion as to the content of the soap is correct. I obtained some cakes of that soap in the spring of 1945 and threw them out because they were absolutely useless.

The Nazis perpetrated the most heinous crimes the history of mankind has ever known; there is no need to charge them with a crime they forgot to commit. They were anxious to conceal their crimes from the world; so it would have been foolish to advertise a crime on their soap. In my opinion, the letters RIF are the trademark of one of the numerous shady Nazi companies who manufactured worthless products in huge quantities to the detriment of their own compatriots.

Dr. Milo Tyndel
Toronto

Resnick helped free Prisoners of Zion

I noted with sadness the passing of Samuel Resnick in Netanya (*CJN*, Dec. 25, 1997). Many of us had close contact with him in the '70s, as he was the dedicated professional on staff at the Toronto Jewish Congress when seeking the freedom of Russian Jews was our greatest priority.

Together with an excellent executive of tireless volunteers, we organized rallies in Toronto and Ottawa, countless letters and petitions to Russian and Canadian government officials, sent letters and parcels to Prisoners of Zion and families of "refuseniks" and distributed medallions imprinted with the names of the most known Jewish prisoners of conscience.

Sam Resnick contributed to and implemented all our ideas and efforts. We were in touch with him on an almost daily basis. In concert with activism and protests from all over the world, we witnessed the opening of the iron gates, and Soviet Jews were allowed their freedom.

Phyllis Sugar
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

How to effectively pursue Nazi criminals

By ARNOLD FRADKIN

There are a considerable number of Nazi war criminals in Canada, and they have been laughing at us all the time they have been here. At one time, they laughed because there was denial of their very presence in this country – that is no longer so. And at another time, they laughed because official legal opinion was that no successful action could be taken against them – that too is no longer so. Now they are laughing because after all the time, energy and money expended upon them over the last 20 years, after all the lobbying and the cries in the media for action in the late 1970s, after the Deschenes Commission hearings (and report) in 1985-1986, and then after the more than 10 years of subsequent Justice Department and RCMP operations, there has been to date only one successful trial of a Nazi war criminal living in Canada. And that was in 1988, when denaturalization proceedings were instituted against Jacob Luitjens and he was subsequently stripped of his citizenship and deported after a precedent breaking judgment by the Federal Court. Aside from that, there have been two successful cases before immigration boards keeping Nazi criminals from entering Canada.

In 1987 when the federal program began, the average age of the suspects and witnesses was 70 years. Now it is 80 and time has almost run out. Soon there won't be any suspects or witnesses left, and those remaining will be too ill to undergo a trial. So they laugh because they know they will have gotten away with it, that they will have won the race against the clock without having been brought before the bar of justice. After all the concentrated activity over the last 20 years, they will have succeeded in living out their lives in Canada in relative serenity while their victims perished or, along with their families, lived lives marred by psychological wounds and scars.

> '...they will have won the race against the clock...'

In February 1985, the Deschenes Commission of Inquiry was set up to investigate the presence of Nazi war criminals in Canada and make recommendations. It first set out to determine who and how many persons it would investigate. It rejected Nazis who were only "collaborators" and restricted its inquiry to the commission of war crimes and crimes against humanity as defined by international law. From the many names it started with, it drew up three lists – a master list of 774 names, an addendum list of 38 names and a list of 71 German scientists.

The commission delivered its report to the government on Dec. 30, 1986. It specifically highlighted at that time 20 cases from its master list where, in its own words, it found that "*the seriousness and the availability of evidence warranted special attention.*" It recommended that denaturalization proceedings be instituted in 10 of those cases, seven of which were to include deportation, and emphasized that "*urgent attention* should be given to implementing these recommendations." The commission also recommended further investigation of about 224 individual cases. This included 55 of the 71 German scientists and the 38 suspects in the addendum list. And this is where matters stood at the beginning of 1987.

In the following 10 years between 1987 and 1997, 19 proceedings were instituted in Canada. Of these, 14 (75 percent) were denaturalization and deportation proceedings instituted since 1995. (Only five proceedings were instituted during the previous eight years, and no cases were brought forward at all in 1991, 1993 and 1994.) The first denaturalization case, that of Luitjens, was commenced in January 1988. Between that time and January 1995 (i.e. the next seven years), there were no further denaturalization proceedings, although there were four criminal cases instituted. Only one of the criminal cases went to trial (Imre Finta's) and it was unsuccessful. The rest were stopped for reasons including the death or ill health of the accused and witnesses.

Neal Sher, special advisor to the Canadian government.

The status of these 19 cases is presently as follows: three trials have taken place so far (one successful, one lost and one awaiting judgment); one trial is presently proceeding; five cases were stopped before trial for various reasons such as the prior death or illness of the suspects and/or witnesses; five cases have no trial dates set; four cases are scheduled for trial; one suspect voluntarily relinquished his citizenship and left Canada.

Conrad Kalejs, recently deported to Australia.

It is not the purpose of this article to discuss the small number of cases which have actually gone to trial since 1987. That has been repeatedly commented upon by many organizations as well as by the media. It has also been referred to by those actively involved in the pursuit of Nazi war criminals. The purpose of this article is to consider whether there are any further steps that could increase the likelihood of success in pursuing Nazi criminals. The best place to begin is with a brief examination of one of the most successful operations in the world – the United States, its "Holtzman amendment" and the Office of Special Investigations (OSI).

It is readily acknowledged by everyone that the United States has had an outstanding success in dealing with Nazi criminals. Prior to the OSI's creation in 1979, the federal government's efforts were handled by the Immigration Service and by the U.S. Attorney's Office. In the 34 years between the end of World War II and 1979, only one Nazi persecutor was denaturalized, and she and just one other person were removed from the United States. The activity was so inept that an investigation was specifically ordered and was carried out by an arm of the U.S. Congress which found that what had taken place with respect to Nazi criminals was deficient, perfunctory and unsuccessful.

The OSI was subsequently created to do the job. Its past two directors have been Jewish; its first director, who wasn't, raised the question of whether, since he wasn't Jewish, he should even take the job. Given the past record in the United States, he felt there was a need to demonstrate to the Jewish community that the U.S. government meant business. Jewish professionals are and have been active in the OSI, not simply as prosecutors or advisors, but at the very highest level of the management and direction of the work. That does not guarantee greater success before the courts, but it certainly goes a long way in building trust. The *Toronto Star* observed that in the United States, "the Jewish community is one of the OSI's strongest allies," whereas "Canada's Jewish community has always been suspicious of federal bureaucrats, often accusing them of lacking the determination to get the job done."

Also in 1979, the U.S. Congress amended their immigration and citizenship acts by passing the "Holtzman amendment." Before that time, the legal requirements for denaturalization of war criminals in the United States were the same as those presently required in Canada, namely proof of fraud or concealment of material circumstances in obtaining citizenship. As the Deschenes Commission pointed out, such proof is difficult to establish, especially in Canada, where the immigration forms that would contain such fraud had been destroyed – although the Luitjens case proved it could be done.

The Holtzman amendment permitted denaturalization and deportation of any aliens who had "persecuted" any person on the basis of race or religion, even if proof of fraud was not made. Deschenes gave the Holtzman amendment a ringing endorsement, indicating that it contained objective criteria, which, while retaining the basic fairness required by our system of law, lightened to some extent the burden of the prosecutor in these types of cases. The commission went on to say that such an amendment was appropriate since "persecution" was one facet of crimes against humanity and war crimes. It recommended that Canada pass similar legislation, but that has not happened.

Since the passing of the Holtzman amendment and the formation of the OSI 18 years ago, the U.S. government has succeeded in denaturalizing nearly 60 Nazi persecutors and removing 50 such persons from the United States. There are 16 cases in litigation in the United States this year alone. The OSI has been called "the most effective and aggressive Nazi-hunting outfit in the world." The U.S. method serves as an excellent model for any country that wants to effectively pursue Nazi war criminals.

Neil Sher, former head of the U.S. Nazi prosecution unit who has recently been retained by the Canadian government as a "special advisor," has stated that the "elements" required to effectively pursue Nazi criminals require "imaginative law enforcement techniques, aggressive tactics and a fire in the belly." He also urged that "every tool" at the disposal of the authorities should be used. Are there any such tools which could increase the likelihood of success? I suggest that the starting point for any such determination is the adage that nothing succeeds like success. Thus I have endeavored to identify items which have proven successful in the pursuit of Nazi criminals and have set them out below as items or ingredients which can collectively be called a recipe for success.

> Can be called a recipe for success

• *A Holtzman-type amendment, as indicated by the Deschenes Commission.* This could permit an increase in both the number of proceedings taken against suspected Nazi war criminals and the likelihood of successful outcomes. Such an amendment would have to be passed quickly, no later than six months from now. There isn't much point pursuing legislation if by the time it becomes law or can be used, the suspects have died out.

• *The creation of an OSI-type of organization in Canada that combines investigative and prosecutorial authority in one unit.* The Deschenes Commission expressly stated that such a unit presented "undeniable advantages" that included not only the centralization of decisions, but also the "streamlining of the whole process from denunciation to conviction." The commission recommended against its creation, not because it wasn't the most effective tool, but because it felt that the formation of such a unit would somehow threaten internal peace between Jewish and eastern European communities, and that the greater priority was to prevent such divisions. Whatever the merit in that argument may have been, it is suggested, with respect, that given the limited time left, the priority today is to proceed as effectively as possible.

• *The use of trial lawyers who have achieved success so far in Nazi criminal cases in Canada.*

There is just enough time left for one last big push. I have tried to identify the most effective tools or techniques solely on the basis of their proven success and have set them out above. There may be more.

Arnold Fradkin acted as deputy director of the Justice Department's Nazi War Crimes Unit and as a lead prosecutor in the cases against Stephan Reistetter and against Jacob Luitjens before returning to his litigation practice, which he carries on as a senior counsel with the Justice Department.

Opinions

Chilling the good guys

The year 1997 will be remembered as the year of the trials, although only one has so far grabbed the headlines: the Human Rights Tribunal hearing of columnist Doug Collins, accused of exposing Jewish people to hatred and contempt. But make no mistake. The less publicized trial held recently in Victoria, a civil action against David Lethbridge, will eventually overtake the Collins flurry – especially if the judgment goes against Lethbridge and awards damages to the plaintiffs.

By Jean M. Gerber in Vancouver

Just what is going on in Lotusland and why should Canadian Jews (and all other vulnerable minorities) care?

In March 1994, Collins, long known for his Jew-baiting and prejudices, wrote a column on "Swindlers' List," maintaining that the film version of the book *Schindler's List* was a propaganda exercise by Jewish-controlled Hollywood, that it was "hate literature in the form of films" made for the twin purpose of making money and encouraging hatred of Germans. A complaint was made to the Human Rights Commission of British Columbia, which sent it to a tribunal to be considered under the provincial Human Rights Code. That tribunal recently found that although the column was anti-Semitic, it could not be considered racist within the meaning of the code. The good news? The statute stands, although a chill has been placed on other groups pursuing the remedy offered by the code.

The media sprang to Collins' defence, asserting the absolute right of free speech, no matter how disgusting. You would have thought we lived south of the 49th parallel and were governed by the American Bill of Rights, to hear the howls of media dismay – another example of cross-border shopping for misunderstood ideas. Canada, last I looked, was a different country with its own laws governing civil amity. The effect of this exercise has been to make our Human Rights Code nearly unusable. Collins must be cracking open the champagne.

The second trial has had virtually no publicity. Lethbridge, a professor in Salmon Arm, B.C., turned over a rock and out crept the Council on Public Affairs, a group of free speech advocates of alternative opinions, but also a front for vicious anti-Semitic and racist material culled from a host of right-wing lunatic writers. Its publication features writers who accuse the Jews of drinking the blood of Christians and controlling the world's financial and governmental systems, among other weirdness.

Lethbridge exposed the group to public scrutiny, revealing its support for Jim Keegstra, Ernst Zundel and Malcolm Ross, and its links to U.S.-based racist groups. After a television broadcast, its leader, Eileen Pressler, sued Lethbridge and the television station for libel. Thus did the good guys become the accused.

Final arguments in the trial will be held in March. And where are the free speech advocates on behalf of Lethbridge? Nowhere. Not on the horizon. Suddenly free speech belongs to the racists, but rebuttal is libel.

Should the court find that Lethbridge did indeed libel Pressler, the chill felt after the Collins decision will become a deep freeze. Our rights as Jewish citizens of Canada to be protected against hateful speech and its proponents will not be protected. Speech, as Americans are finding out to their sorrow, is often accompanied by action. (Can you say Oklahoma City?)

In the Collins case, while the tribunal found what he wrote to be despicable, they refused to use the statute to find him guilty of bringing Jews into contempt. In the Lethbidge case, should the suit be allowed, anyone attempting to battle the extreme right-wing stands in jeopardy of legal action. Even reporting in the media on such activities could be suppressed. Frighteningly, when the lawyer for the plaintiff, Doug Christie, (are you surprised?) asked the head of the TV station if he would broadcast the accusatory segment again, he replied that, given the cost in time and money, he would likely *not* cover Lethbridge's attempt to expose the council. Talk about suppressing free speech in the media!

Where do we stand? Collins, a relentless blabbermouth, has retired from his paper feeling vindicated by a government tribunal that should protect the victims of his malice. Racists may be preparing to muzzle any attempt to expose them. Should Lethbridge lose, the ungodly can and will use the weapon of libel to silence their opposition. The effects of these decisions will reverberate for a long time, not only for Jews, but for any group in Canada that endures hatred and contempt.

To feel that the organs of society that I expect to protect me – the press, the government, the advocates of liberty and responsibility – are on the other side of the courtroom and may abandon the fight against evil altogether, scares me. It leaves us exposed to the open expression of hatred, to words as sharp as swords, and to the actions they may produce to harm us all.

Next month: What the Council on Public Affairs Digest says.

Racism is older than the Nazis

Historians generally trace the racial policies of the German Reich to 19th-century writers and agitators. They laid the groundwork, so it is said, for ruminations that turned to racial ravings.

By Rabbi Gunther Plaut in Toronto

These assumptions have now been proven erroneous by Christina Meissner. Her article appeared in a little magazine, entitled *Freiburger Rundbrief*, which primarily features Roman Catholic theologians. It is their purpose to publicize the "past history of Christians and non-Christians who were inimical to Jews, with special emphasis on Germany." Their objective is to "deepen the friendship with the Jewish people."

Meissner's article traces the origins of racial anti-Semitism to the Spanish Inquisition, after the Jews had been driven out of Spain in 1492. The attention of the Church was directed to the Conversos, Jews who had converted to Christianity and were therefore allowed to stay in the country. But this privilege was strictly circumscribed – if not by law then certainly by practice. A new concept came into being which was called *Limpieza de Sangre*, literally "the purity of blood." Thus, in Toledo, Conversos and their descendants were banned from serving the state or obtaining public office of any kind, even though they were officially Christians. A distinction was being made between "old-Christians" and the Conversos. The person who wanted to enter a career in any government office had to prove his "pure" ancestry, to be established during the time prior to the expulsion of the Jews.

This, says the author of the article, was the beginning of racial anti-Semitism, which was soon incorporated in many religious and political edicts and writings. Being a Jew became more and more a matter of Jewish descent, and increasingly writers pointed out the "dangers to the Christian faith because of Jewish blood."

How was a Jew defined – even a Jew who too all intents and purposes had become a Christian? In 1673, it was said that one Jewish parent sufficed; thereafter a quarter Jew was all that was needed, and then even one-eighth Jewish ancestry sufficed to bar a Spanish Christian from public office.

Furthermore, also in the 17th century, a writer named Quevedo "discovered" a worldwide conspiracy of Jews against Spain and spoke of the Jews' immeasurable wealth by which they influenced world policy.

The interesting aspect of Meissner's article is that it finds the origins of racial anti-Semitism in the bosom of the medieval Roman Catholic Church, rather than in the writings of 19th century historians and such latter-day scribblers as Houston Stewart Chamberlain and Alfred Rosenberg.

The magazine in which the article appeared is one aspect of the widespread self-examination that for the last two decades has taken place in Germany, and in which the Roman Catholic Church now plays a leading role. Its development is both fascinating and path-breaking, and it underscores the absence of such self-evaluation by the papacy itself. It is for the highest instance of the Church to do what members in its lower ranks are now accomplishing with scholarship and honesty.

The 'hysterical' case of Anna O.

In 1954, the West German government issued a stamp to honor Bertha Pappenheim (1859-1936) with the inscription, *Helfer Der Menschheit* – helper of humanity. In her adult life, she founded the *Juedischer Frauenbund*, the forerunner of the National Council of Jewish Women, ran an orphanage and spent much of her time and energy fighting against white slavery. She later founded an institute to house prostitutes, unwed mothers and delinquent women.

By Shel Krakofsky in London

A writer as well, Pappenheim translated into German the memoirs of her ancestor, Glueckel of Hameln, under the pen name of Paul Berthold. (Note the reversal of first initials.)

She is much better known today, particularly in academic and psychiatric circles, as the famous Anna O., the first case that Sigmund Freud subjected to his version of psychoanalysis in the book by Freud and Joseph Breuer, *Studies in Hysteria (1883-1895)*. Her case study pseudonym used the initials preceding her actual ones, the original case of psychiatric regression!

Because Bertha Pappenheim's case is pivotal in the history of psychoanalysis, it is under extreme scrutiny these days, as more evidence accumulates that Freud fudged events, interviews and interpretations.

In the recent book by Mikkel Borch-Jacobsen, *Remembering Anna O.*, the author states, "Everyone knows perfectly well that the cure of Anna O. is a myth and yet everyone hastens to forget this when the theoretical, practical, institutional and medico-legal consequences come into play."

The maxim, "When you're a hammer, everything is a nail," describes the dilemma of searching for the truth. For if the therapist and the patient believe in such concepts as recovered memory and multiple personality disorder, every new story must confirm and justify the model.

Pappenheim was treated for two years (1880-82) by Breuer, an Austrian internist and neurophysiologist, for symptoms that included headaches, double vision, hallucinations, intermittent paralysis and inability to speak German, plus rapid mood swings. Breuer continued his "talking cure" (Bertha's description of the process. She also called it "chimney sweeping.") under hypnosis for an estimated 1,000 hours, after which he declared her cured.

Archival material has revealed that after her "cure," Pappenheim was institutionalized for a recurrence and extension of her symptoms, which included several suicide attempts. She required institutional care four more times until 1887. None of this is mentioned in the Freud/Breuer collaboration.

Borch-Jacobsen calls their publication an "advertising campaign." He contends that Pappenheim essentially told Breuer what she expected him to hear – go along, get along – and Freud (who never met Anna O.) interpreted it all to fit and justify his own theories about hysteria, a term that today is unpopular in practice and diagnostic classification.

In his new edition of *The Analysis of Hysteria*, Harold Merskey, the eminent Canadian psychiatrist, researcher and historian, makes a provocative and reasoned argument that Anna O. in fact suffered from a severe depressive illness. Her hysterical symptoms, that is, physical symptoms without an organic basis, were part of that depressed state and were complicated by the administration of high doses of chloral hydrate and morphine.

In Mersky's view, selective attention, shaped by motivation, may be a better approach to understanding repression than previous theories. He warns against the exclusive reliance on repression's effect on what he calls, "long-past memory." Otherwise, implausible past and ultimately false memories will proliferate.

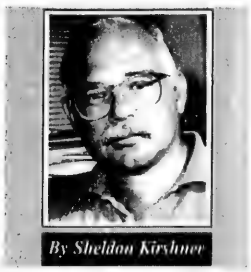
Borch-Jacobsen feels that Breuer, under Freud's undue influence, retrospectively made the Pappenheim case dovetail with Freud's own case studies on hysteria. Borch-Jacobsen accuses Breuer of trying to please Freud by systematically converting his patient's "fantasies" into "remembrances" 13 years after her treatment.

Good friends, it was Breuer, a member of Vienna's chevrah kadishah, who discouraged Freud from a Protestant conversion, a threat Freud made to avoid his Jewish wedding ceremony.

Breuer's treatment of Anna O. laid the foundation for Freud's development of psychoanalytic theory and method. In fact, Breuer ultimately rejected Freud's emphasis on psychosexual development. He never collaborated with Freud again.

The Kirshner File

The spy who came in from the cold



By Sheldon Kirshner

In the annals of espionage, Markus Wolf stands head and shoulders above his contemporaries. For more than three decades, during the Cold War, he headed East Germany's foreign intelligence service, one of the most efficient and effective in the world. Wolf, who was of Jewish ancestry, retired in the mid-1980s, before the fall of the Berlin Wall, the demise of East Germany and the reunification of Germany.

Now he has written his autobiography, *Man Without A Face* (Random House), and it is a humdinger of a book, the confessional narrative of a spymaster whose visage was unknown to Western intelligence agencies for 20 years.

Wolf, who helped bring down West German Chancellor Willy Brandt, was a rare bird, a Jew in the upper echelons of the Soviet bloc intelligence apparatus. To be precise, he was half-Jewish, but Jewish enough to have been persecuted by the Nazis under the Nuremberg racial laws.

He was born in Hechingen, in southwestern Germany, in 1923. His father, Friedrich, was a doctor, playwright and fervent Communist. His mother, Else, broke with her family when she married a Jew.

Wolf became aware of his Jewishness in 1933, when Nazi thugs invaded his family's home in Stuttgart. Several months later, they left Germany, reaching Moscow by way of Switzerland and France. Wolf and his brother, Koni, who was to be a film director, were raised in the Soviet Union, steeped in Russian culture.

With the collapse of the Third Reich, Wolf, still a student, was sent to Germany by the German Communist party to work for Berlin Radio. In his capacity as a reporter, he covered the Nuremberg war crimes trial, where the full extent of the Holocaust became apparent to him.

In 1949, following the emergence of the German Democratic Republic, Wolf moved back to Moscow as a diplomat in the new East German embassy there. No sooner had he settled down in the job than he was transferred to the Institute for Economic Scientific Research, East Germany's embryonic intelligence network.

Within a year, he succeeded his boss, who fell from favor after an adulterous affair. "The reasons for my selection...are unclear to me even now," he writes. But Wolf speculates that his upbringing in the Soviet Union, East Germany's watchful big brother, was probably a factor in the equation.

In a book marked by frankness, Wolf admits that the building of the Berlin Wall in 1961 was as much of a surprise to him as anyone else. And he confesses that his supposedly greatest triumph — the unseating of Willy Brandt — was in fact his biggest defeat.

Wolf acknowledges that the Ministry of State Security, of which the foreign intelligence department was a component, supported groups involved in politically motivated terrorism. But he claims that he was never personally involved in the planning or execution of acts of terror.

In the wake of the Six Day War, Wolf recalls, Egypt made it known that it wished to share intelligence information with East Germany. Wolf's deputy travelled to Cairo and was informed that President Gamal Abdel Nasser wanted assistance in investigating Israel's alleged penetration of the Egyptian government and military.

"Nasser was bitterly disappointed when we told him that we had no agents in Israel, but it was true. In fact...we never managed to penetrate Israeli intelligence."

At Moscow's urging, Wolf tried to recruit as spies Jewish immigrants in Israel, but to no avail. The Soviets, he says, were fixated on Israel as an enemy. But he had no desire to become entangled in the shoals of Middle Eastern politics. "I would never have wasted time and money on intelligence gathering simply to get even with the State of Israel on behalf of the Arab world. I viewed Israel like any target country. Once it became clear to me that the ratio of effort was unsatisfactory in terms of penetration, I simply cancelled our attempts to gain agents in Israel."

Wolf's account of his department's relationship with the Palestinians is intriguing. East Germany supported the "legitimate national rights" of the Palestinians, and in 1969, Wolf's resident agent in Cairo established secret contact with Yasser Arafat, chair of the PLO, and George Habash, head of the Popular Front for the Liberation of Palestine. Within a few years, Erich Honecker, the East German leader, invited Arafat on a state visit. Upon the completion of Arafat's trip, Wolf's department was ordered to share intelligence data with the PLO.

"We agreed to help the PLO on the condition that it end terrorist attacks in Europe." Arafat agreed, and soon Palestinians, including the notorious Abu Nidal, were flocking to East German camps for training in intelligence, counter-intelligence and the use of guns, explosives, rocket-launching techniques and guerrilla tactics. In exchange for these services, East Germany hoped to obtain from the PLO information on American security, global strategy and weaponry.

"We had great respect for Palestinian political intelligence gathering," Wolf observes. On the whole, however, he was disappointed by the PLO's performance. Aside from valuable intelligence data concerning the 1978 Camp David accords, the PLO provided Wolf with insights into Arab politics. This material "raised our general level of expertise (of) the region," he allows. Yet, as he readily concedes, he was unfamiliar with the complexities of the Arab-Israeli dispute. "Although we all knew of Hitler's extermination of the Jews, even I as a Jew knew little of Israel's fight to establish itself."

Wolf writes that Israel's 1982 invasion of Lebanon reinforced East Germany's pro-Arab policy. German operatives in Beirut were particularly shocked by "the Israeli assault on the refugee camps of Sabra and Shatila." On this point, Wolf is in error, failing to mention that the massacre was carried out, not by Israel, but by its Lebanese Christian ally, the Phalange militia.

During the course of *Man Without A Face*, Wolf never divulges his personal view of Israel and its policies. But he hints at it when he avers that "a closer examination of the long history of Israeli-Palestinian hostilities was discouraged" by the powers-that-be. He further adds: "My Jewish roots gave me a certain sensitivity in this matter that others lacked, and I also knew of the Arab links to Hitler's Germany."

Wolf admits that once the Ministry of State Security entered into a relationship with Carlos the Jackal, the South American terrorist who had strong ties in the Middle East, East Germany was no longer able to prevent its territory from becoming a base for terrorism.

East Germany tolerated terrorists like Carlos (who travelled on a Syrian diplomat passport) because they might be useful as behind-the-lines saboteurs in case of a war with the West. "Had I been asked about this harebrained idea, I certainly would have opposed it."

Throughout the book, Wolf takes pains to explain and justify his Communist beliefs. As a Jew who found refuge in the Soviet Union, he regarded Communism as a liberating force. But after Nikita Khrushchev unmasked Josef Stalin's crimes, Wolf removed a portrait of him in his office and parted ways with Stalinism.

Nevertheless, Wolf remains a true believer: "It (is) my unshakable belief that the socialist system, for all its terrible failings, represented a better potential model for mankind than the West."

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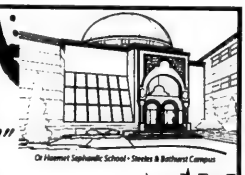
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Books

By Bernard Baskin

What do you want in the New Year?

The advent of 1998 is a time for some honest questions. What do we want from the 12 months that lie ahead? What qualities will render them significant and filled with meaning?

It seems to me that we should have at least four basic hopes for the coming year. However, these desires can only be realized if there is a firm resolution or determination on our part for each of them.

The first thing we should want is health. This is primary. Health adds zest and savor to our years. With radiant health, we are naturally optimistic. Without health, everything soon turns to ashes in our mouth. All our hopes are blighted, our spirits sag, the universe takes on a somber aspect.

But health, you say, is out of our hands, beyond our control. Not so.

Multitudes of people take the boon of health and throw it away. They drive their bodies relentlessly. They allow themselves no rest. They refuse to learn the secret of moderation. Or they are perfectionists who demand the impossible from themselves. It is no wonder the two widespread medical problems of our age are heart failure and mental disability.

Then there are those who give their appetites free rein. They eat, drink, smoke or drug themselves into the grave. Can we achieve health if we are not prepared to accept the road of moderation and sensible deprivation?

The second thing we should want is economic security.

We need to provide for ourselves and our families. We want recognition for our work, a fair return for our labors. We want enough to educate our children properly and to provide adequately for social and cultural activities. We want to set something aside for our later years. All this is understandable and desirable. But economic security must be a means to an end, not an end in itself. We must be concerned as much with making a life as we are with making a living. We should pray that what we do gain should not be at the expense of others — or at the expense of our self-respect and most cherished ethical ideals.

Need sincere friends

Should we worship material possessions, sacrificing health, honor and family to obtain them? When "things are in the saddle," they ride us; they do not belong to us, we belong to them.

The third thing we should desire is friendship and kindness.

Life can never achieve full meaning or satisfaction unless we experience the affection, the appreciation and interest of other people. And we need friends who are sincere, with whom we are not obliged to maintain false social standards.

On the occasion of his 94th birthday, the late Will Durant — author of an 11-volume biography of humankind, *The Story of Civilization* — was asked, what piece of wisdom had he distilled from a lifetime of reading and reflection?

"If you insist upon one brief answer, I say kindness. And that is, in my opinion, the finest, most successful method of behavior, not merely of a man to his wife or vice versa but of a man to his neighbor, of any individual to the individuals he meets."

The person who has not learned kindness remains uneducated no matter how many diplomas adorn his office wall, or the number of degrees that follows her signature. The person who has learned to be kind has mastered the most vital subject in life's curriculum.

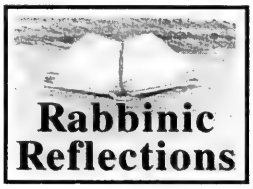
Finally, during the coming year I think we can be most alive and mature if we achieve a sense of the mystery and wonder of life.

Each of us is a finite creature, our few years a flash of light between two dark eternities, our being merely a speck on the charts of time. Yet each of us can dream great dreams and participate in the marvellous work of creation.

The more we know about ourselves and the world in which we live, the greater becomes the realm of the unknown. This is the verdict of the great scientist no less than the poets.

From the smallest atom to worlds of almost unimaginable magnitude, there is so much that lies beyond human knowledge. All of this should engender a sense of wonder. Socrates said that all philosophy began in wonder. This is certainly true of religion and also with scientific research. Einstein said, "The most beautiful thing we can experience is the 'mysterious.' It is the source of all true science."

May 1998 fulfil our deepest longings and make real our innermost dreams.



Rabbinic Reflections

Good always a better choice

By RABBI REUVEN TRADBURKS

When Moses is at the burning bush, he has an extended discussion with HaShem, trying to somehow get himself out of the job of leading the Jewish people from Egypt. (When fine people keep refusing to be president of an organization or keep refusing to become chair of the big event, they are merely following in Moses' footsteps – he didn't really want to lead the Jewish people either.)

HaShem gives Moses a sign to perform that he will be able to do to prove to the Jewish people that this is a Divine mission. Moses is told to put his hand in his cloak, then remove it – the hand is leprous. He is then told to put his hand back in the cloak and remove it from the cloak – and now it is healthy again.

There is one extra phrase in this story. Why does it say that when the leprous hand is removed *from the cloak* it is healed? Rashi says that this is to teach you that *immediately* upon the leprous hand's being removed from the cloak it is *healed*, whereas when Moses' good hand was *striken* with leprosy, it only became affected *after* he removed his hand.

Rashi says that this is to teach you that good comes more quickly than bad. The blight was slower to come than the good health.

This is a great lesson – be quicker with good than with bad. Let compliments flow more quickly than criticism. Driving home in the car from the dinner, speak more readily about the enjoyable conversation than about the negative occurrence. After Shabbat services, engage in positive discussion about the rabbi's points, rather than in criticism of how bad a joke he told.

In the Jewish world, we like to trumpet the great phrase that we have more in common than what divides us. This is what Rashi is getting at. Emphasize the positive not the negative. Of course, the leprosy does come – but more slowly. The good comes first and sets the tone.

We would do well to jump at the good and let the bad tarry. Good is better than bad.

Rabbi Tradburks is the spiritual leader of Kehillat Shaarei Torah in Toronto.

JEWISH EDUCATION
The Next Generation

The meaning of teaching

By ELLIOTT MALAMET

Today, as everybody knows, the main interest of the classroom is not the student's homework but the teacher's private life. Hoping to glimpse behind the mask of the educator's harried preoccupation with grading schemes and lesson plans, the student pokes and prods for a gleaning of the existence that the teacher maintains outside of the Orwellian confines of the school.

Not exclusively designed as a stratagem to avoid real study – though there is that element, undoubtedly – this awkward, innocently blunt invasiveness tends to focus on the teacher's marital status, past educational choices and ultimately, why anyone would teach in the first place. But there is a special perplexity that accompanies any queries into the life of a Jewish educator. My students view me with wary indecisiveness – he seems normal enough, and he even has an advanced university background, but then why is he here? Teaching us. Teaching that.

Why indeed? But in truth, the answer is fully in view, a purloined rationale placed right before their eyes. Precisely because of the prevalent suspicion that Torah is outdated and irrelevant, the Jewish educator's secret passion is the oldest trick in the book – show them they're all wrong and don't stop until it hurts.

Recently a student asked me one of the old familiars: Isn't traditional Judaism just a crutch for people who are troubled, who are lost and groping inside the Torah's archaic sleeve, hoping to pull out spiritual magic? The dogmatic confidence of this question reminded me of the old assertion that only a crazy person goes to a psychiatrist, and reflected a fundamental misunderstanding of the spiritual way of life. The idea that we alone control our own destiny is an illusion from the Torah's point of view; no one is exempt from that fact.

"Society makes what is disagreeable into what is untrue," mused Freud in 1916. It is one of the delicious ironies of this century that the man who was so contemptuously patronizing regarding Judaism should have so accurately described the inherent hypocrisy of such criticism. Is it that Judaism is the province of illusion, or might it be quite the reverse, that it speaks of uncomfortable truths, of that which we do not like to be reminded – possessions fade, distraction perennially beckons, life is finite?

As a child, I learned that God sees everything, but as an adult, what I have come to sometimes feel is that in our schools, and at our dinner tables, and even – or is it especially? – in our synagogues, we are drawing the curtains against what we perceive as heaven's insistent gaze, hoping that tomorrow will bring with the sweet blankness of a weightless world.

But the desire for substance, for what Wallace Stevens so eloquently called the "weight of primary noon, the ABC of being," is still alive in many young people, so that even as they desperately squirm from the grip of religion's hand, they find themselves bound to the inevitable yearning for selfhood and a meaningful life. For the nature of their connection to Judaism is often so complex – threats of Jewish values and memories intertwined with heavy metal alienation and the requisite cultural relativism – that in those rare shining classroom moments when powerful strands of Torah begin to twist at them, they have to bend to keep from tearing.

Radio stations go online

By MARK MIETKIEWICZ

Last week, we began our look at Israeli media on the Web and focussed on the sites operated by Kol Israel and the army's Galei Tzahal. But broadcasting in Israel has grown over the years and so has choice. You can now listen to everything from religious lectures 24 hours a day to the latest in entertainment news via Tel Aviv. A reminder: to hear these stations, you'll need to download and install the free RealPlayer program **[http://www.real.com/products/player/download_player.html].**

But let's start with a station that doesn't exist any more. One of the most famous radio stations in Israel's history didn't actually broadcast from Israel but "from somewhere in the Mediterranean." The Voice of Peace was a "pirate" radio station which operated without a license from the State of Israel. It was the brainchild of peace activist Abie Nathan and for 20 years, it broadcast a unique blend of politics and popular music. The ship made its home six miles off the coast of Tel Aviv – still within the territorial waters of Israel until it closed down in 1994. You can find a fascinating history of the station at **[http://www.geocities.com/Broadway/5383/index.html].**

The tradition of radio stations broadcasting to Israel from the Mediterranean continues today – although the programming is very different. Arutz 7 **[http://www. a7.org/]** (Channel 7) provides what it calls an alternative to Israel's "liberal-left controlled electronic media." Its mostly Hebrew language programming is a mix of traditional Jewish and Israeli music, religious teachings, its own newscasts and news from Kol Israel. Taped programming can be heard at **[http://www.a7. org/sound/]** and live programming at **[http://www.a7.org /live. htm]**. You can find a history of Arutz 7 and Israel's other pirate or offshore radio stations at **[http:// www.guernsey.net/~bebridel/ israel.html]** and **[http://home pages.enterprise.net/jimparkes/ Radio_News.html].**

Over at 90FM, you can tune in to Emtza Haderech (Middle of the Road) **[http://www.90fm.co.il/]**. You can listen to their weekly Hebrew language program about the Internet at **[http://www.90fm. co.il/sounds/golshim.ram]**. I found the connection only fair with quite a bit of break-up. You can find links to sites mentioned at **[http://www.90fm.co.il/hamltz.html].**

Jerusalem FM **[http://www. virtual.co.il/news/news/web101/]** is a local independent radio station based in the capital and has been on the air since September 1995. You can't hear their programming on the Net, but you can send off a form if you'd like to dedicate a song to a friend or relative in the Jerusalem area **[http://www.virtual.co.il/news /news/ web101/requests.htm].**

Radio Tel Aviv sounds like a station with attitude **[http://www. 102fm.co.il/]**. There's no live signal, but you can listen in to the daily showbiz newscast in Hebrew. Click on the RealAudio links at the bottom of **[http://www.102fm.co.il/erev /index.html]**. It's loud, hip and gossipy, something that Jerusalem's Radio 10 isn't.

Radio 10 calls itself the Positive Jewish Communications Network **[http://www.radio10.co.il/]** The station's live and taped programming originates mainly from Yeshivat Or Hachaim **[http:// www.orhachaim .org/]** and from other Yeshivot in Jerusalem, along with traditional and pop Jewish music. In addition to a live feed of their signal **[http://www. radio10. co.il/live.ram]**, there is also an extensive audio library of lectures in Hebrew, English and French **[http://www.radio10.net/orhachaim/mm/mm.htm]**. I found an interesting note at the site, a sign of the times when Halachah deals with the Internet: "Don't forget *not* to answer Amen to brachot nor to Kaddish, since these are prerecorded lectures."

Radius FM (also called Radios 100FM) is the local radio station of the Sharon region and the centre of Israel **[http://www.100fm.co .il/eindex.htm]**. Radius offers popular Israeli and western music, contests and news 24 hours a day at **[http://www.inter.net. il/sites/radius.ram]**. I found the audio quality at this site exceptional and as a bonus, you also get to see live shots of the station's audio studio.

Next week we'll look at some real television programs as we tune to the ground-breaking work being done in broadcasting Israeli TV on the Web.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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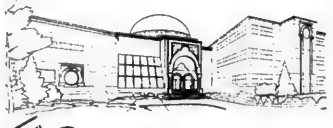

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Philanthropist Arthur Gelber was 'archangel of the arts'

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — Philanthropist Arthur Gelber, 82, known as "the archangel of arts" in Canada died recently of heart failure at his Toronto home.

Obituary

One of this country's most prominent art patrons, Gelber, also known as "Mr. Arts" in some circles, served on the boards of more than 60 major cultural organizations across Canada, among them, the National Theatre School, the National Arts Centre, the National Ballet of Canada, the Stratford Festival, the Art Gallery of Ontario and the Canada Israel Cultural Foundation.

Isabel Bassett, Ontario minister of citizenship, culture and recreation issued a statement praising the legacy of Gelber.

"Ontario has lost a passionate and dedicated supporter of the arts. Arthur Gelber strongly believed that culture was an essential part of the quality of life in this province. He acted on that belief through a lifetime of contribution and service.

"Ontario artists and arts organizations will remember Arthur Gelber as a true friend deserving of our greatest respect and gratitude," she said.

Gelber, who was made a Companion of the Order of Canada in 1995, was a generous arts benefactor. In the early '70s, for instance, he saved the Montreal-based National Theatre School's historic building from being torn down, by buying the building himself.

He also established the Lionel Gelber Book Prize, the most valuable Canadian literary prize. The $50,000 award for books on international affairs was named in memory of his brother, a prominent writer, historian and politician who died in 1989.

An arts activist, Gelber fought for government funding for the arts throughout his life. He was adept at convincing politicians to provide public support for the arts. In 1962, for example, he persuaded Premier John Robarts to establish the Ontario Arts Council.

And while his finesse with politicians served the arts well Gelber was less successful in his efforts to persuade the federal politicians to let Jews into the country during World War II.

Although he devoted most of the war years to this cause, spending much of his time in Ottawa, the number of Jewish refugees admitted to Canada at that time remained one of the lowest in the world. Gelber was also active in the Canadian Jewish Congress.

Born in Toronto, he attended Upper Canada College and the University of Toronto. Although he had some aspirations to be an actor, Gelber went to work for the family business which encompassed textile companies and real estate holdings. He eventually headed the company, running it until the late '60s when he sold it to devote himself full time to the arts.

Gelber was predeceased by his wife Esther. He leaves his daughters Nancy Bjarnason Gelber, Patricia Rubin, Judith Gelber, and Sara Beth Charney, and five grandchildren.

STUDENT PRESENTATION

Leo Baeck Day School students (from left) Faith Feldman and Robyn Landau, display their collection of Judaica in the Grade 5 class "museum." Students researched the ritual objects, gave the background, history and current use in different countries and shared with parents and classmates the results of their study. Displays included ancient coins, footwear, the art of Mark Chagall and ancient Egypt. The presentation is based on the students' novel study of *The Mix-Up Files of Mrs. Basil Er. Frankweiler.*

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Weizmann Institute launches major fundraising drive

By FRANCES KRAFT
Staff Reporter

TORONTO — The Weizmann Institute of Science is launching a major fundraising drive to double its current endowment of about $250 million (US) over the next three years, said the president of the Rehovot institute during a recent visit here.

Speaking at the national annual meeting of the Canadian Society for the Weizmann Institute of Science, held at the Sutton Place Hotel, Haim Harari challenged Canadian members to take on the funding of a yet-to-be established centre for optical/laser research within Weizmann.

The electro-optics field now includes lasers and sophisticated technology enabling physicians to see what is happening inside the body, Harari said. There are an endless number of applications in modern medicine, biology, chemistry and telecommunications, he noted. When he was a student, by contrast, Harari found it "one of the most boring fields of physics."

Among the existing Canada-Weizmann connections in that field is the joint research being done by University of Toronto chemistry professor Paul Brumer and Weizmann chemical physics professor Moshe Shapiro.

The new project, for which the Canadian Society would establish a $15 million (Canadian) endowment fund over the next five years, would be part of an overall upgrading/refurbishing of campus departments to culminate in a rededication of the Weizmann Institute and an international scientific conference on Nov. 2, 1999, its 50th anniversary, Harari said.

Haim Harari

Over the next five to 10 years, Weizmann will not need any new major buildings, said Harari, but older buildings are in the process of being modernized and old departments are being reorganized. To keep current, most of the departments that existed 10 years ago have been merged, dispersed or phased out, he said.

Harari made a case for basic scientific research without any underlying commercial goal to attract funding. "When you do first class science, the practical results will come," he said. "We do not feel a need to apologize to anyone that our mission and goal is basic research."

In 1996, Harari said, industries within and outside of Israel sold $600 million (US) of products which pay royalties to the Weizmann Institute. This is "only a byproduct" of practical research and a "small function" of the institute's budget, he added.

Weizmann is in a financially sound situation, said Harari, with a balanced budget, including surpluses. An accumulated deficit of about $40 million (US) nine years ago has been reduced to about $7 million (US) and is expected to be eliminated in the next few years, he said.

* * *

Sharon Zuckerman continues as president of the national society. Among other speakers at the meeting was Shawna Silver, a third-year systems design engineering student at the University of Waterloo and an alumna of Weizmann's Bessie F. Lawrence Summer Science Programme.

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Shul, MP try to aid Minsk surgeon

By BEN ROSE
Staff Reporter

TORONTO — A major effort to free a Minsk Jewish surgeon from being retried on a murder charge in the death of a neighbor is being made by a Beth Tzedec Synagogue group and Dr. Carolyn Bennett, Liberal member for St. Paul's.

Dr. Albert Lavrenev, 41, was declared innocent in the death of Olga Vasilieva in November 1997, but he faces a retrial on the same count by the Supreme Court of Belarus as the result of a complaint by Vasilieva's son.

A plan to lobby the 15 members of Canada's parliamentary affairs committee with members of their own constituencies on behalf of Lavrenev and his physician wife, Irinia, was formulated at a meeting recently at Beth Tzedec between Bennett and members of the board of the synagogue's Men's Club and the committee to free Jews in the former Soviet Union.

In addition, the plan calls for a letter to Lloyd Axworthy, minister for External Affairs, before Parliament reconvenes Feb. 2, to intercede for Lavrenev and his wife, who have applied to emigrate to the United States.

"Emigration application seems to be the trigger for a lot of things," commented Bennett.

Constituents of three Jewish MPs, Deputy Premier Herb Gray, Elinor Caplan and Sheila Finestone will be asked to speak to their members about the case.

The victim's son, Nikola Victorovich Palaznik, began shouting obscenities and anti-Semitic threats when he heard the judge in Minsk City court declare a verdict of nonguilty, said Berta Dukarsky, Lavrenev's cousin in Florida.

"He [Palaznik] then physically attacked Dr. Lavrenev in the court room, hitting him," Dukarsky said.

All this was witnessed and reported on by observers from the U.S. Embassy in Minsk, she was told. Dukarsky has been in direct phone contact with the Lavrenevs in Minsk.

"As a result of this outrageous behavior, instead of Mr. Palznik being arrested for assault, Dr. Lavrenev has been notified that the prosecutor has reopened the case and is petitioning for it to be heard before the Supreme Court of Belarus," said Sandy Cantor of the South Florida Conference on Soviet Jewry.

"In December 1996, the Supreme Court of Belarus overturned the guilty verdicts of the lower courts. Unfortunately, the Supreme Court turned the case back to the lower courts for retrial. What possible purpose could be served by the Supreme Court hearing the same ridiculous charges again, now that the Minsk City Court has proclaimed him innocent? This constitutes harassment and human rights abuse according to international standards," Cantor said.

"This man has already been put through more litigation than was reasonably necessary. There is nothing to be gained by another trial except besmirching the concept of rule of law in Belarus."

Lavrenev, an orthopedic surgeon at the Minsk City Clinical Hospital for Emergency Treatment, and his physician wife, lived in a flat above Vasilieva. Her son alleged in court that his mother told him Lavrenev was with two men who beat her to death. However, evidence revealed that Vasilieva was in no condition to say anything after her beating.

Those meeting with Bennett at Beth Tzedec were Herb Landis, vice-chair, Soviet Jewry committee, and Dan Pullan, Eddie Kirschner and Dr. Shelley Pollack of the Men's Club.

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ישראל של סוף 1997 היא מקום כוהני, קשה, ולמי שכמוני אוהב את הבית שלו, ממש עינוי לראות את מה שקורה שם.לאלה מיכם שדואגים לאיזון הקדוש,- אל דאגה, בסוף הכתבה יש גם דברים טובים. אז הינה, דברים בפי אומריהם.

והפעם פני זקנהמאת יורם קניוק. "אני בן 67 עוד מעט 68, אין לי פנסיה ואין לי דירה. אני עובד קשה למחייתי. עדיין אינני זכאי לבטוח לאומי, מפני שהחוק בארץ הוא מהמתועבים בעולם. איך אתם יכולים? מנין לכם העוז לעשוק זקנים בלא רחמים, מניין לכם החוצפה? מדוע עלי לשלם למוסד, שגובה ממני 30 ויותר שנים, ואשר מסרב להכיר בעובדה שאני חי מכל פרוטה שאני מרוויח. מניין לכם החוצפה לדרוף אותי שנה אחר שנה עם הצמדות וריביות. האם אדם מזדקן, החי מיגיע כפיו ואשר ייאלץ עד יומו האחרון, יום שאתם מקרבים במין עליצות שקשה למצוא דוגמתה בשום מדינה, הוא שווה ערך למה? האם אתם מוסד לעידוד לווּיות ובניית מצבות צוחקות!" - הכותב הוא הסופר יורם קניוק, שזכה לאחרונה בפאריז בסנאט הצרפתי בפרס יוקרתי על כתיבה למען השלום.

שרה נתנייהו: להלן קטע "מכתבים למערכת" שפורסם בעיתונות בעקבות כתבת תחקיר שהציגה את תאות הבצע והכבוד של חצר המלוכה הישראלי. "אינני יודע מה הרעיש העצום, שמתרחש סביב מעלליה של אשת ראש הממשלה שרה נתניהו. אנו הוותיקים הכרנו אותה כבר בשנות החמישים, אלא שאז קראו לה אוויטה פרון. אבל היא לפחות הייתה אהובה על העניים, כי פזרה עליהם הון תועפות. אמנם כן, לא תיארנו לעצמנו שתוך חמישים שנה גם לנו במדינת ישראל, תהיה גברת כזו, כמו שרה, ושתצא ממפלגת ההדר וההוד. - שלום זבולוני, קיבוץ אושה."

כביסה מלוכלכת - אורי אורבך, סופר "ידיעות אחרונות":

"בקיבוץ יגור היו בעבר מקרים של תקיפה מינית, שנחשפו רק לאחרונה בעקבות תערוכת ציורים של צעירות שהותקפו בהיותן ילדות. בקיבוץ, בדיוק כמו בכל חברה סגורה אחרת, לא אהבו את התערוכה וניסו להסיר את הציורים ולהסתיר את העניין. מעניין להיווכח עד כמה דומה התגובה של חברי הקיבוץ לתגובתה של החברה הדתית במקרים דומים."

משהו חיובי לסיום:

"**הבחור של שולי**" הוא סרט טלביזיה שזכה בפרס האוסקר הישראלי לשנת 1997, והו סיפורה של בחורה גרושה, אם לילד, שחוזרת לגור עם אימה בעיירת פיתוח, ועובדת מדורי נהיגום, עד לסוף האופטימי בזרועותיו של מוכר גלידה. סרט רגיש של יוצרים רגישים (דורית רביאן, דורון צברי), עם משחק נפלא של אסתי ירושלמי, דני שטו ואחרים. הסרט הוקרן בערוץ 2 בזמן שבערוץ 1 שיחקה מכבי ת"א נגד פנתנייקוס היוונית. אבל לא היתה לי שום בעיה בבחירה, כי מכבי ת"א היא שלושה שחקנים שחורים ועוד כמה מאירופה, והסרט הזה היה כולו ישראלי.

רשת גימל

כשהתחילה "רשת גימל" של קול ישראל לפני כחצי יובל שנים , היא היתה חוד החנית של המוסיקה הלועזית והחדשנית, בשנים האחרונות הלכה רשת גימל ונמוגה עם עלייתן של תחנות רבות חדשות, רובן אזוריות. והינה הוחלט עכשיו שרשת גימל תשדר רק שירים עבריים. איזה כיף! אני כותב שורות אלה ביום שישי בשבע בערב. השירים העבריים משרים ארץ ישראל שונה, זו שמעבר ליום יום הקשה, זו שנשארת אחרי המשברים והרעשים, זו שלא מנסה למכור לך משהוא בעשרה תשלומים בהנחה של עשרים אחוז. טוב, זה לא קונץ, בתור מי שכתב 300 שירים שמוקלטים על תקליטים ודיסקים, כל מי שמעודד את הזמר העברי הוא בלינה שלי. יישר כוח! וכשאתם מגיעים לישראל תפתחו רשת גימל ותהיו מחוברים תוך שניה!

SHMOOZIN

"The weather on Friday night is supposed to be cold and stormy, so i bet that your warm Shabbat challah is going to taste even better than ever, Grandma!"

On Campus

Exploring Judaism in Minsk

Last summer, the author and some others travelled to the former Soviet Union to be a resource at Jewish camps. The following is an account of his experiences.

By BARRY PAKES
Special to The CJN

TORONTO — In Hebrew, the word *mussar* means values, morals or ethics. In Russian, the word *mussar* means garbage. Before my arrival in the former Soviet Union (FSU), I anticipated that this quirk of language would epitomize the situation facing the Jews of the Crimean port city of Sevastopol and the Belorussian capital of Minsk.

What I found, however, were intelligent, excited children, more eager to learn about Judaism than any children I can imagine in North America or Europe. I thought I would lament over the community that once was, and try hopelessly to educate the children about the basics of Judaism before they emigrated to Israel. What I found were two growing Jewish communities, one a success and the other well on its way, both committed to maintaining a vibrant Jewish life in the Commonwealth of Independent States.

This past summer, I volunteered for eight weeks with YUSSR (Yeshivah and University Students for the Spiritual Revival of the Soviet Union), a completely student-run organization dedicated to rekindling Jewish life in the FSU. As a counsellor, translator, shochet, pyrotechnic expert, yeshivah instructor and janitor, I quickly realized that while organized religion was once again allowed in Russia, toilet seats and food other than kasha were still forbidden.

In the Black Sea port of Sevastopol, where YUSSR ran a camp in July, the campers would insist on being called *Ivrim* (Jews), not Russians. Despite their intense pride in Judaism and in Israel, many were afraid to admit their Jewishness in public. Some believed that a brit milah occurs at age 13, or that Jesus has something to do with Judaism. But by the last day of camp, the kids knew how to daven, fend off missionaries, make tzitzit and much more. As they left camp on the ferry, they sang at the top of their lungs Shema Yisrael, in Hebrew and in Russian, and their favorite song, *I am happy and proud to be a Jew*, in Russian for the entire town to hear.

Later, we heard from some of the city leaders that other Jewish adults had been spectators on that boat and they told us they had never been prouder to be Jewish. This was the story of a community just beginning.

After a 26-hour train ride north past Chernobyl, we arrived at our second camp in Minsk, where we found a very different scene. With two active synagogues, a Chabad, and Lech-Lecha, a YUSSR-run youth group, many of the children of the 30,000 Jews of Minsk knew a good deal more about practical Judaism than your typical day school graduate. They had seen shchitah, knew how to observe Shabbat and could sing every song in the NCSY (National Conference of Synagogue Youth) bencher.

The older campers in the Lech-Lecha youth group run Friday night dinners every week and other programs, sometimes drawing more than 100 kids to the new youth centre. Saturday in Belarus is a normal school day. Therefore, some of the Jewish students walk great distances to school and refuse to write every Shabbat. They explain their difficulty to their non-Jewish classmates and borrow their notes. This cumbersome ritual that many of us here do to get notes during the High Holy Days is a weekly event for the committed Jews of Belarus.

While some Jewish university students are members of the Lech-Lecha youth group, they must also be members of Lukashenko (the dictator of Belarus) youth group if they wish to write their exams.

These were unique teenagers in a unique situation. Many of them understood the irony of Americans now teaching them about Judaism. It was only a few short decades ago that teachers were being sent from their country to enrich the spiritually impoverished Jews of America.

Day trips to nearby Volozhin, Mir and Rodin to clean up the Jewish cemeteries allowed the students to appreciate that they were the descendants of some of the greatest Jewish leaders of post-Talmudic times. Campers with names like Tanya Soleveichik constantly reminded the staff of who these campers were and the struggles they faced.

One of the most important moments for me was returning home and hearing that four 18-year-old boys whom I had been teaching at the informal Lech-Lecha yeshivah had finally overcome their fears and each had had a brit milah. I had encouraged them individually and together to go through with it, but unlike other Jewish rituals that I could teach by example, I could not really understand what they were going through. I was forced to ask myself: Would I have the courage to make such a commitment if I were in their position?

Barry Pakes is a McGill University graduate currently in the second year of medicine at the University of Toronto.

My bunkmates in Sevastopol on the Black Sea.

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What's New

By Miriam Herman

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Shaarei Shomayim
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416-789-7241
416-785-1333

DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 19, is deadline for Jan. 29 issue, and Monday, Jan. 26, is deadline for Feb. 5 issue. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Jan. 17

CONSERVATIVE MINYAN

General Wingate Branch, Royal Canadian Legion, Federation of Jewish Brotherhoods Conservative Sabbath services 10 a.m. to noon, kiddush following. Sunnybrook Synagogue. **Hilda Harris,** shamus, 480-4421, ext. 3552,

Sunday, Jan. 18

AFTERNOON CONCERT

Music for a Sunday Afternoon at the Koffler Centre, a series of concerts highlighting Jewish music, presents cellist **Stefan Glick,** 3 p.m., Leah Posluns Theatre. $10 at door. 636-1880, ext. 231. Concert presented with the support of du Maurier Arts Ltd.

COPING WITH CRISIS

Ohr Somayach of Toronto program for women, Desperate Times: Coping with Crisis with **Sharon Lichtenthal** co-author of *Times of Challenge* and *Vistas of Challenge* 10 a.m. to noon at Ohr Somayach Thornhill, 613 Clark Ave. W. At the same time, children will be entertained with cartoons, pizza, snacks. $10/adult, $5/child. Register. **Karen** 905-886-5730.

POLAND, THE HOLOCAUST

The Polish-Jewish Heritage Foundation and Holy Blossom Temple present a lecture by Holocaust scholar **Dr. Michael Steinlauf** on Bondage to the Dead: Poland and the Memory of the Holocaust. 8 p.m. at the temple.

MULTIFAITH PEACE-MEAL

Mosaic Interfaith Group pot-luck vegetarian Peace-Meal supper, for kids (aged 5-12) from six different faiths and their parents, on the occasion of **Martin Luther King Jr.**'s birthday. A representative from each faith explains his/her faith, 2:30-5 p.m., Thornhill United Church, 25 Elgin St. Mosaic chair **Arieh Cohen,** Temple Har Zion, 787-9469.

CULINARY CLASS

Beth Tikvah's culinary class Shabbat recipes include vegetarian cholent, apple cake and tips on setting your table, 4 p.m.

Monday, Jan. 19

SUPPORT GROUP

Jewish Parents and Families of Gays and Lesbians meets 7:30 p.m., Jewish Family & Child Service, 6th floor, Lipa Green Building, 4600 Bathurst St. Phone in confidence, **Ruth** 763-9111.

Wednesday, Jan. 21

HEALTH AND WELLNESS

Medicine for the New Millennium, lecture on the role of consciousness and spirituality in maintaining and improving health and wellness, sponsored by Kabbalah Learning Centre, 7:30 p.m., at Bathurst Jewish Centre. $7. 631-9395.

COOKING COURSE

Holy Blossom Temple Sisterhood presents Low Fat Baking for the '90s with **Daphna Rabinovitch,** associate food director, *Canadian Living Magazine,* 7:30 p.m. Sisterhood members $35, nonmembers $40. Reserve by Jan. 16. **Olivia** 789-3291, ext. 260.

Thursday, Jan. 22

SECOND GENERATION

Second Generation Group, a meeting for adult children of Holocaust survivors, on Issues of Aging Parents and Their Families, 7:30 p.m., Wagman Centre. **Paula David,** Holocaust resource coordinator, 785-2500, ext. 2271.

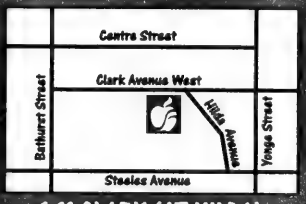
And What Else Is New

WOMEN'S LEAGUE

Women's League for Conservative Judaism, Canadian Seaway Branch, Women's League Institute, Dona Gracia Nasi, a Marrano Who Controlled an Empire, facilitator **Hana Werner** of United Synagogue

[Cont'd. on page 19]

IGA Kosher
IGA brings down the cost of keeping kosher



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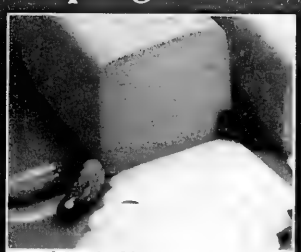
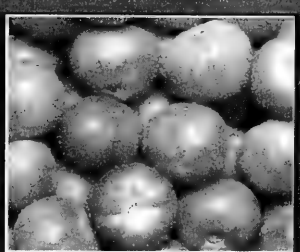

Mock Chicken Loaf
From the Deli
1.10 /100 g
499 lb.


Tomatoes
Product of U.S.A.,
No. 1 Grade. 1.74 kg
.79 lb.

Lean Ground Beef
Glatt, Kosher
8.80 kg
399 lb.

Skippy Peanut Butter
Creamy or Crunchy
1 kg jar
199

Breaded Chicken Cutlets
From The Kosher Kitchen
2.79 /100 g
1269 lb.

Fresh Mushrooms
Product of Ontario
5.05 kg
229 lb.

Shamir Salads
Selected varieties
426 g
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Ocean's White Albacore Tuna
Solid or Flaked
184 g tin
188

Double Rye Bread
From The Bakery
850 g
199

Black Forest Layer Cake
From the Bakery
700 g
699

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What's New

[Cont'd. from page 18]

Day School, Thornhill, on Wednesday, Jan. 28, 8 p.m., Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill. RSVP before Jan. 21. **Fran** 905-881-4830 or **Corinne** 905-881-1676.

LEARNERS' SHABBATON

Learners' Shabbaton at Beth Tzedec Congregation, Friday and Saturday, Jan. 23 and 24. Pray, sing, ask questions, express yourself, meet interesting people, learn how to make your Shabbat memorable. Parallel service for children. Cost reasonable. Information/reservation **Marlene** 781-3514 ext. 34.

FAMILY BINGO

Young Families Group of Beth Emeth Bais Yehuda Synagogue Family Bingo Night, Saturday, Jan. 24, 7:30 p.m. Prizes and desserts. $10 per family. All welcome.

SERIES FOR WOMEN

Ohr Somayach of Greater Toronto seven-week series for women, The Living Words of God, meaningful insights into our everyday prayers, presented by **Rabbi Eliezer Breitowitz**, Tuesdays 1:45-3:45 p.m. at Ohr Somayach Thornhill, 613 Clark Ave. W. **Karen** 905-886-5730.

Concurrent with the women's series is a seven-week series, Music Appreciation for Preschoolers, (ages 2 to 5), Hebrew and classical music and the use of basic instruments. Call Karen.

WOMEN FOR WOMEN

Toronto Hadassah-Wizo Women for Women breakfast Sunday, Feb. 1, honors **Debbie Field,** Food Share Metro Toronto; **Barbara Turnbull,** journalist and author; **Frances Weisberg**, family law and civil litigation attorney; 9:30 a.m., Westin Prince Hotel, 900 York Mills Rd. $25. Patron $100. Funds raised support projects in Israel for women and children in crisis. RSVP by Jan. 23. 630-8373. Also draw for prizes of Dare to Dream raffle tickets ($2) takes place.

KOFFLER GALLERY

In the Koffler Gallery, **Richard Purdy's** Areoarchaeology: Archaeology on Mars; and in the Loggia Gallery, Time Indefinite: David K. Ross and Karen Henderson features drawings and photography. Both exhibitions run to Feb. 22. 636-1880, ext. 268 or 270.

SUPPORT GROUP

Jewish Family & Child Service group for family members of relatives with schizophrenia or manic depression, Wednesdays, 6:30-8 p.m. beginning in January. **Marsha Berniker** 638-7800 ext. 257.

MINCHAH MA'ARIV MINYAN

Minchah Ma'ariv Minyan at the Minsker Shul, 10 St. Andrews St., Mondays to Thursdays, time according to sunset. **Sam** 961-8864.

VISUAL ARTS

Limited spaces still available in winter classes for adults and kids at the Koffler Centre School of Visual Art. Sunday and after school programs for kids and teens: painting, ceramics, mixed media. Adult day and evening classes: pottery, sculpture, painting and drawing for all levels. Discounts for multiple registration. 636-1880, ext. 270.

SENIOR VOLUNTEERS

Jewish Continuity Project is looking for 50 senior volunteers needed for interviews.

If you were born in or immigrated to Canada during the Great Depression and/or before World War II and would like to share your personal stories and experiences of growing up Jewish in Canada from 1920-1940 by participating in an intergenerational project funded by the Action Committee for Jewish Continuity, UJA Federation of Greater Toronto, and if you enjoy working with young people (university students), contact **Ruth Mapa, Rose Cherry** or **Josh Segal**, 225-2112.

HEBREW CLASSES

Hebrew made fun and easy with **Yael Lev**. Conversational Hebrew classes, beginners, intermediate and advanced, daytime or evening. Special Hebrew Heritage classes for parents with children in Jewish schools. Classes at Associated Hebrew Schools (Finch), Beth Tikvah and Kehillat Shaarei Torah Synagogues. Register. 225-6151.

JF&CS GROUPS

Jewish Family & Child Service groups. **Pat Lieberman** 638-7800, ext. 215.

Single Again, begins Jan. 28; Step-Parenting: Coping with His, Hers and Mine, begins Jan. 26; Facing Yesterday, Today and Tomorrow, how being a child of survivors has impacted on your life and relationships, begins Feb. 3; Living with Your Teenager, begins Feb. 5.

FOR SENIORS

Earl Bales Seniors' Club: Jan. 15, lecture on Taking Charge of Your Life, 10 a.m.; Jan. 20, Hearing Clinic, 10 a.m.; Jan. 22, lecture by a chiropractor, 10 a.m.; Feb. 4, day trip to Bramalea Civic Centre, $5; renew membership $12. 395-7881.

Beth Tikvah Friendship Group Cabaret Night featuring international singer/night club entertainer **Ahuva** with keyboard accompanist, Monday, Jan. 26, 8 p.m. $8 members, $9 non-members. RSVP **Gilda Goldstein** 905-889-3180.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 15, Casino Rama; Jan 22, bingo. **Aaron Dahary** 661-4689 or **Malka** 630-5771.

Shaarei Shomayim Friendship Club: In the planning, musicals combined with cruises during the summer starting in May; vacation trips. **Lena** 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield** 787-1526.

Young at Heart Seniors Florida trip to kosher Saxony Hotel on the ocean, one month $2,710 Canadian includes hotel, airfare, shopping, entertainment, shuttle, efficiency. Meals extra. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

The movie, *Used People* with **Jessica Tandy, Shirley MacLean** and **Marcello Mastroianni**, Monday, Jan. 19, 1-3 p.m.

Special program for members of the Low Vision, Osteoporosis and Parkinson's Support Groups on Don't Take a Fall – What Actions Can We Take? with nurse **Nancy Rogers,** North York Public Health Department, Tuesday, Jan. 20, 1:15-2:30 p.m. **Joan**.

Prelude to the Holocaust, **Sidney Soban,** eight classes Tuesdays, 10a.m., Jan. 20-March 10. Members $1.50, non-members $3 per class.

Strength Training, **Kylie Gibson**, student of Kinesiology, teaches exercises to increase your strength and make daily activities easier, Thursdays, 10:30-11:30 a.m., Jan. 22, 29, Feb. 5, 12. $2 material fee. **Joan.**

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, singalongs, dances, bingo. Jan. 20 program is bingo. **Anna**.

Movie, *Twister* , Sunday, Jan. 18, 2:15 p.m.

Wednesday Jan. 21 social, entertainer **Ella Chelozonova**, 1:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Books and Bagels, Sunday, Jan. 25, with **Cynthia Holtz**, who has published short fiction in numerous anthologies and periodicals, reading from her latest novel, *The Other Side*, and **Nora Gold**, whose stories and poetry have appeared in journals in Canada, Israel and the United States, most recently in *Vital Signs,* an anthology of new Canadian women writers. 11 a.m. Non-members $8.

Bloor JCC Seniors' Club meets 2 p.m. Thursdays. Jan. 15 is the film *A Brivele Der Maman* (Yiddish with subtitles) and Jan. 22 is an afternoon tea in honor of the New Year. **Judy.**

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

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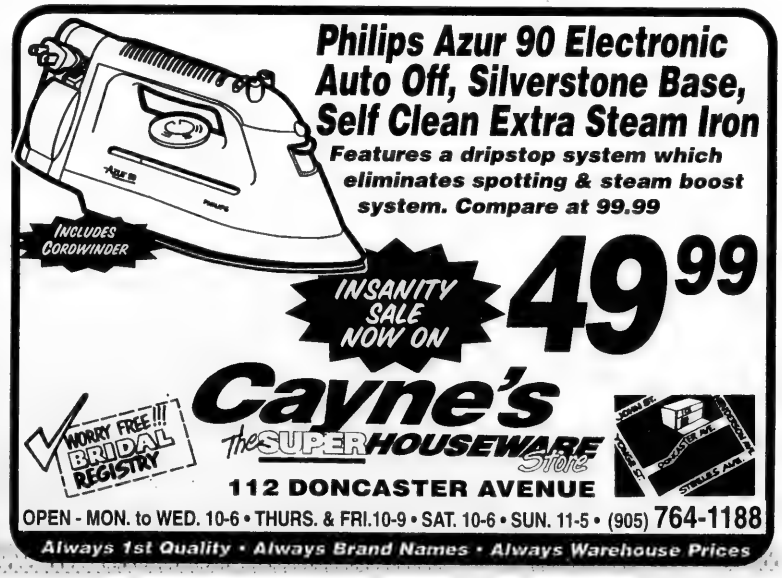
CHANUKAH BAGS FOR BOY AND GIRLS

Orah chapter, Jewish Women International, members received donations and put together 145 Chanukah bags for boys and girls, aged 1-16. They were distributed through Jewish Family & Child Service. From left, Annette Kurtz (standing), Emma Lieberman, Brenda Cooper, Ilene Kuchinsky, Rhonda Shuster, Marlie Kuchinsky (in front).

HONORED AT ISRAEL BONDS LAUNCH

Saul Feldberg of Toronto was honored at the United Nations Gala Dinner launching Israel Bonds' year-long commemoration of Israel's 50th anniversary. Prominent Jewish community leaders honored by Israel Bonds in many communities across the United States and Canada participated in the evening's program, each receiving a reproduction of the certificate that was presented to purchasers of the first Independence Issue of Israel Bonds. From left, Gideon Patt, international president and CEO, Israel Bonds; Saul Feldberg; David Hermelin, international chair, Israel Bonds.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SINGLES EVENTS CAN BE FOUND ON PAGE 22

From coast to coast

Penetanguishene man fails to stop Lord's Prayer

By RON CSILLAG
Staff Reporter

PENETANGUISHENE, Ont. — A local man says he's leaning increasingly toward his late mother's Judaism following his bid to ban the Lord's Prayer at town council meetings.

But round one in Henry Freitag's battle has gone to the town of Penetanguishene.

Last month, a judge of the Ontario Court (General Division) ruled that the recitation of the Lord's Prayer at the start of council meetings does not violate anyone's constitutional rights.

Town council wins first round in court

Freitag, 68, had sued the town, saying that while sitting in the public gallery, he felt coerced to recite the prayer, which he says is Christian in origin.

"I did it for all the people of Canada," Freitag told *The CJN*. "Everybody's rights and religions should be respected. Public money shouldn't be used to pray."

But the court rejected his argument, saying that the town council, "which takes the time to recite an innocuous prayer, should not be censored."

Freitag says he'll appeal the ruling.

He says he based his argument partly on a 1988 Ontario Court of Appeal decision striking down a regulation that forced public schools to start the day with the Lord's Prayer.

Freitag, a retired construction worker, says his late mother was Jewish and that after his divorce, he's "more inclined to follow Judaism."

That's difficult, he allows, as the nearest Jewish community is in Barrie, about 50 kilometres away.

As a boy, he and his mother spent two weeks at a Nazi interrogation centre near Berlin. His mother died in a bombing raid and he spent the rest of the war living in Germany as a Christian.

Following his court case, Freitag says he received several "nasty" calls telling him to leave town, and some threatening letters.

The mayor of Penetanguishene, Robert Klug, said the Lord's Prayer sets the moral tone for council meetings.

The town says it simply invites members of the public to recite the prayer.

Rabbi Ellis new chaplain for Atlantic Jewish Council

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Rabbi David Ellis is in the right place at the right time.

The former rabbi of Congregation Tiferes Israel, the Orthodox Moncton shul, has become chaplain in service to the Atlantic Jewish Council (AJC) and a consultant to Northwood Manor, a Halifax seniors residence that will soon open a Jewish wing.

"I hope I'll be appreciated and maybe be a drawing card as someone with a bit more knowledge who can give a sermon, lead services, read Torah in those smaller Atlantic Canadian communities that don't have a rabbi," said Rabbi Ellis, soon after assuming his new post in late December.

Rabbi Ellis, full-time rabbi of Moncton's Orthodox congregation for three years, did not have his contract renewed in 1996. He remained in the city, did some chaplaincy work on Prince Edward Island and occasionally visited Sydney and Glace Bay in Cape Breton. In his new position, he, his wife Rose, and their children Leah, 8, Tamar, 6, and Sarah, 3, will be based in Halifax.

"Bringing a rabbi to a community means bringing tradition," said the Dallas, Texas-born Rabbi Ellis.

Rabbi Ellis said he would do whatever needs to be done, but "you have to be careful with Maritimers," he laughs. "They don't like to be told what to do. Every community is an entity in itself. I certainly want to help and want to see what they're doing, but I certainly won't violate my conscience or Halachah."

Jon Goldberg, executive director of the AJC, says this is a first for the organization. "In the past, we have not been involved in religious affairs of the community. But with our community diminishing in the region, and with fewer religious services being held, bringing Judaism to them will make people more inclined to Israel and Zionism.

"We've been working on this for two years, the time it took to put the funding together. We're receiving financial support from Northwood Centre and from a special fund of a Toronto philanthropist, set up to help small communities."

At Northwood Manor, Rabbi Ellis will help establish a kosher kitchen for an anticipated 24 residents who will move in late next summer. He'll also provide chaplaincy services and run a weekly service if there is demand.

Lloyd Goldsmith, newly elected president of the Conservative Sharrei Zedek Congregation in Saint John, says he's sure Rabbi Ellis will be able to contribute to Saint John.

"We've been without a rabbi for two decades and our resident spiritual leader, Lou Michelson, passed away about two years ago. While we try to find another Lou Michelson, we need a Rabbi Ellis to offer our 40 Jewish families whatever he can."

One of Glace Bay's handful of remaining Jewish residents, Raymond Goldman, says Rabbi Ellis has already provided an uplift to the community.

"He's led services, read the Torah, given us a sermon and answered questions for us. He's even spent time in the shul basement sorting books. I hope he'll be able to lead study groups and present lectures on Jewish subjects on some of his visits."

Goldman, the secretary of Orthodox Congregation Sons of Israel, bemoaned the fact that most of the senior community members, which is most of the community, spends the winter in Florida, thus eliminating the opportunity for weekly services.

"We'll probably close the shul for the winter, but Rabbi Ellis will be there to help us reassemble in the spring and to get us together for spiritual love and harmony. We like him. He'll be an asset."

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From coast to coast

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Lawrence S. Bloomberg

The Board of Directors of the Mount Sinai Hospital Foundation of Toronto is pleased to announce the appointment of Lawrence S. Bloomberg as Chairman of The Best Medicine fundraising campaign.

Mr. Bloomberg brings to the campaign chairmanship a distinguished record as a businessman and as a strong supporter of the community. The President of First Marathon Inc., Mr. Bloomberg is a Vice Chairman of Mount Sinai Hospital, and a Director of the Mount Sinai Hospital Foundation of Toronto Board.

He is a member of Canada's Business Council on National Issues; the C.D. Howe Institute; the Chief Executives Organization, the Board of Trustees of the Simon Wiesenthal Center, Inc.; a Director of the Toronto International Film Festival Group; and a Director of the Royal Ontario Museum Foundation.

Mr. Bloomberg is a founding member of Concordia University's Faculty of Commerce and Administration Business Advisory Committee. He received an Honourary Doctor of Laws from the University last year.

He is a director of several Canadian corporations, a member of the Board of Directors and a member of the Executive Committee of the Investment Dealers Association, and a past member of the Board of Governors of The Toronto Stock Exchange.

A member of the Board of Directors of the Baycrest Centre for Geriatric Care, and a former Chairman of the Toronto United Jewish Appeal, Mr. Bloomberg was honoured with the Human Relations Award from the Canadian Council of Christians and Jews in recognition of his work in the community.

Now in its 75th year of operation, Mount Sinai Hospital and its Samuel Lunenfeld Research Institute provides excellent patient care using a combination of frontier scientific research and leading clinical practitioners. The Mount Sinai Hospital Foundation of Toronto raises funds and manages endowments to support the scientific and clinical leadership required to meet the Hospital's commitment to deliver the best medicine.

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Beth Tzedec Young Members invite singles 25-40 to come and join us for a savoury lunch and interactive discussion with guest speaker Susan Jackson (Director of Jewish Continuity - Federation of Greater Toronto) on Saturday, January 31 following services at Beth Tzedec Synagogue, 1700 Bathurst St. $15 prepaid reservations only by Tues., Jan. 27. Need more info? - Call Marlene at 416-781-3514, ext. 46. Visa and MasterCard accepted. We look forward to seeing you there!

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Jewish Singles Registry. Over 1515 registered. Averaging an engagement every 4 wks. **483-4151.**

Mayfair West Racquet & Fitness Club in Downsview is having it's 1st Singles Party of the year, on Sat. Jan. 24. The Tennis Round Robin begins at 7pm with a dance following at 10pm. Cost for the tennis & party is $20 & for party only is $10. Reservations are a must for tennis. Call Marcia at 416-638-1010.

SINGLES DANCE, Sat. Jan 17, 8:30pm-1am at the Bloor JCC, 750 Spadina Ave., at Bloor, 50's to 70's DJ music, LLBO, food, cash & other prizes, only $8. 416-925-7827.

Deschenes honored by peers

MONTREAL — Justice Jules Deschenes admitted the commission he led to look into the prosecution of Nazi war criminals in Canada had little success, but it was not because of a lack of government will.

Among the reasons it failed were the death of an accused, the unavailability of witnesses, many of whom were behind the Iron Curtain, and, above all, because the Supreme Court, in the Imre Finta case, set a very high standard of proof.

He's not very hopeful that the current federal government's attempts to deport suspects will accomplish much more.

Deschenes, most recently a judge on the international war crimes tribunal for the former Yugoslavia and Rwanda, made the comments at an evening in his honor held by the Lord Reading Law Society, an association of Jewish lawyers and judges. Deschenes was presented with it annual Human Rights Award.

Former chief judge of Quebec Superior Court, Alan B. Gold called Deschenes a "shining light of the legal profession and an inspiration to all jurists."

The Deschenes Commission was appointed by then prime minister Brian Mulroney in the mid-'80s with the mandate of identifying alleged Nazi war criminals for trial in Canada.

The current government's route of stripping suspects of their Canadian citizenship and deporting them is fraught with procedural problems, he said, some so serious that stays of proceedings were issued, only to be set aside in appeal.

Justice Jules Deschenes (right) is presented with the Lord Reading Law Society's Human Rights Award by Alan B. Gold.

The main problem, he said, is the age of the alleged criminals. They are already in their late 70s and 80s and the trial and appellate process could drag on for many years.

Deschenes pointed to the Australians' similar lack of success. Three prosecutions have also been dismissed, and Australia subsequently abandoned criminal prosecutions.

The difficulty of bringing to justice even modern-day war criminals became obvious to Deschenes during his time on the international criminal tribunal set up in 1993 to investigate crimes in the former Yugoslavia and Rwanda. Two accused have been convicted, but both decisions are in appeal. Nine or 10 other trials are in progress.

Of 75 arrest warrants issued, only 10 have been carried out; the rest of the suspects – many of them well known – remain free with full impunity as long as they remain in their home country, he said.

More prosecutions could be launched if these home countries had the political will to execute the arrest warrants, he said.

Deschenes is skeptical about whether the United Nations' proposed permanent international criminal court will be effective. The project is highly politicized, he said, because the court is to be established by international treaty and therefore only enforceable in those countries that are signatories.

He fears many of the worst offending nationals will not sign.

On the positive side, prosecution may be initiated either by an individual country or by the UN, the principle of international criminal responsibility will be established, and a nomenclature of crimes will be set, he said. International guarantees of human rights will also be entrenched.

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Educator forges union of Jewish day schools in Western Canada

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Uzi Rivlin, the director of Judaic Studies at the Gray Academy of Jewish Education in Winnipeg, has forged a union of all the Jewish day schools in Western Canada.

"It is a wonderful achievement," he says. "We include the entire ideological and religious spectrum. Jerusalem recognizes our union."

An educator for many years in New York and Israel, Rivlin assumed his position in Winnipeg at the start of the new school year. He began working on the project in September. Representatives of 10 of the 12 schools involved met to form the union in Edmonton on Oct. 30. Also in attendance was a world Jewish education official from Israel.

"It was difficult having our educational needs met from Montreal or Toronto," Rivlin explains. "People in Montreal and Toronto don't really know or understand our situations and it is a long way to go from Vancouver or Calgary to Montreal or Toronto."

Some of the programs being planned, Rivlin says, are teacher and student exchanges between the schools, joint staff and material development, and a separate Bible competition for Western Canada with the winner representing Western Canada in the International Bible Contest in Jerusalem in April.

The first western Canadian representative will be Ruth Glinter, a 15-year-old Joseph Wolinsky (the high school component of the Gray Academy) student who has been one of the representatives from Western Canada to the Canadian competitions for three of the past four years.

Regular meetings of representatives of the western Canadian schools will be held monthly, each time in a different city.

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Heavy snow slows traffic throughout Israel

By DAVID RUDGE
Jerusalem Post Foreign Service

JERUSALEM — Heavy snow fell Sunday night in Jerusalem, blocking roads and occasionally halting public transport, with the Meteorological Service predicting an accumulation of 30 centimetres or more of snow in the capital.

City officials said that only Monday morning would they be able to determine if schools could open, and parents were advised to listen to radio reports.

Jerusalem's snowfall followed heavy storms across the Golan and Galilee, with snow reported as far south as Mitzpe Ramon and the northern peaks of the Negev. Temperatures plummeted to below zero in many areas.

The weather forecast was for more snow in hilly regions in northern and central districts through the night, with heavy rain in other places and the risk of flooding in the south.

The Jerusalem municipality's emergency headquarters swung into operation, as snow piled up in the streets. Plows and heavy vehicles managed to clear main routes, but numerous side roads remained blocked.

Temporary blackouts were reported in Haifa and elsewhere.

Power was restored relatively quickly in most cases and the Israel Electric Corp. said it did not anticipate any supply difficulties, even though it recorded a demand Sunday night of 6,520 megawatts, tying a record for demand set last year.

Floods were reported in the south and a number of roads were closed around the Dead Sea and other places. Hail storms also caused havoc, especially in the south.

Farmers in the Negev said that some of the hailstones were as big as eggs and caused extensive damage to crops and greenhouses.

The Hebron area was hit hard, with snow drifts of 20 cm accumulating in some areas. A number of roads in the region were closed.

One of the worst-hit regions was the north, where the snowfall was heaviest. Many roads in the Golan Heights were impassable and the regional council announced that local and regional schools were to remain closed Monday. Schools in Tzfat would also be closed.

Snow fell on peaks in the Galilee, blocking roads leading to Tzfat and Beit Jann on Mt. Meron. There were also reports of snow falling in Nazareth and other parts of the north, including the highest parts of Mt. Carmel.

Traffic lights failed, while in parts of Haifa many residents were without cable television, apparently because of lightning.

Strong winds added to the treacherous conditions on the roads and police advised motorists to make only essential journeys.

The police advised drivers to listen to radios for up-to-date information about road closures due to snow, floods or other conditions.

The cold snap is expected to slowly taper off, although showers are likely to continue in northern and central districts, before warmer weather returns.

The Public Works Authority was on standby, with dozens of vehicles prepared to clear roads in the Golan Heights, Upper Galilee, Jerusalem and Mitzpe Ramon.

The IDF put troops and heavy vehicles on standby to help in emergencies.

An army spokesperson said it had been decided because of the snow and stormy weather conditions to implement a special emergency plan.

Under the program, the central command would respond to any problems that arose in the civilian areas of Judea and Samaria, including providing humanitarian aid to Palestinians.

This included using heavy equipment to clear snow-blocked or flooded roads, and distributing food and water in the event any communities were cut off.

The vehicles would also be used, the spokesperson said, to evacuate civilians in the case of emergencies. Priority would be given to saving lives, keeping main arteries open and dealing with any damage to property.

The central command also stopped training exercises in the field because of the weather conditions.

A number of people were injured in the Gush Katif and Lachish area due to weather conditions. A cyclist was lightly injured after he lost his balance due to high winds in the area.

New centrist party founded

By MICHAL YUDELMAN
Jerusalem Post Foreign Service

JERUSALEM — A new centrist party called Atid (future), which sets freedom from religious coercion at the top of its agenda, was registered Sunday.

Tel Aviv Mayor Ronni Milo, who is reportedly the new party's leader and candidate for prime minister, denied any connection with it, and his name does not appear among the 140 founders. Milo described the party as "the initiative of a group of serious people...These are good guys, some of whom I know, who are taking a step towards the future, as they see it. I'm not a member of this party. What the future brings, I don't know."

One of the party's founders, Ron Peer, said, "We regard Milo as a very suitable candidate for prime minister."

As for the absence of Milo's name on the list of founders, Peer said, "This is our party, not his. We're forming it because we decided something had to be done, to prevent what is happening." He added the party could be ready for elections in three months.

Before approving the new party, parties registrar Ze'ev Boneh will check to make sure the founders are all adult Israelis, that its goals are not opposed to the identity of Israel as a Jewish, democratic state and do not include racial incitement.

Spielberg set to make film on Israeli air force

LOS ANGELES — American volunteer pilots who played a key role in creating the Israeli air force may be the focus of a Steven Spielberg film.

The director said he hit on the idea after sitting in the cockpit with an Israeli pilot on an El Al flight from New York to Tel Aviv.

Most of the American airmen who flew for Israel just before and during the War of Independence were Jewish veterans of World War II, but also included some non-Jewish volunteers.

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PM denies reports of new housing units

By JAY BUSHINSKY
JerusalemPost Foreign Service

JERUSALEM — Prime Minister Benjamin Netanyahu denied reports that the construction of 30,000 new housing units in West Bank settlements has been authorized.

A senior government official said the media, in reporting the planned construction figures, may have misunderstood a comment made by Deputy Housing Minister Meir Porush about 30,000 apartments being built during a 20-year period.

The official also said U.S. peace envoy Dennis Ross informed Netanyahu, during a private dinner that Palestinian Authority (PA) Chairman Yasser Arafat offered to submit a letter expressing his rejection of those articles in the Palestinian National Covenant that Israel deems offensive. The report has yet to be confirmed by Palestinian sources.

Informed sources said Netanyahu insisted that the covenant's revision be carried out at a public session of the Palestinian National Council.

Netanyahu warned that "threats emanating from the Palestinians" about a new intifadah will neither affect his government's policy nor serve the cause of peace.

Speaking at the weekly cabinet meeting, Netanyahu said Israel insists that negotiations be conducted in a peaceful fashion.

"We will not alter our positions as a result of threatened violence," he said.

His remarks coincided with a nationwide alert against new terror attacks, with police setting up roadblocks at the entrances to major cities and beefing up their presence in places where people gather.

Arafat raised the spectre of another intifadah during a weekend appearance on Channel 1. His spokesperson, Nabil Abu Rudeineh, declared afterwards in Gaza that new violence will break out if U.S. President Bill Clinton's talks with Netanyahu and Arafat produce no progress.

In anticipation of the Netanyahu-Clinton summit, the cabinet discussed a document drafted by Attorney-General Elyakim Rubinstein and Cabinet Secretary Dan Naveh, that spells out the PA's commitments regarding the maintenance of security.

It cites four commitments embodied in the Note for the Record which was appended to the Hebron Agreement of January 1997:

- To complete the process of revising the Palestinian National Covenant (to excise articles inimical to Israel's existence).
- To fight terrorism and prevent violence.
- To reduce the size of the Palestinian police force, whose current strength is double the number permitted in the Oslo Accords.
- To restrict Palestinian governmental activities to areas under the PA's jurisdiction, and thus remove any PA security agents from Jerusalem.

National Infrastructure Minister Ariel Sharon said the IDF should not redeploy in the West Bank as long as the Palestinians fail to fulfil their commitments.

Justice Minister Tzahi Hanegbi contended that Israel should fulfil its obligations only if the PA hands over the 34 persons in its custody who are wanted by Israel for murder.

Transport Minister Yitzhak Levy said just as Arafat is finding it hard to hand over terrorists, Israel should find it difficult to hand over territory to the Palestinians.

A government official said that there is a "wall-to-wall consensus" in the cabinet against any further redeployment in the West Bank unless the PA honors all of the commitments it made in the Oslo Accords and Hebron Agreement.

The cabinet is due to resume its deliberations in preparation for the Netanyahu-Clinton meeting.

After a recent session, Netanyahu talked to U.S. Vice President Al Gore by telephone. The prime minister conveyed his appreciation for the efforts undertaken by both Gore and Clinton to try and prevent Russia from giving Iran materials for the manufacture of ballistic missiles. Netanyahu reiterated the great danger posed to Israel and the world by Iran's acquisition of such missiles.

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The Week in Israel

Jan. 5

• American and Turkish naval ships arrived in Haifa for naval manoeuvres with Israel.

• Media reported that for the first time, an Israeli textbook entitled *Why Don't Different People Live in Peace?*, translated into Arabic, will be introduced into the Jordanian school system.

Jan. 6

• Yael Mevar, 25, who was shot last week in the West Bank, died of her wounds.

• A recent international survey conducted by the France-based Organization for Economic Cooperation and Development ranked Israel second in the world in high school degrees per capita and third in academic degrees per capita.

Jan. 7

• The nine-member Land of Israel faction in the Knesset warned Prime Minister Benjamin Netanyahu that they would support a no-confidence motion if he agrees to a further redeployment from the West Bank without concessions from the Palestinians.

Jan. 8

• Defence Minister Yitzhak Mordechai warned Netanyahu that he would resign from cabinet if Israel did not proceed with a further redeployment from the West Bank.

Jan. 9

• Three IDF soldiers and an Israeli cameraman were wounded, two of them seriously, in a roadside bomb attack in the south Lebanese security zone.

50 Years Ago

JERUSALEM (Jan. 12) — A blueprint of the provisional government for the new Jewish state, to be headed by a 15-man cabinet, is nearing completion, it was revealed here today by the Jewish Agency, which said that the current violence has not retarded preparations for the establishment of the state. When the UN Implementation Commission arrives, it will find that plans have been drafted to meet any eventuality. The plans have been drafted by a 13-member planning committee, headed by David Ben-Gurion.

With files from JTA and the JPFS.

Israel & the Jewish World

Court lets GSS use force in questioning

By BATSHEVA TSUR
Jerusalem Post Foreign Service

JERUSALEM — As security forces continued to maintain a high state of alert for possible terrorist attacks, the High Court of Justice Sunday permitted the General Security Service (GSS) to continue using force to extract information from the suspected leader of a terrorist ring.

The nine-member bench was divided over whether to accept the petition for an interim injunction preventing the use of force in the interrogation of Abdel Rahman Ghanimat, with court president Aharon Barak in the minority.

Ghanimat is one of the heads of the Hamas-affiliated Tsurif cell that was responsible for a number of suicide bombings in Israel, including the attack at the Apropo Cafe in Tel Aviv, and the GSS believes he holds information about other planned attacks.

While five judges voted in favor of rejecting the petition, Barak, his deputy Shlomo Levin, and justices Theodor Or and Dalia Dorner were in favor of curbing the use of force in Ghanimat's interrogation. A majority consisting of justices Eliezer Goldberg, Eliahu Mazza, Mishael Cheshin, Yitzchak Zamir and Tova Strasberg-Cohen, however, voted for turning down the request for an interim injunction.

The GSS is permitted to use "moderate physical force" to extract vital information that could prevent the loss of lives, according to guidelines laid down by the Landau Commission, which examined the issue. A number of human rights organizations are currently testing the definition of such physical force in three cases of suspected terrorists under interrogation. The nine-member panel said last week that it would hand down a joint ruling on the issue.

Ghanimat has been in interrogation for 58 days. His lawyers say he has been tortured by being deprived of sleep for extended periods, being handcuffed to a small chair placed on a slant (known as the Shabah) for about 20 hours every day, having his head covered with a sack and being subjected to loud music.

"Ghanimat is put on this kindergarten chair, at a slant, for approximately 20 hours a day from Sunday to Thursday," his lawyer, Allegra Pacheco said. "Its front is 20 centimetres high and its back is 25 cm high. Sometimes they let him sleep for about two to three hours and sometimes they keep him there for 48 hours straight. He sleeps a total of seven hours approximately over five days.

"Over the weekend, the interrogation stops and he is allowed to rest because presumably the interrogators go home. That undermines the critical nature of this interrogation if they can stop it," she said. "The sack is like a duffel bag on his head and there is blasting music all the time.

"The State Attorney's Office said in court that this is not a case of a ticking bomb," Pacheco added. "Ghanimat has already confessed. He says that they are interrogating him about certain guns. The same issue has been going on for a month. He has told them everything."

Questioned earlier by the court, the GSS recently admitted publicly that it deprived suspects of sleep, saying that it was necessary to extract information to avert planned terrorist attacks against Israelis.

Lebanon ready to take over security zone

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

JERUSALEM — Lebanon has agreed to deploy its army into southern Lebanon and impose order and stability there if Israel accepts UN Security Council Resolution 425 and withdraws from the security zone, a very senior Lebanese official relayed to Labor MK Yossi Beilin over the weekend.

The message came via American officials who were recently in Beirut and returned to Israel saying they were assured Lebanon would honor the resolution once Israel fulfilled its part.

Until now, Lebanese leaders had reacted with skepticism to Defence Minister Yitzhak Mordechai's offer last week to withdraw from the security zone. Some called it a ploy to drive a wedge between Beirut and Damascus.

"If the Israelis implement UN Resolution 425, as Defence Minister Yitzhak Mordechai says, then Lebanon will fulfil its part of the equation, which means creating order in south Lebanon," the official said, in his message to Beilin.

"It is very interesting because they did not say 'We are going to assure Israel that there won't be any violence against it.' That would make it seem to Syria as if there was some sort of collusion between [Israel] and Lebanon," Beilin said. "Instead, they say they are entitled to impose their sovereignty there."

Beilin, founder of the Movement for a Peaceful Departure from Lebanon, said the deployment of the Lebanon Army into areas vacated by the IDF would be done with the aid of UNIFIL forces.

Beirut, Israeli officials believe, would like to impose its sovereignty over all of its territory and also end the guerrilla war going on against Israel. But its delicate situation with Damascus, which regards Lebanon as an integral part of Syria, has so far prevented it from taking a firm stand on the matter. It has traditionally called on Israel to withdraw "unconditionally."

As Mordechai sees it, 425 does lay down conditions: the deployment of the Lebanon Army southward; the disarming of Hezbollah gunmen; and the restoration of peace and security for Israel. This was backed by a legal opinion drafted by Israel's Foreign Ministry.

But others, including members of the Movement for a Peaceful Departure from Lebanon, say that the conditions are not mutual but come in stages.

According to their interpretation, Israel must get out of Lebanon and not wait for reactions from the other side.

Once it withdraws, then the Lebanon Army must deploy with the help of UNIFIL.

Beilin and other members of the movement are to meet with senior UNIFIL officers, including the commander of the international peacekeeping force, Maj.-Gen. J. Konrote, in Jerusalem to discuss the matter.

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CJN Purim Art Contest

It's time again for our fourth annual **Purim Art Contest** and we are looking for drawings about Purim from students in elementary school.

Who can enter: Children from grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 12. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small or too large. Please paint, draw, or color bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. And you can even give them a title. Please send us your name, address, phone number, school and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, Feb. 27, 1998. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen for publication as "winners." The judges will base their decision on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The odds of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 6, 1998.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 12, 1998. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

France remembers Dreyfus and Zola

[Cont'd. from pg. 1]

finally coming to terms with another unsightly stain on its history.

Dreyfus was arrested in 1894 after a French spy in the German Embassy found a document purportedly in Dreyfus' handwriting that provided sensitive information to the Germans.

After a military show trial, Dreyfus was convicted of espionage, publicly stripped of his military medals and sentenced to life imprisonment on Devil's Island, a French penal colony off the coast of French Guiana, in South America.

The trial convulsed France in a violent anti-Semitic spasm. Jewish shops and synagogues were destroyed in 50 French towns.

The fury then spread to the French colony of Algeria, where Jewish cemeteries were desecrated and entire Jewish neighborhoods were ransacked.

Among the hundreds of journalists from around the world who converged on France to witness the Dreyfus trial was Theodor Herzl, an assimilated Austrian Jew who covered the event for his Viennese newspaper.

The trial created in Herzl a terrible foreboding about the fate of European Jewry and convinced him to devote himself to the establishment of a Jewish state.

The Dreyfus Affair also had a powerful effect on Zola, France's leading author, who wrote a 39-page open letter condemning anti-Semitism and denouncing France's military and judicial establishment.

Newspaper editor Georges Clemenceau, who later served as prime minister, published the letter as an article on Jan. 13, 1898, with the words "J'accuse" splashed across the front page.

In the article, Zola acknowledged the personal risks he was taking in blatantly defaming some of the most powerful men in France.

'I dare them to take me to court'

"I dare them to take me to court, and let the inquiry take place in full daylight. I'm waiting," he wrote.

He did not have long to wait. The following month, Zola was summoned to court and sentenced to one year in jail and fined.

Instead of a cell, he chose exile in England, where he railed against the weather and the cuisine.

To all but the most committed anti-Semites, it was clear that Dreyfus was a scapegoat and that the real spy was a different officer, Maj. Ferdinand Esterhazy.

Esterhazy was eventually tried, but after deliberating for just three minutes, the military judges acquitted him rather than expose the army to ridicule for its past error.

Justice of a sort eventually caught up with Esterhazy, however, when his German controller implicated him just before committing suicide.

Faced with disgrace, Esterhazy followed Zola to Britain and exile.

Yet even irrefutable proof that Esterhazy, not Dreyfus, was the traitor proved insufficient to convince the army to admit its mistake.

Dreyfus was retried and again convicted, but his life sentence was reduced to 10 years. Finally, on Sept. 18, 1899, after both the French state and the army had become the object of derision, Dreyfus was granted a presidential pardon.

Two weeks later, Zola was granted amnesty and permitted to return to France. When Zola died on Sept. 28, 1902, passions were still running high.

A crowd of 50,000 Parisians accompanied Zola's coffin to the Montmartre cemetery, where they were attacked by about 5,000 nationalists and anti-Semites. Two shots were fired at Dreyfus, one wounding him in the arm.

Though still not technically cleared of treason, Dreyfus rejoined the army and served as a defender of Paris during World War I. He was promoted to the rank of colonel and awarded the Legion of Honor in 1919. He died on June 12, 1935.

The Officers, Board and Staff
of the
United Israel Appeal of Canada

Deeply mourn the passing
of our esteemed Past President

JOE AIN ז"ל

His wisdom and guidance will long be remembered.

We express our heartfelt condolences to his wife Fay,
children Aaron & Joy, Steve & Rosanne, Susan & David Werner
and the entire family.

Harvey Wolfe, *President*

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North York, Ont. M6B 3A3
Directors: Ellen & Rick Howard
Tel: 416-789-1989
Convenient, fantastic indoor/outdoor facilities at Forest Hill Collegiate (Bathurst & Eglinton). 5 & 6 year olds "Kid-Vantage" program, 7-15 year olds Specialty program (one of basketball, tennis, performing arts, science & technology, swimming and in-line skating), together with a full range of other camp programs. Four 2-week sessions.

Directory of Camp Advertisers

CAMPS

Israeli camp offers variety and fun

The Ramah Jerusalem Day Camp offers an outstanding Israel-Jewish experience for English-speaking children from abroad, entering kindergarten through grade 8. The camp is located at the Israel Goldstein Youth Village, in the San Simon neighbourhood of Jerusalem, a beautiful, rural site located only 10 minutes from downtown. Campers are taken on 3 outings a week which allow them to explore and discover the magic of Jerusalem and its surroundings. The other 3 days the campers are involved in a rich assortment of fun-filled activities, many contributing to the theme of camp which this year, is *50 Years of Israel*: sports, arts & crafts, nature, music, drama and swimming. Hebrew language is introduced through songs and games. All this is within an environment of Jewish tradition.

New this year are 2 programs for the older children in the camp. Entering 5th and 6th graders will participate in a special ongoing program together with their Israeli peers in a framework called "One Jewish World". Entering 7th and 8th graders will participate in a special counselor-aide training program.

Date and fees of sessions: 1st session, Sunday, July 5-Friday, July 24, $455 per child; 2nd session, Sunday, July 26-Friday, Aug. 14th, $455 per child; 1 wk. session/s, Sunday-Friday, $185 per child.

Ramah Programs in Israel

Jerusalem Day Camp

For English-speaking children from abroad entering kindergarten - grade 8

summer fun, an Israel experience, Jewish tradition

New in '98
For 5th & 6th graders
Joint Camp with Israelis
For 7th & 8th graders
Counselor-Aide Training Program

July 5-24 and July 26-August 14
(weekly sessions also available)

For details:
P.O.B. 31709, Jerusalem 91316 Israel
Fax: 011-972-2-6792069;
E-mail: ramah@netvision.net.il

Camp Shalom, aging beautifully

Camp Shalom is getting ready to celebrate its 50th year in the upcoming 1998 camping season. Located on beautiful Lake Muskoka, the camp has established itself as an exceptional Zionist Jewish camp for boys and girls aged 8-13 in the Gravenhurst area of Ontario.

Shalom campers experience the joys of a terrific summer vacation, under the care of a well-trained staff, with a better-than-3:1 camper-to-staff ratio. The up-to-date facilities feature a newly-renovated and enlarged kitchen with bakery, and an infirmary on the premises staffed full-time by qualified doctors and nurses.

As a non-political, not-for-profit camp affiliated with Canadian Young Judaea and accredited by the OCA, Camp Shalom imbues its campers with a sense of Jewish history, cultural values and the centrality of Israel in Jewish life. The Camp Shalom ethic promotes the ideals of mutual respect, sharing and fair play in interpersonal relationships.

Camp Shalom features an individualized program wherein each child is free to choose from over 20 daily activities including canoe, sailing, ropes, baseball, basketball, tennis, archery, instructional swim, waterskiing, kayaking, cooking, drama, arts & crafts, journalism, tripping, nature, photography, Israeli singing and more.

The Camp Shalom staff is looking forward to the upcoming summer and the privilege of sharing another wonderful season with so many fortunate campers. Come join our family!

CRESTWOOD VALLEY DAY CAMP

In the fabulous wooded valley at Lawrence and Bayview

- Superior camp experience
- Warm caring qualified staff
- For ages 2½ - 10
- Advanced programming for 7-10 year olds
- 1/2, 3/4 or full days
- Door to door transportation
- Wholesome lunches and snacks provided
- Five heated pools • Red Cross Instruction
- Land Sports • Archery • Soccer Leagues
- Fine Arts • Nature Farm
- 4 day overnight camp experience

BASEBALL TRAINING CAMP
BASKETBALL CAMP
COMPUTER CLINICS

Rochelle Wise - *Director*
(416) 444-9595

- **A premier residential camp on beautiful Lake Muskoka for ages 8-13**
- **Jewish values, history, Z**
- **Highest standards ng & staffing**
- **Red Cross Sw n daily**
- **Full land sp nis, waterskiing, sailing, kayaking, canoeing, ropes course, arts & crafts, drama, cooking, archery, photography, self-defence, dance, gymnastics, guitar, tripping and much more**

Summer '98 SOLD OUT

DIRECTOR: ISAAC GELBER
ASST. DIRECTOR: JONATHAN RICHMON
ADMINISTRATOR: MALKA KLEIN
INFORMATION: (416) 783-6744

CAMPS

Camp Ramah inspires today's youth

Camp Ramah, on Skeleton Lake offers a quality camping program in the framework of traditional Jewish practice. Under the directorship of Rabbi Mitchell Cohen, Ramah offers the total camping experience for children in grades 3-10. Our safe and comprehensive waterfront program staffed by certified instructors is a highlight for our camper's. Sports is an integral part of every camper's development, focusing on skills, teamwork, and sportsmanship. Arts activities allow each camper to realize their creative potential through projects, performances, and individualized instruction. Outdoors programs take full advantage of the camp's beautiful setting while raising our camper's environmental awareness. A new ropes course gives campers and staff a chance to work together towards shared goals.

Judaica, Hebrew, and Israel programming are a regular part of the camp day. Jewish texts are taught by young adults in an informal setting. Hebrew is spoken, heard and often becomes second nature at camp. Shabbat, prayer and ritual observance assume special qualities when experienced and shared with friends.

Ramah continues to offer a unique one month program for campers with special needs. The Tikvah ("Hope") program gives adolescents ages 12 and older an opportunity to enjoy every aspect of camp while defining their own Jewish identity.

Staff is often former campers who return to Ramah because of the deep-rooted commitment to the Ramah environment. Young people develop skills and leadership, enduring friendships and a Jewish consciousness that help them become vibrant members of their family and home community.

CAMP RAMAH IN CANADA

The Max and Beatrice Wolfe Campus

Outstanding Waterfront Program • Athletics • Arts & Crafts • Ropes Course & Climbing Wall • Mature, Trained Staff • Hebrew Milieu • Drama and Music • Tripping and much more in an Observant Jewish Community

Call our office now to schedule an appointment with the Director,or to view our video at home.

• **RAMAH FAMILY CAMP**, for parents and children to share a Ramah camping experience together: **Wednesday, August 19 - Sunday, August 23, 1998**

New Programs: **Ramah Family Institute** Programming for families, with programming for children of all ages, throughout the year. Call the office for more information:

Camp Ramah in Canada
491 Lawrence Ave. W., Suite 400, Toronto, Ont. M5M 1C7
Telephone (416) 789-2193 • Fax (416) 789-3970
RAMAH – The Camping Arm of Conservative Judaism

GREEN ACRES DAY CAMP

OCA accredited member camp

- **Fabulous** country site in Markham. Door-to-Door transportation provided
- Ages 4 to 13 yrs; CIT's 14 & 15 yrs
- 3 **heated** outdoor pools
- On site **waterslide park**
- Swim school calibre aquatics program in association with Zodiac Swim School
- Sports, camp shows, overnights, riding, 'hands on' farm animal program and **lots of camp activities you won't find anywhere else.**

Call **(905) 887-1400** For a Colourful Brochure

OUR STAFF MAKES THE DIFFERENCE!
Now interviewing for summer camp staff positions.

VISIT US ON THE WEB: **www.CampGreenAcres.com**

Westbound Adventures
Teen Travel Camp Inc.

Spectacular summer adventures to Western Canada and the USA for teens ages 13 through 17

Call to make an appointment with one of our tour directors for a personal home visit

When you dream, DREAM BIG!

because with Wertbound "Anything is possible!"

(905) 887-1400 11123 Kennedy Road, Markham, Ontario, L6C 1P2 visit our website at: www.wertbound.com

Camp Kinneret

At Camp Kinneret our program is designed to provide every camper with a safe, fun-filled summer focusing around the values and traditions of our lives as a Jewish, Zionist people.

For all campers ages 7 - 15 years old

July 2 to August 12, 1998
(two sessions available)

Camp Kinneret is in the heart of the Laurentian Mountains, on the shores of Lac Mercier.

Phone 1-800-426-5108 for more information and to book your place for the summer.

Come join us!

So - le - lim!
Solelim!

"A touch of Israel in Ontario's Northland"

Canadian Young Judaea's

Camp Solelim

Maccabiah · Waterfront · Arts & Crafts · Horseback riding · Water skiing · Yom Olympics · Israel Day

Camp Solelim is about learning, sharing, understanding, communication, unity and above all having fun! As a Canadian Young Judaea camp, Solelim gives the camper the opportunity to experience programs that are unequalled.

For all campers ages 14 & 15 year olds.
Dates: June 28 - August 13 1998
A Peanut Sensitive Camp

For further information or to arrange a personal visit with our Camp Director please call:
(416) 781 5156
REGISTRATION CLOSING!

Camp Solelim is about having fun!

CAMP SOLELIM - Just imagine

Just imagine a place where you can feel comfortable with whom you are and with what you believe. As the Director of Camp Solelim I stand strongly behind this philosophy. Our campers come to Solelim for its "ruach" or spirit and its creative programming.

This spirit or friendship that is created at Camp Solelim is very special and I would go further to claim unique. Through creative programming on Jewish themes or if its waterskiing or horseback riding or participating in the drama program or planning a program for Israel Day or leadership training. Each camper participates with an open mind and learns not only from the highly trained and dedicated staff but more importantly from his or her fellow campers. Listening to what your friends believe and hearing other peoples' opinions is the real learning experience. This is Camp Solelim's hallmark, and for over 35 years has successfully provided to its campers a feeling of commitment to the Jewish community.

Camp Solelim is situated close to Sudbury in Ontario. Affiliated with Canadian Young Judaea, gives Camp Solelim the opportunity to provide some of the best trained staff around. The camp is only open to 14 & 15 year olds which helps nurture long lasting friendships.

Camp Solelim does have a maximum number of campers. Unfortunately, there are only 11 places still available. Please contact the Camp Solelim office before registration closes and our waiting list opens.

Camp Solelim is an unique camping experience, be part of that experience.

Ryan Hass, Camp Director

CAMPS

Fantasia World for specialists or all-round kids

Fantasia World boys' and girls' day camp offers specialties in riding, swimming and tennis, alongside all-round options for your child. Fantasia World's philosophy, explains Director Joyce Pestell, is to combine fun and play with the self-discipline of learning new physical, psychological and social skills.

Riding is offered year-round including evenings and weekends, for ages 6-15; the indoor riding arena is open in the winter. Camp riding fees weekly are $100 for 1 session per day, and $150 for 2 sessions per day. Helmet, long pants and shoes with heels are required; Fantasia World will provide a helmet if you don't have one.

Riding is excellent training for concentration, and learning empathy with an animal; while riding, the child must pay total attention to the horse, learning to mount, stay on, steer, start and stop. The horse is always on a lead shank, held by an assistant. There is 1 assistant for each rider, and 1 instructor for every 5 riders.

Swimming and tennis are other excellent ways to unite self-discipline with fun. Specialization encourages concentration; and friendly, fair competition, spurred by a desire to emulate others, also teaches your child to relate to a group. At Fantasia World, there are swimming lessons for all ages in 2 heated pools; there is a free swim as well.

Sports are available for ages 3-15, in spacious 30-acre facilities with lots of playground equipment, and continual upgrades for safety and fun. Sports include baseball, basketball, soccer and volleyball, with well-qualified instructors; there are separate facilities for tots (ages 3-5). Tots' instructors have Early Childhood Education certificates. Fantasia World offers arts & crafts, dance, music and theatre classes as well.

Fantasia World operates 9- 4 p.m. Monday-Friday. Tots' camp runs May-September; camps for 6-15-year-olds in July and August. The Counsellor-In-Training program, for kids over 15 who are there as campers, offers a 50% reduction; this option is ideal for those who enjoy working with other kids.

Tots pay $150 a week, lunch included; transportation is extra. For 6-15-year-olds, a 2-week camp including transport is $550 in July, $525 in August; lunch is $25 extra weekly, or your child can bring one. For 2 children, there is a 10% discount off the 2nd; for 3, a 50% discount off the 3rd. For a $25 discount, register before February 15th; call Joyce Pestell at **905-887-2481**.

FANTASIA WORLD

Day Camp

A day camp for girls and boys ages 3 to 15.

- Weekly, monthly or seasonal programs
- Door to door transportation
- Nutritious lunches
- Instructional swimming - two heated pools
- Tots day camp - Ages 3 to 5 years old
- Sports - Baseball, Basketball, Soccer, Tennis, Volleyball
- Dance, Music, Theatre, Arts & Crafts
- Riding Lessons
- Large indoor Facilities

And much more!

Sports and Horse Lovers Camp

1380 Stouffville Road, at Leslie
Richmond Hill, Ontario
L4E 3S3

905 · 887 · 2481

Centre Camp emphasizes sports & Jewish roots

For a fun and memorable summer, plenty of choice in one location, and a heightened awareness of one's Jewish roots, try Centre Camp at the Bathurst Jewish Centre. Here, says Director Patricia Trojman, every child expands their horizon and deepens their roots through new experiences and friendships.

Programs are versatile, with something for everyone. Each child's unique physical, mental and social skills are developed, and new skills are encouraged. Children with special needs are fully integrated into Centre Camp's program.

Do you have a youngster who's never been to camp? For 2 1/2- 4 year olds, there's a 1/2-day program. Children 3-5 enjoy a 3/4-day camp which includes a daily recreational swim and morning transportation.

For ages 4-12, full-day all-round programs include instructional and recreational swims, transportation, barbeques, field trips, theme days, drama, dance (including Israeli folk dances), sports, nature, arts and crafts, music, Judaica and Oneg Shabbat.

Specialty programs for ages 8-12 include Young Einsteins computer program, and Habima Arts in conjunction with the Koffler Centre. The "Chaverim" and "Madrichim" leadership training programs, for ages 13-15, include off-site camping.

Centre Camp's 5-acre site includes woodlands, outdoor pool, beach volleyball, basketball courts, and a 250,000-sq. ft. indoor facility. The sports program S.C.O.R.E. (Sports Camp Organized for Recreation and Education) includes soccer, baseball, tennis and in-line skating. Trojman anticipates further growth in sports over the next few years.

This is Centre Camp's first year with S.C.O.R.E. which combines sport instruction and fun under the leadership of Jeff Krupski. This is also the Camp's first year with "ETGAR, the Challenge", the premier Israel program from the JCC, for teens 15-17; it includes 4-weeks in Israel.

Camp programs throughout the year include Winterlude, Gimme a Break (March break), and Passover camp. Theme days include fun times like "backwards day", where clothes are worn backwards and Israel Theme Day and Maccabiah Days.

At Centre Camp, Jewish culture and fun are part of every child's experience. "O Canada!" is sung in the morning, "Hatikvah" in the afternoon; and the Israeli flag flies alongside the Maple Leaf.

With 10-years experience, Centre Camp is now offering its unique services to a second generation. Let your child be part of it. Centre Camp is minutes away from your front door, at 4588 Bathurst St.; call Patricia Trojman at 416-636-7880, ext. 378.

CENTRE CAMP

An exciting and adventurous camp program located in a beautiful woodland setting only minutes from your front door.

Bathurst Jewish Centre

- Daily Instructional and Recreational Swim
- Outdoor Pool
- Nature
- Drama
- Dance
- Sports
- Music
- Arts & Crafts
- Judaica
- 1/2 and 3/4 Day Pre-School Programs
- Depot Bus Transportation
- Extended Hours available
- "Young Einsteins" Computer Specialty Program
- "Habima" Specialty Arts Camp in conjunction with the Koffler Centre
- Outdoor Beach Volleyball
- "Madrichim" & "Chaverim" Teen Programs
- Caring & Qualified Staff & Full Time RN on premises
- Day Trips
- **NEW THIS YEAR - S.C.O.R.E. Specialty Sports Program with Jeff Krupski** - instructional tennis, basketball, soccer, celebrity days!!
- **In-Line skating**
- "ETGAR ... the Challenge". Teen trip to Israel

MARCH BREAK CAMP — MARCH 16-20, 1998

PASSOVER CAMP — APRIL 13-16, 1998

For a summer to remember, please call Reesa in the Camp Office at (416) 636-1880, ext. 378

CAMPS

Hashomer Hatzair / Camp Shomria

Camp Shomria offers a dynamic and exciting summer camp experience for youth aged 8-16 from Canada and the United States. A variety of challenging sports, theme days, educational and cultural activities, create an atmosphere designed to build life-long friendships. It is located on Otty Lake on a beautiful waterfront ideal for a wide selection of fun-filled water activities.

Camp Shomria promotes deep love for Israel and the North American Jewish community. It is run by the Hashomer Hatzair Youth Movement, established over 80 years ago, and is active within the Jewish community. There are weekly activities available throughout the school year in Toronto and a 6-day residential winter camp during December.

Camp Shomria activities include dance, arts & crafts, drama, hikes, trips (please see directory). Grade 10 graduates participate in a leadership training program called Yedid Plus, which includes an intensive five-week itinerary in Israel.

The staff are dedicated and committed, and most were Shomria campers themselves. Camp Shomria has its own full-time registered nurse, and many staff members are trained in first aid. An excellent hospital with modern facilities is located just minutes away. To learn more about Camp Shomria, please call Yehuda or Miriam at 416-736-1339.

NBB - continuing the tradition

Since 1954, Camp Northland-B'nai Brith in Haliburton, Ontario has been a unique place for children and young adults to make lasting friendships and spend summers of discovery.

Camp Northland-B'nai Brith is proud to offer a wide variety of activities. Whether a child is artistic, athletic, or a bit of both, we fill the day with an exciting program. Water activities include canoeing, kayaking, waterskiing, sailing and windsurfing. Land activities include arts & crafts, drama, tennis, a challenge ropes course, a climbing wall, and sports of all descriptions.

Our activities are taught by experienced and certified instructors, so that campers can learn and progress within defined skill levels. The swim instruction program is mandated by the Red Cross and Royal Lifesaving Society, and campers can complete all badges, including their Bronze Medallion.

The Judaica program explores the wonder and meaning of our Jewish heritage. At appropriate ages, campers are introduced to themes such as traditional observance, the Holocaust, and Israel.

We believe that the development of self-esteem and self-confidence in children and young adults is our purpose for being. Therefore, Camp Northland-B'nai Brith's program encourages campers to live, work, and play co-operatively and to value each other's strengths and differences. With lots of opportunities, and the encouragement of caring and supportive staff, our campers challenge themselves, and experience success.

Lubavitch Day Camp

It is our belief that a camp should do a lot more than just provide fun and games. A Jewish camp should be a place where children can also experience the richness, excitement and warmth of Judaism in a truly enjoyable and unforgettable atmosphere!

We provide hot lunches, door to door transportation, instructional and recreational swimming, a warm Jewish atmosphere, creative playground, arts & crafts, dance, martial arts, sports and much more, for children 2 1/2—12.

The daily schedule runs from 9 a.m.—4 p.m. Monday—Friday, for children ages 5 1/2—12, for 3—5 1/2 year olds the camp day is from 10 a.m.—3 p.m. and our morning program for 2 1/2—3 1/2 year olds runs from 10 a.m.—1 p.m.

We offer large discounts for registration before March 15th and a discount for each additional child.

To receive more information or to register please contact our camp director Rabbi Mendel Bernstein at **(905) 731-7000** or 770 Chabad Gate, Thornhill, Ont. L4J 3V9.

THE JEWISH CAMP COUNCIL OF TORONTO
3995 Bathurst St., Suite 200
Downsview, ON M3H 5V3
(416) 630-1180

• CAMP NORTHLAND - B'NAI BRITH
-country camp for boys & girls 7-15 located in the beautiful Highlands of Haliburton
-a creative Jewish environment offering a wide range of activities: swimming, waterskiing, sailing, windsurfing, kayaking, canoeing, tripping, nature study, tennis, basketball, baseball, soccer, floor hockey, tether ball, arts and crafts, theatre
-introductory program for first time campers
-excellent camper/staff ratio

• GOOD FELLOWSHIP LODGE
-a summer lodge for seniors located on a secluded lake near Parry Sound, Ontario
-a social and recreational program in a Jewish environment, featuring indoor and outdoor sports, cultural programs, and nightly entertainment
-accommodations in newly redecorated twin rooms with private bath

• FRIENDS OF NBB
-alumni and others provide fundraising support for Camp Northland-B'nai Brith
-"mini-camp" August weekend exclusively for "Friends" and their families

REGISTRATION NOW UNDER WAY
STAFF POSITIONS AVAILABLE

All programs provide tasty and nutritious meals and snacks under the supervision of Kashruth Council, Jewish Federation of Greater Toronto

Medical staff on premises

CAMPS

Camp Gesher: Home Away From Home

Camp Gesher, on beautiful Pringle Lake, is an accredited member of the Ontario and Canadian Camping Associations.

Gesher provides an unique camping experience where campers explore Jewish life and culture through a multitude of activities.

For grade 9 graduates, Camp Gesher offers an intensive leadership training program.

Programs include: Certified swim and waterski instruction, canoe trips, basketball, volleyball, floor hockey, baseball, soccer, tennis, informal Judaica, Chugim (hobby groups), Tzofiut (scouting) and much, much more.

During the year activities for your children are held in all major cities, including our annual Fall Seminar Reunion, and an annual football game.

A select staff of experienced counsellors provide careful and individual supervision. Counsellors are completing high school, and most are in university. Our staff also includes Shlichim (emissaries) from kibbutzim. They create a living link between the camp and Israel.

Gesher offers campers a chance to meet new Jewish friends from Canada, Israel, the United States and Europe.

So don't let your child be disappointed — **REGISTER NOW!**

For more information about Habonim Dror and Camp Gesher phone: Southern Ontario (416) 633-2511; Ottawa and Montreal regions (613) 789-7241.

CAMP GESHER

Habonim Dror Youth Movement

on Pringle Lake, Ontario

*Sports, waterfront, Judaic and Zionist programming, crafts and more
*We observe Shabbat and Jewish customs in a unique, creative way
*Special 13-day Junior Camping Program for Grades 2 and 3: only $595

CAMP SESSIONS

Grades 2-9 - Full session July 1-Aug. 19, 1998

1st session: July 1-26 • 2nd session: July 28-Aug. 19 • C.I.T. July 1-Aug. 19

For application and further information call:

Toronto:
Shula Ofir at (416) 633-2511 Fax: (416) 636-5248

Ottawa:
Hagit Goldfarb at (613) 789-7241

Shendy's promotes aquatic total fitness & safety

Swimming is a total fitness exercise for the whole body, using every muscle including the heart. Swimming improves strength and motor co-ordination in children and adults; and it is an ideal exercise for many people with physical challenges, because buoyancy in water eliminates the strain of weight.

Swimming is also part of fun at camp; and all water sports are more fun for a kid who is fit, safe, and comfortable in the water. At Shendy's Swim School, there is an emphasis on both fitness and safety. Eric Shendelman and his staff have helped many students develop their swimming skills, including children and adults with long-standing phobias.

Shendelman, who teaches for the York Region Board of Education, has been actively teaching swimming for 15 years and has been involved in the camping field for over 20 years. He will once again be bringing this experience to his position as Director of Camp Arrowhead this coming summer.

Shendy's instructors keep a 1:3 ratio to students. The teachers are well trained and utilize creative methods to keep the classes fun and students motivated. The staff are always approachable and keep parents up to date on their child's progress throughout each session.

Shendy's offers a wide range of Red Cross and Life Saving programs for all ages. Students gain safety and fitness through these programs.

Once again, Shendy's Swim School, as a commercial member of the Ontario Camping Association, will be offering various leadership and recertification courses throughout the winter and spring sessions. Many camp staff from all over Ontario have accessed these programs to update their skills and qualifications.

For a great learning experience in a friendly and professional aquatic environment, call Eric Shendelman at **(416) 784-0900**.

SHENDY'S SWIM SCHOOL

THE ART OF AQUATICS

presents

WINTER & SPRING SESSION '98

LEARNER/INSTRUCTOR RATIO 3:1

* Red Cross/Life Saving levels *(ages 3 and over)*
* Bronze courses
* Red Cross Aqua-Leaders Program *(must be min. 14 yrs.)*
* Red Cross/Life Saving Instructors Course
* N.L.S. Course
* Aquatic Emergency Care
* C.P.R..First Aid
* Recertification Courses

Call Now to reserve your space

Eric Shendelman 416-784-0900

Camp Kadimah — an unforgettable summer experience

Camp Kadimah is located in rural Nova Scotia and offers a unique, dynamic and distinctly Jewish summer experience for all who attend. Once a camp that catered to the Maritime provinces, Camp Kadimah has evolved into an international camp, one that draws campers and staff from all across Canada, the United States and beyond. Camp Kadimah is one of the fastest growing Jewish summer camps in North America and there is no better time to join the Kadimah family than now.

Camp Kadimah is known by all who attend as a "second home", one which fosters friendships that last a lifetime. Not considered a large camp, Kadimah's 250 campers and 80 staff provide the ideal setting for a child to spend his/her summer.

Our 6-week camp offers a wide variety of traditional activities and programs, as well as many innovative special programs that are not duplicated at other camps. Our campers range from age 7—16 including a comprehensive C.I.T. program.

There is no shortage of summer camps, particularly in Central Canada, but Camp Kadimah is not just another summer camp. Camp Kadimah is a family, one that is continually growing and expanding each year. Most summer camps are exactly that — a summer experience. Camp Kadimah is an experience that lasts throughout the year, and indeed, for a lifetime.

A camper who attends Kadimah will leave knowing more than just how to sail or throw a baseball, he/she will depart having grown as a person. In addition to the traditional camp skills, Camp Kadimah encourages openness, understanding, co-operation, and many other qualities that will enable a camper to mature as an individual, while at the same time remaining an intricate part of Camp Kadimah's "chevra".

Even though Camp Kadimah is located in Nova Scotia, our fees, plus airfare are still comparable to those of our competitors. Camp Kadimah is a not for profit organization and is committed to just one goal — providing all who attend with a meaningful and fun filled summer.

For those of you who are looking for a special place to send your child for a summer experience they will not forget, Camp Kadimah is waiting to welcome you with open arms. There are still a few places left in our younger age sections and C.I.T. age program. Please contact our offices in **Toronto (416) 780-9095, Montreal (514) 747-8485** or **Halifax (902) 422-7491** to obtain 1998 camper applications.

CAMP KADIMAH

Lunenburg County, Nova Scotia

WINTER ADDRESS: 1515 SOUTH PARK STREET, #305, HALIFAX, NS B3J 2L2

A UNIQUE SUMMER EXPERIENCE

WED., JULY 1
TO
WED., AUGUST 12, 1998
VISITING DAY:
SUNDAY, JULY 26TH

GIBORIM - ages 7-9 yrs.
GOSHRIM - ages 10-11 yrs.
KOCHOT - ages 12-13 yrs.
MACHA FILLED 4-15 yrs.
C.I.T. - age 16 yrs.

**Full Land and Water Sports Programs,
Arts & Crafts and Drama,
Judaica Program,
Maccabia,
Canoeing and Boating,
Certified Red Cross Swim Instruction,
Scouting and Overnights**

Our experienced Staff includes a Doctor and Nurse on the premises. Kashrut Observed.

For more information and applications please contact
in Toronto (416) 780-9095,
in Montreal (514) 747-8485
or in Halifax (902) 422-7491.

CAMPS

Adventure Toronto for a taste of summer

Looking for a fresh idea in kids' day camps? Does your young daughter or son like to explore, rather than stay in one place? For 3 years, Adventure Toronto Day Camp has made an old idea new again: visiting a new site daily, so no day is like the one before. This gives your young explorer a chance to go somewhere with friends and counsellors, but without parents, while getting to know the city and its environs.

Adventure Toronto might take your boy or girl downtown to the CNE, or out to Wonderland; east to Family Kartways, or west to the Playdium; north to Wasaga, or south to Niagara. Twice a month in summer, there's a one-night hotel stay-over.

This year, Adventure Toronto will add Pleasure Valley and the Hockey Hall of Fame to the visit list — and extend some days to take in events like Jays games, which they've had to miss until now. For rainy days, there are indoor events like bowling and movies.

Adventure Toronto is the only camp where each staff member carries a pager. This improves safety and logistics — for example, communicating schedule changes, responding to unpredictable weather, or getting a message to your son or daughter, wherever they are.

There is door-to-door bus service in Thornhill, Richmond Hill, York Mills, Forest Hill, Willowdale and Downsview, and pickup points for other areas. Adventure Toronto works with an experienced, insured bus company, familiar with the camp's concept.

Each camper wears a colour-coded wristband identifying her or him as an Adventure Toronto camper. Staff are trained in first aid, as well as supervising kids in public; and like the campers, they are encouraged to have fun. There is a CIT program for 15-year-olds; counsellors' age starts at 16; and camper-to-staff ratio is 4:1.

Each camper gets a group photo at the end of each week, and a souvenir T-shirt; and there are occasional treats. (If your children have allergies, you'll be glad to know that Adventure Toronto is nut-free.)

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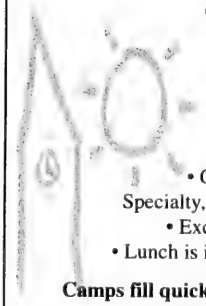

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Travel, Arts & Business

Musical understudy finds life is not quite so perfect

By CINDY WAXER
Special to The CJN

TORONTO — Andrew Pifko's role as an understudy in the musical *I Love You, You're Perfect, Now Change* couldn't be more appropriate. For not unlike the Canadian premiere's title, Pifko's life is full of contradictions.

With an avid interest in the arts, sciences and world travel, Pifko first studied drama at the Claude Watson School of the Arts. After graduating, he travelled to Israel to work on a kibbutz located two kilometres south of the Lebanese border. Eight months later, he returned and spent the next four years earning a bachelor of science degree in microbiology at the University of Toronto.

Not content to abandon his artistic endeavors, Pifko paid for his university education by singing with the Mendelssohn Youth Choir and the Beth David Synagogue Choir under the auspices of Brahm Goldhammer. Upon graduating, however, he was bitten by the travel bug once again. He packed his bags and flew to Japan, where he spent a year teaching English.

"My father's father was always of the notion that you should experiment with tons of things and find out what you're good at, become good at it, really practise at it and then find out how to make money," he says.

However, just when it seemed like nothing could anchor him, last May, Pifko landed the role of an understudy in the musical *I Love You, You're Perfect, Now Change*, currently playing at the New Yorker Theatre.

Featuring Louise Pitre, Larry Mannell, Sara McMillan and Tufford Kennedy, the play explores the trials and triumphs of first dates, wedded bliss, dirty diapers and growing old. But whereas this all-Canadian cast of four portrays over 20 different roles in a collection of scenes and songs, Pifko must be prepared to play either of the two leading male roles at a moment's notice.

"For me, as an understudy, it's more of an academic than a visceral exercise because the only thing I'm ever allowed to do during the rehearsal period is to watch the actual performers," he says.

Fortunately, Pifko's ancestry has prepared him for the difficult task of balancing two distinct roles. Whereas his paternal grandfather, Lawrence Pifko, is a successful entrepreneur with a keen business mind, Pifko's maternal grandfather, Muni Taub, is well-known for his support of leftist causes and work with labor organizations. In fact, as cited in the book *The UnCanadians* by author and director Len Scher, Taub was stripped of his Canadian citizenship in the 1950s during the Cold War as a direct result of his labor organization activities.

"The joke was that at my parents' wedding, my mother's parents sat on the left, my father's parents sat on the right and we had the RCMP down the middle," jokes Pifko.

Yet it is precisely this familial coupling of left-wing and right-wing politics that has enabled Pifko to combine his love of the arts and the more pragmatic fields of science and business. For although Pifko plans to further his career as an actor, he has adopted a decidedly businesslike perspective in his field.

"A compromise does exist where one doesn't have to cheapen one's art but can still consider it as a business and I think people are afraid to say that it's a business for fear that it might lessen the gloss of that artistic appeal," he says.

As for continuing his travels of the world while pursuing artistic endeavors, Pifko jokes that for now, the only itinerary possible would be to travel "from restaurant to restaurant" as a waiter.

I Love You, You're Perfect, Now Change at the New Yorker Theatre, 651 Yonge St., is on now until Feb. 28. Tickets can be purchased at the theatre box office, or by calling TicketMaster at 416-872-1111.

Writer teaches tools of the trade

By BILL GLADSTONE
Special to The CJN

TORONTO — Three and a half years ago, Toronto poet Libby Scheier placed an advertisement in *Now* magazine seeking participants for a creative writing workshop, and soon found herself presiding over a circle of 15 writers in her living room.

"I kind of pulled it out of a hat," Scheier says of that first workshop, which signalled a career change for her after teaching creative writing at York University for seven years.

Today Scheier runs the Toronto Writing Workshop (TWW), which this semester is offering seven eight-week workshops around the city, including introductory and intermediate workshops as well as sessions for women and on writing poetry and fiction for children. Workshops cost $235 each (discounts applicable for early registration) and begin Jan. 26 to 29.

Libby Scheier

TWW is also offering two one-day workshops in February, one in the art of novel writing and the other in writing for black women, at a cost of $75 each.

"Groups that are not the mainstream group of society find there's more freedom to explore their concerns in a group of their own kind," Scheier says. "There's a certain comfort level." She suggests that TWW may stage a one-day workshop in Jewish writing "to test the waters."

Scheier has written three books of poetry and a work of fiction, and writes a column on poetry for the *Toronto Star*. "A workshop is not a cure-all – it won't turn anybody into a great writer – but you can teach people elements of craft," she says.

"Writing is a very solitary activity. You come to the workshop and you have a communal experience. It's a creative community. You're getting out of your solitary space and you interact

[Cont'd. on page 38]

TV doc examines Quebec departures

By SHELDON KIRSHNER
Staff Reporter

In the early 18th century, Esther Brandeau, a Jewish woman disguised as a Roman Catholic, was expelled from Quebec, or New France, as it was then known. "I cannot be a Jew in New France," she observed. "It is forbidden."

More than 250 years after her lament, Jews are still leaving Quebec, not because they are forced to, as Brandeau was, but because they fear that Quebec will secede from Canada.

And although the flight of Jews from Quebec has hardly abated since the 1995 referendum on separation, few believe that Quebec's Jewish community, the oldest in Canada, will disappear.

These contradictory currents are examined in *Towards A Promised Land*, an impressionistic documentary to be aired in two parts on Vision TV on Jan. 20 and Jan. 27 at 9 p.m. (Channel 75 in Montreal). The two-hour film is the work of Ina Fichman, a Montreal documentarian in her mid-30s and a third-generation Jewish Quebecer.

Towards A Promised Land unfolds against three backdrops: Fichman's edgy dialogue with a French Canadian friend, Michelle Allen; the settlement of Jews in Quebec; and the Jewish community's mercurial relationship with the francophone majority.

These segments do not fall into place seamlessly, and consequently, the film tends to be rather diffuse. Be that as it may, it is thoughtful and thought-provoking.

Fichman and Allen, friends since 1988, are the products of two different solitudes. Fichman was raised in Cote St. Luc, a predominately Jewish neighborhood, while Allen grew up in a French Catholic suburb across town.

Listening to their extended conversation, one feels that, while they can communicate with each other, they don't really understand each other's deepest aspirations and fears. Fichman is a dyed-in-the-wool Canadian, while Allen is a separatist. Allen wonders why Jews are apprehensive about French Canadian nationalism, and Fichman replies that Jews are afraid of being "left out" in a sovereign Quebec. The irony is that both women are animated by a similar goal - the maintenance of their respective identities.

With broad brushstrokes, Fichman traces the arrival of Jews in Quebec. She focuses on the Hart family, some of whose descendants left Judaism and embraced Christianity, and on William Hyman, a merchant who established a business in the Gaspe. Fastforwarding, she introduces us to Hyman's great-great grandchildren, Robert Levine and his sister, who claim they feel like "French Canadian Jews."

The most intriguing figure in the film is Pierre Anctil, a Quebecois historian whose empathetic interest in Montreal Jews prompted him to learn Yiddish. In an apt comment, he observes that the refusal of Roman Catholic schools to admit Jewish students sharpened the cultural chasm between Jews and French Canadians.

Fichman expounds on the blatant anti-Semitism that once infected French Canadian society, a point novelist Mordecai Richler pungently conveyed in a *New Yorker* article. But this baneful chapter is balanced by pen portraits of two Montreal-based Jewish musicians who have played in French Canadian folkloric bands, and by interviews with Jewish and Quebecois intellectuals who have honestly tried to forge something of a rapprochement between the two communities.

Fichman also dwells on the bridge-building role French-speaking Sephardis have played in modern Quebec. But the goodwill they promoted can easily be eclipsed by demagogues. Who can forget Jacques Parizeau's intemperate outburst about the "ethnic vote" following the 1995 referendum. As Fichman and Allen properly suggest, he certainly inflamed the national question in Quebec.

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Cheyn Lambert welcomes Adi. Parents, Michael & Noah; grandparents, Sarah & Avraham Sternlieb, Myrna & Joe Lambert; great-grandparents Bella & Eliezar Tekel, Jean Kiner.

Mazel tov to Ashira Gerskup, daughter of Ron & Barb on her recent bat mitzvah.

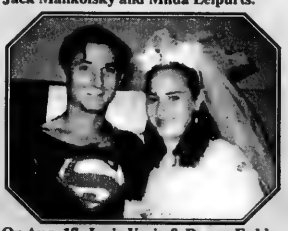
Mazel tov to Brian Gerskup, son of Ron & Barb, on his recent bar mitzvah.

Mazel tov to Ian Leipurts on his bar mitzvah from parents Marcy & Walter and brother Andrew. Grandparents are Gert & Jack Mankofsky and Milda Leipurts.

Mazel tov to Lana-Alia Goldrich on your bat mitzvah, and happy birthday. We are proud of you. Love, Grandma and Grandpa, Raymonde & David Alloul.

Happy 25th wedding anniversary to Solo & Berty Blanc. Your mean the world to us. Love, your daughters Shirley and Loraine.

Mazel tov to Saul & Vivian Stockhamer on your 45th wedding anniversary Oct. 26. Love, Larry, Jordana and Lindsay, Sharon, Michael and Rayna.



On Aug. 17, Janie Venis & Danny Fedder got dressed up and got married in Vancouver. Parents are Miriam & Stanley Venis and Josh & Zelda Fedder.

Saga chronicles immigrant life

By BEN ROSE
Staff Reporter

TORONTO — A lyrical paen to his great-grandmother, Chasia Shumiatcher, has been produced by filmmaker David Paperny, 40.

The documentary, *The Shumiatcher Saga – Something from Nothing*, is leading off a new 13-week series, *A Scattering of Seeds*, Jan. 14, about immigrant life in Canada.

Judah and Chasia Shumiatcher came to Canada from Russia in 1909 and Judah farmed a quarter-section in Rumsey, Alta. Later they brought their 11 children over and moved to Calgary. Chasia died at age 88 in Calgary, with her 11 children, drawn from all corners of the continent, at her bedside.

The Shumiatcher clan is scattered across Canada and the United States. Its descendants in the Toronto area include Aser Rothstein, a biogeneticist formerly at the Hospital for Sick Children, and his son Steven, a biogeneticist at the University of Guelph. Another is retired civil rights lawyer, Morris Shumiatcher, in Regina.

The half-hour film is a wonderful tribute to a family that started from humble beginnings and stuck together through thick and thin.

The bar mitzvah of Michael Sector, a great-great-grandson, in the final scene, with his happy relatives dancing the horah, will be treasured by anyone present at a similar event.

Luckily for filmmaker Paperny, his forbearers had home movies from the 1920s and 1930s and he added to this archival material and later film.

The shots of a Model T Ford makings its way to Banff with the U.S. contingent of the clan on holiday are classic. As descendant Omus Hirshbein, a New York cultural impresario, puts it in the film: "I was carsick all the way and couldn't wait for the trip to end. Then grandmother brought out her chicken and complained that I wasn't eating enough."

Grandson Judah Shumiatcher, the film's narrator, is owner of Smithbilt Hats, the first company to make the sparkling white cowboy hats which became the trademark of the 1988 Winter Olympics in Calgary.

When Judah's father, Morris, sought a $300 bank loan to start the business, the bank manager told him to get one of his uncles to back the loan. Morris at first refused, but later swallowed his pride and got the loan when uncles Bill and Harry, tobacconists in Calgary, backed him up.

Grandsons Judah and Maurice were in Toronto when Calgary won the Grey Cup in 1947 for the first time. Maurice said they "went wild" with the victory and tore down the goalposts, breaking windows in a TTC streetcar when they brought the posts to the Royal York Hotel.

There were seven sisters and four brothers in the Shumiatcher family that left Russia because of the pogroms against Jews. "My father got tired of the Cossacks riding through our town," said Judah.

His grandparents could not speak English but knew that their name started with an S. "The Canadian immigration officer suggested Smith was a good name and my grandfather was not averse to it. So we became Smith. But most of us have gone back to Shumiatcher."

The seven sisters, who were very close, were also creative; four became accomplished musicians while one was a poet.

David Paperny's grandfather arrived in Calgary and was told there was a house on Fourth Street where Jews were welcome for a Sabbath meal. "My grandfather, Leo, said he met seven beautiful young women there. In six months he was married to Annie, one of them."

The Shumiatcher Saga was to be shown on the History TV channel on Jan.14, 10:30 to 11p.m.EST. It will repeated Jan.18 at 2 p.m.EST.

The Shumiatcher family circa 1917.

Teaching the skills of her trade

[Cont'd. from page 36]

with other writers. You learn what it's like to have a readership."

A workshop shouldn't be a neighborhood support group full of flattery, she says. "What we do is tell each person what is working in their work, and help them to write in their own style. We help to create a nurturing, useful, constructive creative writing environment."

Many writers are afraid to present their work before others for the first time, Scheier says. "They feel like they're taking their hearts out of their chests and putting them on the table. I don't like destructive criticism. I don't allow that to happen."

TWW employs about eight teachers, including Cary Fagan, Michael Holmes, Celia Lettridge and Robert Priest, who are chosen for their teaching as well as their writing skills. The workshops are offered at several locations, including the Bloor JCC, the Bathurst Jewish Centre and a building near Bathurst and Queen streets. The Writing for Children workshop takes place at the Children's Bookstore on Yonge Street, north of Eglinton Avenue.

For a TWW course brochure, phone 416-260-6621.

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Libby Scheier, TWW director, as seen in *The Canadian Jewish News*

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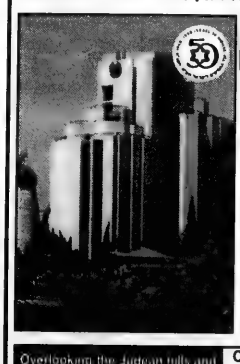

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Travel, Arts & Business

TRAVEL TALK

BY BILL GLADSTONE

ISRAEL AT 50 AND BEYOND

When Israeli President Ezer Weizman lit a candle at his residence on Dec. 23, it marked both the first night of Chanukah and the beginning of Israel's year-long golden anniversary festivities in 1998. Concerts, arts festivals, marches and other events have been scheduled as part of Israel's 50th birthday celebrations.

On April 30, which is Independence Day according to the Hebrew calendar, 50,000 people are expected to watch live performances and an audiovisual extravaganza at a spectacular 50th anniversary celebration in Israel.

According to the Israel Government Tourist Office in Toronto, the Vatican, Israel and the Palestinian Authority, which governs Bethlehem, have been doing detailed planning about tourism to Israel during the Christian millennium year (2000) for more than a year.

The Israeli Ministry of Tourism is expecting at least four million visitors to Israel in the first year of the new century. The figure is down by 20 percent from an earlier prediction of five million published a couple of years ago when peace negotiations between Israel and the Palestinians were in full swing.

* * *

Jewish Singles Cruise: Unattached people in their 20s, 30s & 40s from across Canada and the United States are invited to join a Jewish Singles European Cruise that sails June 20 to 27. The cruise is hosted by the Kansas City and Pittsburgh Jewish community centres.

Starting from Barcelona, the cruise includes stops in Naples and Livorno, Marseilles, Palma Majorca and Olbia Sardinia. Highlights include visits to Capri, the leaning tower of Pisa, the ruins of Pompeii and much more. Early bird price is $1,699 US (until Feb. 1). Bill Cartiff, 913-327-8074.

* * *

JTS Library, N.Y.: Artist Lynne Avadenka, known for her lively art that combines Hebrew iconography and old-fashioned printing techniques, is the focus of an exhibition on display at the Jewish Theological Seminary in New York City from Jan. 25 through April 28.

Boundaries of the Universe: Twenty-Two Letters, Words and Images is free. The JTS, the spiritual and academic centre of Conservative Judaism worldwide, is located at 3080 Broadway at 122nd Street in upper Manhattan. [www.jtsa.edu.]

* * *

Tower of David: Photographer Moshe Levin's color snapshots of Israel in 1947, the year leading up to its independence, are among the few color prints of the period, and capture both historic scenes and the pace of everyday life.

Among the exhibits are pictures of Israel's first traffic cop, directing a single car on a lonely Jerusalem street; a woman boiling noodles in a pressure cooker; and a family moving to their new home, with their few belongings on top of a public transit trolley.

A collection of Levin's photographs is on display at the Tower of David Museum, one of Jerusalem's most popular attractions, situated outside the Jaffa Gate to the Old City. For information about travel to Israel, contact the IGTO, 416-964- 2420 or e-mail [igto@idirect.com]. To obtain travel material, call 1-888-88ISRAEL.

* * *

Jewish Medical Ethics: The ninth annual international conference on Jewish Medical Ethics, sponsored by the Stanford University School of Medicine, is scheduled for Feb. 13 to Feb. 16 at the Park Plaza Hotel, near San Francisco International Airport. The impressive roster of lecturers includes Lord Immanuel Jakobovits, retired chief rabbi of the British Commonwealth. 415-752-7333 or e-mail [olorin@sirius.com].

Great (small) theatre season

By BEN ROSE
Staff Reporter

TORONTO — It looks like a great season ahead for those who love small theatre, where tickets are cheaper and the content is sometimes far out.

The group of seven theatres (go7) is making its debut with an eclectic mix of classic drama, dance, clown workshops and off-the-wall plays.

They include *The Betrayal* in March, and *The Cherry Orchard*, directed by Leah Cherniak of Theatre Columbus and Dean Gilmour of Theatre Smith-Gilmour, in May.

The new company in go7, Froth, with Leslie Lester, Alisa Palmer and Banuta Rubess, presents *Quartet* by Eugene Stickland at Theatre Passe Muraille, a play about four intersecting lives. It begins in mid-February.

The Moonhorse Dance Theatre, presents *Wishes*, an investigation of the nature of desire.

Pochsy Productions, the clown company, is featuring *La Boom* in April.

Volcano is putting on *Cherry Docs*, a play about a racially motivated killing in which Legal Aid assigns a Jewish lawyer to the case.

Tarragon Theatre, one of the major smaller theatres, begins its season with *Marcel Pursued by the Hounds* by Michel Tremblay opening Jan. 13.

The rest of its season includes *Patience* by Jason Sherman and *Girl in the Goldfish Bowl* by Morris Panych.

The Alumnae Theatre in the Old Firehall on Adelaide Street is presenting *The Sisters Rosensweig* by Wendy Wasserstein, for a three-week run in April and May.

Factory Theatre has been revitalized by Ken Gass, and it sails into the new year with the last three

[Cont'd. on page 40]

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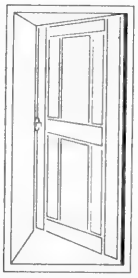

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Eye on Arts

by Bill Gladstone

SPOTLIGHT ON MARTIN LUTHER KING, JR.

"Let us build bridges of friendship between cultures," said **Martin Luther King, Jr.**, the famed American civil rights leader who was gunned down 30 years ago.

This month, the Morris Winchevsky School and the Jewish Artists Scholarship Society (JASS) build just such a bridge as they present Let Freedom Ring, an evening in tribute to King.

Centre Spotlight, on Jan. 17 at the Winchevsky Centre (585 Cranbrooke Avenue), presents various talents, including emcee **Howard Jerome**, Yiddish and English actor **Gloria Valentine**, multicultural folk singer **Tex Konig**, soul singer **Ada Stout**, drummer and storyteller of the African tradition **Hugo Extavour**, baritone Tweed MacDonald, Yiddish and English actor **Allan Merovitz**, tenor **Alan Reid**, and Russian singer and pianist **Nina Shapilsky**.

Adults $10. 416-789-5502 or 416-638-2222.

* * *

Music at Bloor JCC: The chamber ensemble **Trio Lyra**, composed of **Mark Childs** (viola), **Erica Goodman** (harp) and **Suzanne Shulman** (flute), perform at the Bloor JCC, 750 Spadina Ave., on Jan. 24, 7:30 p.m. The program features music by Canada's finest Jewish composers, including **Milton Barnes**, **Lothar Klein**, **Srul Irving Glick** and **Ben Steinberg**. $12 in advance, $15 at the door. 416-024-6211.

* * *

Visual Arts: Al Van Mil and **Annette Blady Van Mil** are a married couple, both artists, who have opened their Thornhill studio to offer art classes for both adults and children. 905-731-3627.

•The Illuminated Life of Maud Lewis, an exhibition of works by the Nova Scotian folk artist (1903-1970), opens at the John B. Aird Gallery, Macdonald Block, Queen's Park, on Jan. 24.

* * *

Theatre Notes: Stage Centre Productions presents *You Can't Take It With You*, a play by **George S. Kaufman** and **Moss Hart**, Fairview Library Theatre, until Jan. 21. Adults $16. 416-299-5557.

Solar Stage presents *Jack's Giant Adventure*, a musical comedy based on the children's tale *Jack and the Beanstalk*, continuing at Solar Stage Children's Theatre, Madison Centre, 4950 Yonge St. $7.50. Until Jan. 31. 416-368-8031.

Also from Solar Stage comes a production of **Harold Pinter's** *The Lover*, until Jan. 23. Weekdays at 12:12 and 1:11 p.m., 40 King St. W. in the Scotia Plaza, concourse level. $7.50. 416-368-8031.

The Compleat Works of Willm Spkspr (Abridged), which rushes through 37 plays in 97 minutes, is continuing at the Bathurst Street Theatre until April. $20 to $39.50. 416-872-1111.

Applications are now available for the 10th annual Fringe Theatre Festival at its office, 720 Bathurst St., Suite 303. The festival runs July 2 to 12. 416-534-5919.

* * *

Up and Coming: Musician-composer **Debbie Friedman**, who has composed liturgical music for the Reform prayerbook, performs at Convocation Hall, Feb. 7, 8 p.m. $25 ($30 at the door). 416-870-8000.

• Toronto composer, conductor, organist and lecturer **Ben Steinberg** is being showcased at a Chicago synagogue later this month. Steinberg performs An Evening of Choral Music and Sacred Song: A Concert with Commentary with various others at the KAM Isaiah Israel Congregation in Chicago on Jan. 31.

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Lovers of small theatre in for a great treat

[Cont'd. from page 39]

plays in George Walker's *Suburban Motel* cycle. The first three in this series were a resounding success.

Stage Centre Productions at Fairview Public Library theatre begins with that venerable comedy, *You Can't Take It With You* by George S. Kaufman and Moss Hart. It runs Jan. 8 to 24.

Nightwood Theatre, which concentrates on plays with important content for women, has another exciting season planned, as do the Theatre Centre and Theatre Passe Muraille.

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If it's winter, it must be flu season

When cold weather hits, people from all walks of life come down with the "flu" – a word which has come to mean anything from a bad cold to an upset stomach. But true influenza (the word from which flu is derived) has potentially severe, possibly life-threatening, consequences. To Your Health *asked Carol Goldman, an infection control practitioner at Mount Sinai Hospital, to explain what exactly flu is, as well as how to recognize and treat flu symptoms.*

To Your Health

You feel like you've been hit by a truck – and you have a headache and maybe a fever. You know it's not a garden-variety cold. Your doctor says you have a virus and antibiotics won't help. The flu has reared its ugly head and you trudge home to the comfort of your bed.

People often mistakenly diagnose themselves as having the flu whenever they have anything resembling a cold. But true influenza (flu) usually makes you sicker than other respiratory viruses and can set you up for pneumonia. In fact, about 5,000 Canadians die every year from influenza and its complications. Influenza is more serious in the elderly, the immune-compromised (such as patients with cancer) and those with chronic conditions such as respiratory and/or cardiac ailments.

Influenza is spread through the air or by direct contact (such as a handshake). A simple sneeze by an infected person can propel respiratory droplets containing the flu virus into the air we breathe. As a result, flu spreads quickly in a closed environment such as a nursing home, hospital or school. However, you can catch flu just about anywhere: in the home, on public transportation, in the shopping mall.

The flu virus is capable of living outside a human host for several minutes to several hours. Once a person is infected with the virus, the incubation period (the time it takes for a person to show symptoms of flu) can last from one to four days. People are contagious for one to two days before symptoms appear and about four to five while they feel sick.

Influenza varies from person to person. In adolescents and young adults, flu often causes a sudden onset of fever, chills, headache, generalized aches and pains and loss of appetite.

In many cases, the flu may also be accompanied by an unproductive cough and other upper respiratory symptoms. As a result, many viruses, including those that cause the common cold, can mimic flu symptoms. An uncomplicated infection usually lasts five to 10 days, but the cough and weakness may last up to several weeks.

The virus is seasonal, appearing in cold weather in temperate climates like ours, while in tropical climates, it appears during the rainy season. It is difficult for physicians to diagnose the illness immediately as influenza, because it is often indistinguishable from colds or other respiratory viruses. But if you really have influenza, you will feel truly terrible.

A lot of people are confused when they are not prescribed antibiotics for influenza, but influenza is caused by a virus and antibiotics only work against a bacterial infection. Getting a flu shot – which is a vaccine – is your best bet for avoiding the flu.

Those who are at high risk for influenza and its related complications are people over 65 years old; children/adults with chronic cardiac and/or pulmonary disorders, including asthma; residents of nursing or chronic care facilities; anyone who has required regular medical care or hospitalization within the last year for chronic metabolic diseases, hemoglobinopathies and/or immunosuppression; and children from 6 months to 18 years old who are on chronic ASA therapy.

People who are in contact with others at high risk for influenza and its related complications include health care workers, both inpatient and outpatient care; employees of nursing and chronic care facilities who have contact with residents; and health care workers, home care providers and household members of people at high risk.

There will be times when, despite your best efforts, you will still come down with the flu.

Those remedies your mother or grandmother preached are still the best: get plenty of sleep and drink lots of fluids. If you have a fever, take Tylenol; and take cold medicine to help relieve cold symptoms. Find comfort in the fact that all your symptoms are signs that your active, healthy immune system is doing battle with that intrepid virus. And finally, don't go to work or school.

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Health News from Israel

Treating Prostate Cancer

An implant to treat metastasizing prostate cancer was developed by Prof. Irving Spitz of Shaare Zedek Medical Center, in Jerusalem, along with scientists from the Population Council in New York.

Containing a compound that suppresses the production of testosterone in men, the implant has been used in clinical studies on 34 patients. It could take two years for it to gain approval from the U.S. Food and Drug Administration (longer for Canadian approval).

The delivery system is the innovation — a hydrogel implant of histrelin, a synthetic form of the natural hormone LH-RH, which controls the body's production of sex hormones. Implanting the 2.6 centimetre long capsule under the skin on the inner arm is simple (some women undergo Norplant implants to prevent pregnancy). Until now, this type of prostate cancer has been treated by castration or quarterly injections of testosterone suppressors — painful and inconvenient.

Spitz, who heads Shaare Zedek's hormone research institute, conducted a study of the implant along with Dr. Amitsur Farkas, who heads the urology department, and Prof. Raphael Catane, head of the oncology institute. The implant is also being tested at Cornell University and the University of Salzburg.

Better Drug for Gaucher

Israel is the first country in the world now treating all of its Gaucher disease patients with a recombinant enzyme, Ceredase, produced by genetic engineering. Genzyme, a U.S. company, has exclusive rights to this drug, but has a representative in Israel. Gaucher, a genetic disease more common among Ashkenazi Jews, can cause swelling of the spleen and liver, anemia, fragile bones and severe disability in some patients, while others have a milder form.

Prof. Ari Zimran, head of the national Gaucher disease centre at Jerusalem's Shaare Zedek Medical Center, says that Cerezyme has a number of benefits over the natural enzyme…it is safer, its supply is not dependent on the collection of placentas (from which Cerezyme is extracted), and the treatment can be given once every week or two (instead of three times a week).

In a Lighter Vein

A recent study at Shaare Zedek closely examined the reactions of 87 men who accompanied their pregnant partners during ultrasound screening. Without exception, each of the men developed feelings of anxiety after the examination. Women, on the other hand, generally experience feelings of reassurance after such a procedure.

Blind Children "See"

Youngsters from Jerusalem's Institute for the Blind wanted to come and tour Shaare Zedek – to learn about the treatments provided there and to familiarize themselves with the building. In addition to expanding their general knowledge, they wanted to prepare for a time when they might require medical treatment.

After an introductory talk, the boys were able to "see" by touch the ornately carved wood of the original entrance door of the hospital, established in 1902. Some exhibited great independence, and insisted on taking the stairs unaccompanied. Surrounding sounds and smells were discussed and the boys felt their way around a ward without disturbing the patients!

A Message to CJN Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your Canadian Jewish News.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward The CJN on with your other mail each week.

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INDEX

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
123 TIME SHARE FOR SALE
125 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL REPAIRS/SALE
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING
377 CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
410 HEALTH, BEAUTY & FITNESS
411 HEALTH THERAPIES
413 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
420 INVITATIONS/PRINTING
425 JEWELLERY
427 JUDAICA
430 LANDSCAPING
432 LAWN CARE
433 LEASING
434 LIMOUSINE SERVICES
438 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
451 PROMOTIONS
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
479 SENIORS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
483 SKIING
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING/LESSONS
510 UPHOLSTERY
515 WATERPROOFING
517 WATER TREATMENTS
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
548 WORD PROCESSING
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330 OBITUARIES

KNEESHAW, Barbara - on Dec. 18, 1997, late of 2474 Iroquois Ave.
OELBAUM, Emma - on Dec. 18, 1997, late of 625 Avenue Rd., #904.
WEINSTEIN, Helen - on Dec. 18, 1997, late of 4003 Bayview Ave., #710.
LEVENSON, Toby - on Dec. 19, 1997, late of 605 Finch Ave. W., #1910.
ISENBERG, Sylvia - on Dec. 20, 1997, late of 9 Kirkland Crt.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

TITLE, Harry - on Dec. 21, 1997, late of 645 Castlefield Ave., #812.
RINGEL, Salomon - on Dec. 22, 1997, late of 7 Shields Ave.
SILVERBERG, Joseph - on Dec. 24, 1997, late of 556 Briar Hill Ave.
ROSITH, Sam - on Dec. 25, 1997, late of 6200 Bathurst St., #212.
RUSAK, Jacob - on Dec. 25, 1997, late of 7440 Bathurst St., #304.
KOHN, Jane - on Dec. 26, 1997, late of 14 Slade Ave.
GREENSPAN, Mordechai (Max) - on Dec. 27, 1997, late of 3560 Bathurst St.
ROTMAN, Manny Menachem - on Dec. 27, 1997, late of 11 Diskin St.
KOLBE, Fay - on Dec. 29, 1997, late of 2900 Bathurst St., #806.
SOSSIN, Florence - on Dec. 30, 1997, late of 3705 Bathurst St., #316.
LANDAU, Anne - on Dec. 31, 1997, late of 95 Prince Arthur Ave., #307.
LIPMAN, Gerald - on Dec. 31, 1997, late of 90 Page Ave.
GELBER, Arthur - on Jan. 1, 1998, late of 166 Roxborough Dr.
KOFFMAN, Morris - on Jan. 1, 1998, late of 113 Clifton Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

HERNICK, Adele - on Dec. 29, 1997, late of 58 Crispin Cres.
GULYAS, Lili - on Dec. 30, 1997, late of 5935 Bathurst St.
ROBINSON, Stanley - on Dec. 31, 1997.
POLIWODA, Eliahu Sholom - on Jan. 1, 1998.
EISLER, Dora - on Jan. 2, 1998.
KONDRATOVA, Frida - on Jan. 2, 1998, late of 6250 Bathurst St.
DEVON, Shirley - on Jan. 3, 1998, late of 550 Cummer Ave.
SIMKIN, Michael - on Jan. 3, 1998.
BDLOV, Isaac- on Jan. 5, 1998, late of 6250 Bathurst St.
SZARFER, Froim - on Jan. 5, 1998, late of 3560 Bathurst St.

Steeles Memorial Chapel

PELT, Gertrude - on Dec. 22, 1997, late of 71 Tanjoe Cres.
JACOB, Yuri - on Dec. 29, 1997, late of 53 Breezeway.

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ADELSTEIN, Miriam - on Dec. 20, 1997.
GOLDBERGER, Sandor - on Dec. 20, 1997.

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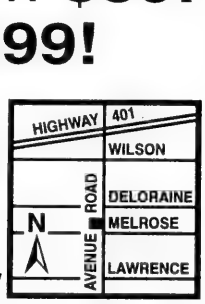

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Brother, sister are true chess mavens

By PAUL LUNGEN
Staff Reporter

TORONTO — When Diana and Roman Golts go for a walk, they like to play a game to keep themselves busy.

Nothing too unusual in that, except that where other kids might enjoy word games like Geography or Ghost, they like to play chess. Without a board. In their heads.

Usually they have no trouble playing a 60-move game from opening to checkmate, remembering every move along the way and the position of every piece.

Clearly they're not your typical Toronto kids who enjoy a good game of chess now and again. At 15, Roman is a Canadian master and his sister Diana, 10, is the top-ranked player in her age group. She recently returned from the World Championships in Cannes, France, tying Stefanie Chu for top score among Canadian girls. Chu, 14, is the fifth ranked player among women in Canada.

Roman, meanwhile, recently won the Canadian Chess Challenge among youngsters in Grade 10 and in November, he was ranked 38th in Canada among all chess players, regardless of age. Two years ago at the Labor Day Open tournament in Toronto, he tackled the big boys of adult chess and surprised the assembled chess mavens by beating three masters to jump into the tournament lead.

In his fourth match, he came up against grandmaster Kevin Spraggett, Canada's top chess player, and was beaten in a tough match. Despite that loss, Roman accumulated enough points in the tournament to give him 2,300 overall and vault him into the master's category. In addition, he's the top rated "Cadet" in Canada (16 and under) and he's about 300 points shy of the 2,600 that he needs to be considered a grandmaster.

Wait, there's more. He's won three tournaments and come second in three others, competing against youngsters in his age group.

He's also played Boris Spassky during a chess exhibition in which the former world champion played 24 games at the same time. Roman occupied the prestigious first board and though he lost, he gave Spassky a tough game, pushing the grandmaster to the limits in a 3½-hour marathon.

Spassky was the world champion until he ran up against American Bobby Fischer in a famous showdown in Iceland in 1972.

Despite Fischer's erratic behavior since then and his public anti-Semitic remarks, "I like the way Fischer played," Roman said. "He played aggressively and he played openings that I like to play. And he writes good books."

Diana and Roman Golts

For Roman and Diana, hardly a day goes by in which they don't think about chess or play a game, against others, each other or the computer.

They were introduced to the game by their father, Arkade, when Diana was four and Roman about five.

Getting kids into the game at that early an age is not unusual in Moldova in the former Soviet Union, Arkade explained. In fact, chess was a big part of every youngster's life, as the government supported chess programs in schools and in clubs.

"It kept kids occupied and it improved their concentration," he said.

Back in Kishinev, where the family lived before moving to Toronto, Roman showed early promise. At eight, his father took him to a tournament in St. Petersburgh for his first taste of top competition. Even though Roman didn't do that well – he was the youngest player there – he came home determined to improve. He studied his games and saw where he had made mistakes.

Not long after that tournament, his parents, Arkade and Lana, moved the family to Canada.

Living in the other Great White North, Roman continued to make quick progress. In his first tournament in Canada at nine years of age, he played adult opponents and though he didn't do that well, it prepared him for the subsequent Canadian Chess Challenge. Playing against other kids in Grade 3, he won the tournament.

Diana, meanwhile, travelled to Cannes with her father after winning the Toronto Regional Championship in 1994 and the Canadian Youth Chess Festival in 1996.

In Cannes, "I was a little nervous and excited, but I was proud to be chosen," she said.

Back in Toronto, she improves her game by finding solutions to chess problems her father gives her. Although she plays a lot of chess, she doesn't consider it a burden. In fact, she loves it and what it's done for her.

"It's my favorite game," she said. "It gives me something to think about. It's good for my mind and it helps me improve my memory.

"I like math a lot and spelling. It helps my memory for tests."

Roman also believes chess helps him at school. A Grade 10 student at Newtonbrook Secondary School, Roman said chess "improves my memory and logic." Chess, he continued, increases his patience and ability to sit down and hit the books.

It even helped him prepare for his bar mitzvah, he said. Although he didn't know Hebrew, he was able to memorize his maftir and haftorah, thanks to the mental discipline instilled by chess.

Although he's already a master, Roman expects his game will steadily improve, but he's not planning on becoming a grandmaster anytime soon. He'll wait until after he completes university, where he plans to study computer programming, to decide if he wants to pursue competitive chess further.

In the meantime, he continues to play the board game about 1½ hours a day in the winter and three hours a day in the summer, while running the chess club at Pleasant Public School, where Diana is a student. He also helps his father run the chess club operated by the Association of Soviet Jewry in Canada.

For more information about that chess club, phone Arkade or Roman at 416-224-0848.

Chanukah Continuity Campaign

As our way of helping to ensure the irreversibility of Jewish continuity, *The CJN* is launching a special continuity subscription campaign in time for Chanukah. We have decided to offer our readers a special, one-time opportunity to provide their children or their grandchildren with their own subscription to *The CJN*.

A gift subscription for your child or grandchild, **who does not already subscribe to *The CJN*,** will cost **$14.95** (taxes included) for one full year to anywhere in Canada.

Over the past few years, *The CJN* has grown and evolved into an award-winning national community newspaper widely read both here in Canada and abroad. We are extremely proud of this publication. Could there be a better gift at Chanukah for your child or grandchild than the opportunity to feel part of the Jewish community?

Sincerely,

mordechai Bellett

The editor.

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LAST WEEK'S CROSSWORD ANSWERS

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The Inside Back

Jews and the media: Some 'insignificant' jottings

As I was saying...

By RON CSILLAG

Got a call the other day from a community official I've been dealing with for years, pitching a story idea, as she's done countless time before. Usually, her suggestions are solid and result in a story. This time, though, she neatly encapsulated a troubling sentiment I've long suspected exists among many in the community.

It was the task of someone else, she explained, to get in touch with the daily newspapers in Toronto, and it was hers, she casually noted, to contact the "insignificant" media, like *The CJN*. Then came her idea. Needless to say, my level of interest sank somewhat, and her subsequent fax went straight into my "insignificant" file.

The more I thought about the conversation, the more solidified became the theory I've held about Jews and the media. After working in the Jewish media on and off for 18 years, including on the PR side of the fence, I've noticed certain patterns about our schizophrenic relationship with the secular press.

Walk into just about any synagogue or community building in Toronto and tacked on the bulletin boards you'll find articles from the *Toronto Star*, the *Globe and Mail* and the *New York Times*. Wait a minute. Aren't these the very same outlets which routinely bash Israel and are supposed to be against us?

And when Canadian Jewish Congress has something juicy on neo-Nazis, do they tell *The CJN*? Nope. For years, the skinny went to the *Toronto Sun*, an ardent, if knee-jerk supporter of Israel, but which every single day makes a point of featuring a semi-nude woman on page 3.

My point is: we have a hypocritical relationship with the non-Jewish media. We (incorrectly) accuse them of deliberate anti-Semitism, Israel bashing and dark conspiracies. But at the same time, we consume them and (presumably) patronize their advertisers. In our striving to be accepted in a multicultural society, but one that still has the feel of Christianity, we often turn for legitimacy, acceptance, even validation, to the very media we excoriate. An article in *The CJN* is okay. But an article in the *Star*? Now that's something. The *Star*? Isn't it anti-Semitic?

So *The CJN* is a bit player, insignificant even. (Never mind that federal cabinet ministers, ambassadors and mayors return our calls.) I've witnessed organizers of Jewish events fairly trip over themselves to make sure the *Globe* reporter has a good seat and access to interviews. The shnook from *The CJN* can sit anywhere.

Recently, I attended another lecture on how Jews are portrayed in the media. This time, it was four Jewish members of the mainstream press defending their employers. There were the customary accusations of anti-Semitism and anti-Israel bias, but one exchange was particularly noteworthy. A well-spoken woman demanded to know why the *Star* "routinely" uses the adjective "Jewish" to describe disgraced lawyers, shady businesspeople and slumlords. The panel members looked at each other quizzically. The *Star*, they said, simply doesn't do that. But one panelist was brave enough to say that the woman, like so many others, was mentally supplying the anti-Semitism in order to satisfy some deep-seated feeling of persecution.

I would go a step further. We look to the secular media because we're far more assimilated than 50 years ago, and are convinced they have a cachet the Jewish media lack. *The CJN* and other Jewish papers, many seem to feel, are remnants of our parents' homes, sort of like plastic slip-covers and the smell of cholent. True, the average age of *The CJN* reader is about 50. And given current trends, including one alarming survey from the United States showing that nearly half of all adult Americans have never read a book, we have our work cut out. Between dropping newspaper readership across North America, especially among under 30s, the Internet, and TV, we have to be – and will – evolve and adapt. We have options we'll exercise. Insignificance isn't one of them.

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ISRAELI UPSIDE DOWN APPLE CAKE

1/4 cup margarine
8 apples, peeled and cored
juice of 1 lemon

1/2 cup each, brown & white sugar
walnuts
raisins

Batter

5 eggs, separated
1 tsp. lemon juice

5 tblsp. sugar
4 tblsp. potato starch, sifted

Melt margarine and sugars in bottom of deep round oven proof dish. Arrange apples over sugar. Fill apple cores with walnuts and raisins. Pour juice of lemon over apples. Bake in preheated 375° F for 30-35 mins. until tender.

Batter: Separate eggs. In large mixing bowl beat egg yolks with sugar until very light. Add lemon juice and sifted potato starch. Beat egg whites until stiff. Carefully fold beaten egg whites into egg yolk mixture. Pour batter over hot apples and bake for 30 mins. or until cake tests done. Let cake rest on cake rack 10 mins. before turning out, upside down, onto large cake plate. Serve cold.

About Seniors

Dear Jesse,

I am a 93-year-old widow living alone, I have no children and my nieces and nephews live out of town. Lately, I am having difficulty bathing myself and I tire easily due to multiple medical problems. I also find it difficult to prepare my own meals, and shopping for food has become a chore. I live on a fixed income - I receive my pension with supplement - so money is a bit tight. What do you suggest that I do?

All Alone

Dear All Alone,

You have several options. You can contact your local social service agency and ask to speak to a social worker. Once one is assigned to you, the worker will assess you and see what your needs are and what services the agency can provide for you. It may be able to provide bathing assistance. For meal preparation, you may want to try Meals on Wheels for food that would already be prepared for you and only needs to be warmed up. In your community, you may find a shopping program where they take seniors to a shopping centre and then have your purchases delivered to your home, for a minimal fee.

Readers are invited to send any questions they have for Jesse to The CJN. *Jesse is the executive director of Jewish Support Services for the Elderly (JSSE) in Montreal.*

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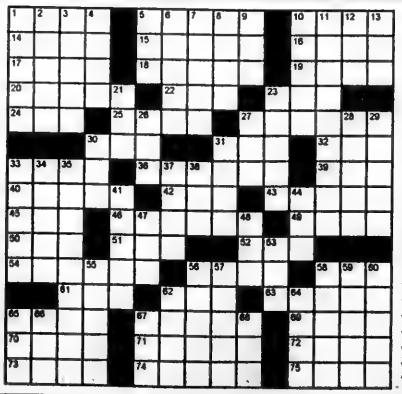
CROSSWORD PUZZLE



Across

1. Jazzman Getz
5. Honey companion
10. Rabbi Silver
14. Raphael's headgear
15. Havdalah candle
16. Killed biblically
17. Mt. Gilboa flower
18. Gelt
19. Jacob grabbed Esau's at birth
20. Pipek (Eng)
22. Solomon's find
23. Tsitsit site
24. That woman
25. Fays (Eng.)
27. Expire
30. ___Nidre
31. That woman
32. Depot (abbr)
33. Few
36. Insult
39. Brother to Japheth
40. Says the Amidah
42. Hamantasch?
43. Prayer starts, "Hear O"
45. Literary initials
46. Photographer Richard
49. Cleo killers
50. Israeli coin
51. Imitated Deborah
52. Number ending
54. Sweet spice of holy incense
56. Writer Irving
58. Ashdod to Be'er Sheba (dir)
61. Coquettish
62. Brooks
63. Withered
65. Comedian Roseanne
67. Actress Radner
69. "__ Shabbat"
70. Methuselah
71. Woody or Mel
72. Nurse
73. Barney
74. Limelight
75. Mezuzah touch

Down

1. Hebrew letters
2. Desert station
3. Breathing
4. Schnozze (Eng)
5. Alphabet run
6. Nuremburg presentation
7. Like Noah's animals
8. Ancestry
9. Koch or Land
10. Jacob's boy
11. Never on Kosher meat!!
12. Bet (Eng)
13. Leather punch
21. "Joys of Yiddish" Rosten
23. Wealth of Hebrews
26. Zeigfeld's nickname
27. Sopher need
28. Chasidic feet
29. Terrorists
30. Schlissel (eng)
31. Bar Kochba
33. Dreidel actions
34. Reznik's objective
35. Bar Kochba and Massada
37. Offer Manna
38. Rage
41. Like the Dead Sea
44. Laughing sound
47. Vav: (Eng.)
48. Chadash (Eng)
53. Hebrew letter
55. Need for gabbaim
56. American shalom
57. Simeon to Gad
58. Mount of tablets
59. Amos and Isaiah
60. Peyes position
62. Flour factory
64. "__ of Ages"
65. __ Mitzvah
66. Before
67. Jerry Lewis specialty
68. Whichever

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 46.)

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This Week

National

Jewish community in Montreal mobilizes to help victims of winter storm. *Page 3*

Greater Toronto Area

City of David get new neighbor in Thornhill *Page 5*

Education

Our students are a precious resource to the Jewish community. *Page 23*

Arts

Trio Lyra brings its chamber sound to the Bloor JCC. *Page 50*

New magazine features travel articles of interest to Jewish wanderers. *Page 51*

Sports

Toronto native Michael Henrich aims towards a spot with an NHL club. *Page 58*

Index

National 3
GTA 4
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
What's New 14
Education 23
Yiddish Corner 38
On Campus 39
International 43
Health 49
Travel, Arts & Business 50
Classified 54
Sports 58
Dear Susan 59
Crossword 59

Shabbat: Vaera
Candlelighting: 4:53
Tevet 25, 5758
Havdalah: 5:58

Albright cautious on talks

Netanyahu and Arafat meet President Clinton

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — U.S. Secretary of State Madeleine Albright said she does not expect Prime Minister Benjamin Netanyahu and Palestinian Authority (PA) Chairman Yasser Arafat to reach any agreement while they're in Washington this week.

But, she said, "It will be useful for them to hear the president's words" and take them home.

Albright considers 1997 to have been a poor year for Mideast peacemaking and did not predict 1998 would be better.

"I am an eternal optimist, and I will continue to be one," she said.

But getting Israel to withdraw from more of the West Bank and the Palestinians to rout terrorists "are very serious issues to their leaders."

Albright fretted that everything in the Middle East gets tangled, "even things that seem simple" such as setting up a Palestinian airport or an industrial zone.

Netanyahu was expected to present general parameters for the next IDF pullback in the West Bank to President Bill Clinton.

However, National Infrastructure Minister Ariel Sharon favors a more direct approach. He believes Netanyahu should specify the exact extent to which the IDF would withdraw.

Channel 2 reported that Defence Minister Yitzhak Mordechai spoke by telephone with U.S. Assistant Secretary of State for Near East Affairs Martin Indyk.

Continued on page 47

DAY OF JUDAISM IN WARSAW

Bishop Stanislaw Gadecki head of the Polish episcopate committee for interfaith dialogue spoke last Saturday night at the Nozyk Synagogue in Warsaw, declaring for the first time ever an annual day of Judaism. He expressed the hope that this would bring the faiths closer together. Please see related story on page 43. *[RNS/Reuters photo]*

Taking shelter from the storm

By RABBI CHAIM STEINMETZ
Special to The CJN

I remember once hearing a joke about a rabbi whose synagogue was being turned into a shelter after floods had devastated his community. The local shelter coordinator, trying to assess how many people to send to the synagogue-shelter, asked the rabbi: "How many people can sleep in your synagogue?" The rabbi responded "Well, during my sermon on Yom Kippur, our synagogue sleeps 1,000."

I can't tell you how many people sleep during my sermons; but today, in the aftermath of a disaster, our synagogue is sleeping 180. After a series of devastating storms that have crippled the Montreal area and left millions of people without power and heat, our synagogue, Tifereth Beth David Jerusalem, was turned into an emergency shelter.

Commentary

The social hall and several of the nursery classrooms are filled with army cots and are now a dormitory for senior citizens. The library is a nursing unit for Alzheimer patients and the downstairs social hall is a cafeteria and entertainment room.

Keeping a shelter of this size going requires a lot of resources and manpower, and the synagogue's executive director, Lynda Shayer, and the nursery director, Donna Cooper, together with a team of workers from the city of Cote St. Luc are working 20-hour days making sure that everything goes right. This is no easy task. Making sure that everything goes right includes making breakfast; serving 1,000 meals a day, giving baths and shaves to senior citizens, getting donations of clothing for shelter residents, as well as countless other tasks.

Most touching have been the efforts of volunteers who have come from all over to help: a 15- year-old boy who walked every day from a distant part of town; families that took people home to give them baths and a cup of hot tea; volunteers who were available to pick people up at all times of the night; others who prepared and served meals, gave baths and shaves, and sang and danced with shelter residents.

Continued on page 42

INSIDE

See our Education Supplement. Please turn to page 23.

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Pope hopes to visit Jerusalem — please see page 43

The News in Brief

CANADA

Maloney Prize

TORONTO — The Jewish Civil Rights Educational Foundation of Canada is sponsoring a competition, with a view to awarding its law prize in memory of the late Arthur Maloney. The prize this year will be $1,000.

A paper on advocacy in connection with issues of human rights and religious freedom affecting World Jewry must be submitted before Nov. 1. The competition is open to any law student or young lawyer.

For more information, call 416-594-1812.

Mowat Criticized

ST. JOHN'S — Farley Mowat has been criticized for insulting a member of the Simon Wiesenthal Centre by comparing the Newfoundland seal hunt to the Holocaust.

ISRAEL

Shalem Centre Fellowships

JERUSALEM — The Shalem Centre of Jerusalem is accepting applications for graduate fellowships of $15,000, which will be awarded for study at the centre in 1998-99.

Deadline for applications is Feb. 1. For more information call 02-566-2202 or e-mail [fellowship@shalem.org.il].

Non-confidence Votes

JERUSALEM — The Israeli government has lived up to its predictions and survived two no-confidence motions introduced last week by the opposition.

The motions were supported by former Foreign Minister David Levy's Gesher party. His recent resignation left the government of Prime Minister Benjamin Netanyahu with a slender 61-59 majority in the Knesset.

The final vote in the motions, introduced over the state budget and Levy's resignation, was 54-54, with two abstentions.

A majority of 61 votes in the 120-member Knesset is required to bring down the government and go to new elections.

German Held

JERUSALEM — A German citizen charged with planning to help Hezbollah fundamentalists carry out a terrorist attack in Israel will be held without bail until the end of legal proceedings against him.

That was the ruling of an Israeli judge in the case of Stephan Josef Smyrek, 25, who was arrested at Ben-Gurion Airport in November after Israeli and German intelligence trailed him for several months.

Police maintained that he was trained in Lebanon and recruited into Hezbollah to help the organization carry out a suicide attack in Israel.

Smyrek is accused of conspiracy to help an enemy in war against Israel, conspiracy to pass information to the enemy with the intention of harming state security and membership in a terrorist organization.

Strategic Forum

JERUSALEM — The defence establishment is to convene a "strategic forum" on security this week, to be headed by Defence Minister Yitzhak Mordechai, sources said.

The forum is part of an effort by Mordechai to re-examine defence concepts and possibly draft a new defence doctrine.

As Israel approaches its 50th anniversary, Mordechai, with backing and even pressure from the military, appears to have embarked on an ambitious effort that may lead to a fundamental change in Israel's defence strategy.

For all intents and purposes, Israel's strategic doctrine remains unchanged since it was originally drafted in the 1950s, despite the radical changes in the Middle East and the monumental geopolitical changes in the world. Until now, Israel's strategic doctrine has been based on deterrence, warning, subduing and interdiction.

WORLD

Intrator Honored

WASHINGTON — Genya Intrator was recently honored at the annual meeting of the Union of Councils for Soviet Jews with the 1997 Distinguished Service Award.

Back to Germany

FRANKFURT — More than 50 years after the Holocaust, the American Jewish world is coming to Germany.

On Feb. 9, the American Jewish Committee will officially open its office in Berlin – the first German branch of a major American Jewish organization. The office will help facilitate Jewish-German relations, bring American and German Jews closer together and coordinate the AJCommittee's increased activities in central and eastern Europe.

$18M Allocated

NEW YORK — The Conference on Jewish Material Claims Against Germany has allocated over $18 million to a broad variety of programs throughout the world. Eighty percent of the funds were in support of shelter and social services for Holocaust survivors, and the balance was allocated to research, education and documentation of the Holocaust.

Flatow Scholarship

NEW JERSEY — Applications are now available for the Alisa Flatow Memorial Scholarship for the 1998-99 academic year for those planning to spend the year studying in Israel.

This scholarship fund was established by the family of the late Alisa Flatow who was killed in a terrorist attack in Kfar Darom in 1995. Deadline for receipt of application material is Feb. 9.

For more information write Dr. Wallace Greene, executive secretary, Alisa Flatow Memorial Scholarship Fund, 901 Route 10 East, Whippany, N.J., 07981.

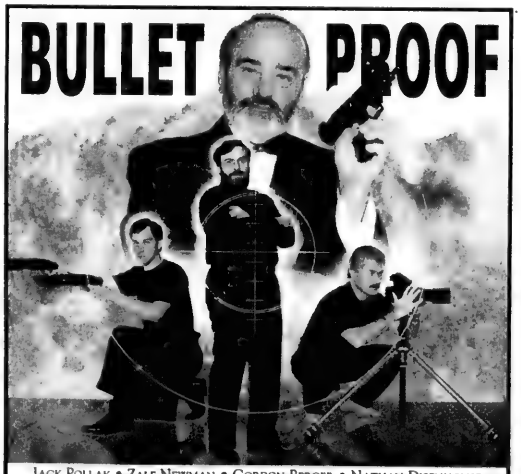
Poll Shows Israelis, Palestinians Want Separation

NEW YORK — Israel and the Palestinian Authority may not agree on much these days, but a recent poll shows that their respective peoples agree on at least one thing – the need to create a complete separation between them.

According to the survey, conducted jointly by a Tel Aviv University research centre and a Palestinian institute, 81 percent of the Israeli respondents and 63 percent of the Palestinians interviewed support a closed border.

At the same time, large majorities of Israelis and Palestinians – 77 percent and 65 percent, respectively – said relations between the two peoples should be intensified in order to build support for peace.

While the two sets of answers may seem contradictory, the researchers believe that increased relations and separate borders are not mutually exclusive.



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Montreal community helps with shelters

By JANICE ARNOLD
Staff Reporter

MONTREAL — The second week of the ice storm crisis saw the Jewish community mobilize en masse to help those in shelters, whether by providing transportation and entertainment or assisting at mealtime.

At the shelter and infirmary at Bialik High School, for example, hundreds of students, teachers, administrators and parents volunteered to work with staff from the CLSCs and Cote St. Luc's emergency medical services. The school housed over 350 at one point, with the elderly in the gymnasium and families with young children billeted in classrooms.

At the Tifereth Beth David Jerusalem Synagogue, also in Cote St. Luc, executive director Lynda Shayer, who spent days and nights there, celebrated her 45th birthday with a cake big enough to feed the 100 people finding refuge.

More coverage on pages 6, 41

At one point, the Golden Age Association (GAA) on Westbury Avenue, which had its power restored when Hydro Quebec deemed it an urgently needed facility, was preparing 1,000 meals a day prepared by staff and volunteers, served free of charge in its cafeteria to anyone, regardless of age or religion, and delivered to those isolated at home, whether Jewish or not, and to the Cote St. Luc and Cote des Neiges shelters.

A rare rapport was established with the Muslim community, which also follows religious dietary restrictions, when they asked the GAA to supply kosher meals.

The cost will be high to the community, GAA executive director Herb Finkelberg admitted, but money never caused a moment's hesitation. A shopping service was

[Cont'd. on page 42]

OPERATION SE'ARAT KERACH

Students at Associated Hebrew Schools' Kamin branch in Thornhill donated over 100 blankets to ice storm victims staying at a Montreal shelter. A further 400 blankets were donated by area businesses. The effort was dubbed Operation Se'arat Kerach (Hebrew for ice storm). See story, p. 6. [Ron Csillag photo]

CJC, CJFC lend a hand to victims of storm

MONTREAL — Canadian Jewish Congress (CJC) and the Council of Jewish Federations Canada (CJFC) are receiving donations for Quebec and eastern Ontario's post-ice storm relief efforts.

In addition to money, the organizations are also collecting such items as generators, firewood and bedding. All donations will be distributed on a non-sectarian basis. CJC is working in cooperation with the Red Cross Society.

Donations can be sent to the Canadian Jewish Congress Charities Committee, 1590 Dr. Penfield Ave., Montreal, Que. H3G 1C5 or to CJFC, 4600 Bathurst St., Willowdale, Ont. M2R 3V2.

CJC communications director Mike Cohen said CJC regions across the country had received many inquiries from community members about how they could help.

"At a time like this we must all come together," said CJC president Goldie Hershon. "Many of our own community's institutions have been without power for the past week. The federal, provincial and municipal governments and social service agencies should be commended for the work they have been doing."

CJC itself, which is downtown, was relatively unscathed, going without power only one weekday and a weekend.

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My trip to Israel last month still occupies this space. I will be unable to transform all my notes into columns. There are simply too many notes and too few columns. But I hope to write two, perhaps three more articles about the people we heard and the things we saw.

* * *

In this week's column, I write about our meeting with Ehud Barak, the leader of Israel's Labor party.

He is not classically telegenic in the mold of most modern politicians. He is of medium height and stocky. He walks briskly into the room in the company of the young men of the security forces who protect and guard him.

He looks directly at as many faces as he can before the proceedings officially commence. His coal-black eyes bore into you as he acknowledges your presence metres away. He smiles a half smile that appears first at the corner of the tightly-pursed lips of his mouth.

Barak has a reputation in Israel. Born in 1942, in Kibbutz Mishmar Hasharon, he is something of a military legend.

At the age of 37, he was promoted to the rank of brigadier-general; three years later he was promoted to major-general. In January 1986, he was appointed commander of the IDF Central Command and in May 1987, he was appointed deputy chief of the general staff.

In April 1991, he became the chief of the general staff and was promoted to the rank of lieutenant-general, the highest rank in the Israeli military.

But there is more than military to the man. He has a highly-curious, eclectically-ranging mind that is analytic and precise. He holds a B.Sc. in physics and mathematics from Hebrew University and a M.Sc. in Economic Engineering Systems from Stanford University.

He is also a gifted pianist.

Ehud Barak speaks

Speaking to us in Hebrew about a range of subjects covering military, foreign, social and political policy, he presented his thoughts confidently, with the assurance of a man who has thought through the ideas.

His first points relate to the peace process and to his emphasis of the need to balance peace with security.

"We are at a period of outstanding achievement. There isn't a country within a 1,500-kilometre radius of Jerusalem that is as strong as Israel, militarily, economically or intellectually.

"Only through security can we achieve peace. But to achieve security, the Jewish people must be strong, confident, the majority in its land and democratic."

Barak articulated four cornerstones to his vision for the peace process with the Palestinians:

- Jerusalem will remain always united.
- There will be no return to the borders of 1967.
- There will be no foreign military presence west of the Jordan River.
- The majority of the settlers, but not necessarily of the settlements, will remain under Jewish sovereignty.

He speaks forcefully and without even slight hesitation on the possibility, if not probability, of achieving peace with the Palestinians.

"As a former chief of staff, I am convinced that we can arrive at a peace settlement without harming our security.

"It is absurd to think that a Palestinian state can threaten the existence of Israel.

"Israel is far more threatened by the possibility of guerrilla warfare. But even after a guerrilla war, after we bury our people, and they bury theirs, we must return to the negotiating table to decide upon exactly the same issues that we are deciding upon now."

On the subject of regional peace, Barak believes that Hafez al-Assad in Syria holds the key.

"If we can reach an agreement with Syria, there will be no more wars for Israel in the Middle East."

In the next breath, however, he acknowledges that reaching an agreement with Assad is terribly complicated. Israel must be satisfied on a number of issues: a permanently quiet border with Lebanon; the elimination of terrorism against Israel from the Islamic factions in Lebanon; control of water rights; full normalization of relations between the countries; and joint economic cooperation.

Only if such an agreement with Syria was reached, Barak said, could Israel consider withdrawing from the Golan Heights.

On matters of social policy, Barak was equally as forceful.

"Israel requires a middle path: neither Reaganism nor Thatcherism. There are five domestic priorities for us:

- Education. The most precious of our resources rests between the ears and upon the shoulders of our youth. Nothing is more important than improving our educational system.
- We must improve our physical infrastructure.
- We must remove the barriers that exist to gender equality.
- We must implement a program of *sherut le'umi* (national service) that will oblige all youth to contribute to the country and thereby remove the stigma from those who cannot or do not serve in the IDF.
- We must find a way to return to our Jewish roots."

By this, he, the kibbutznik-soldier-philosopher-musician definitely did not mean that everyone should adopt Orthodoxy "as a way of life." Rather, he explained that the people in Israel must find a level of comfort within the heritage of Israel, and with the Diaspora, namely, all of the people of Israel.

MBD

NEW CJC APPOINTMENTS

Canadian Jewish Congress (Ontario region) chair Moshe Ronen has announced the appointments of three staff professionals. Joining Bernie Farber (right), recently named regional executive director, and who retains the position of national director of community relations, are (from right) Danny Fine, associate director of community relations; Hershel Sahian, public policy coordinator; and Michael Soberman, director of community services and youth activities. [Leanne Rosen photo]

Greater Toronto Area

Jews for Judaism opens next door to adversary

By RON CSILLAG
Staff Reporter

VAUGHAN — Jews for Judaism has finally opened its Thornhill office, partly to blunt the influence of the City of David messianic "synagogue" right next door.

After finalizing its lease and other arrangements, Jews for Judaism opened the 1,000-square-foot storefront, site of a former kosher frozen yogurt shop, late last month. The counter-missionary and Jewish outreach group will soon wrap up operations at its Bathurst Street headquarters, which opened two years ago.

Its new operation, in the Main Exchange shopping plaza at Bathurst and Steeles, is probably the only such storefront in the world, says Jews for Judaism's executive director, Julius Ciss.

It will serve as a resource centre and will offer the public free information booklets, videos and brochures on how to counter the growing influence of so-called Hebrew-Christian groups – those who worship Jesus as the Jewish messiah.

It will also run workshops and "survival seminars," some of which have been timed to coincide with Bible study classes and oneg Shabbats at City of David.

There's another big change at Jews for Judaism: Rabbi Michael Skobac, who used to be part time, will now be the group's full-time spiritual leader and education director. A cadre of volunteers will help staff the storefront.

The opening of the Jews for Judaism office follows last autumn's protracted and pitched confrontation between communal officials and the City of David over the congregation's presence in the plaza, located in the heart of Jewish Thornhill.

The City of David was accused of preying on vulnerable Jews, especially the young and recent immigrants, and of using Jewish symbols to lure the unsuspecting to what is essentially evangelical Christianity. Most of the acrimony was directed at two large signs the congregation had put up, touting itself as a "messianic synagogue."

In the end, the plaza's landlord agreed to remove the larger sign and toned down a smaller one to read simply "City of David."

Ciss notes that the new Jews for Judaism location is the first in the world to be situated right next door to the adversary.

He contends that despite City of David's lower profile, its targeting of the Jewish community has not abated.

"They have not scaled back one iota," Ciss said. "They're as active as ever. Just because they're out of sight doesn't mean they're out of mind."

City of David is just the tip of the messianic Jewish iceberg, he added.

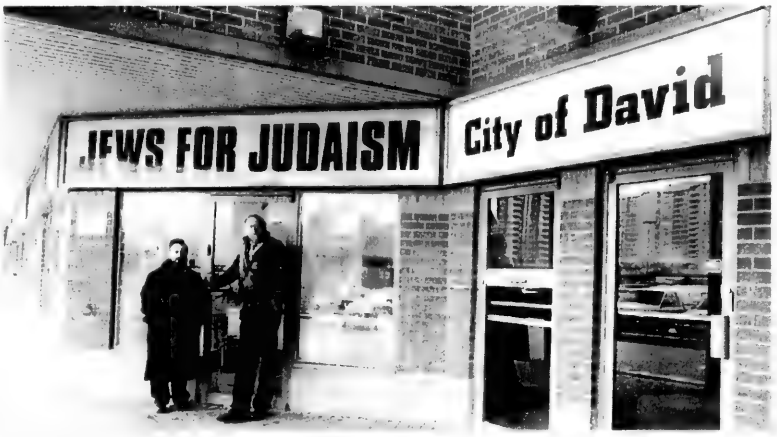
According to Ciss, there are several other similar groups within a square-mile radius, including Chosen People Ministries, the International Messianic Jewish (Hebrew-Christian) Alliance of Canada, New Covenant House on Sheppard Avenue and two groups geared to Russian-Jewish emigres in the Bathurst-Finch area.

As well, Jews for Jesus continues its operation on Mt. Pleasant Road, while Congregation Melech Yisrael, on Ranee Road, is active and even has a day school.

In all, Jews for Judaism estimates there are some 50 organizations in southern Ontario which are actively proselytizing Jews.

As for relations with his new neighbor, Ciss says they're cordial.

"We say hello. They're not making an effort to be friendly, and we can't blame them. We're just trying to be pleasant."



Rabbi Michael Skobac (left) and Julius Ciss outside Thornhill's new Jews for Judaism headquarters, next door to the City of David messianic "synagogue." [Ron Csillag photo]

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Greater Toronto Area

CJC Ontario region helps deliver aid to Quebecers

By BEN ROSE
Staff Reporter

TORONTO — A truckload of blankets, stuffed toys and children's stickers was delivered to a community relief centre in Cote des Neiges in Montreal, Jan. 15, by representatives of the Ontario region, Canadian Jewish Congress.

The blankets were donated by children of the Associated Hebrew Schools and the whole operation was organized in 18 hours, regional chair, Moshe Ronen, told the Ontario region executive.

It took 30 people and a policeman on his beat to unload the gifts at the centre, reported Daniel Fine, who along with Hershel Sahian, another staffer, accompanied the truck to Montreal.

At the centre, the blankets were particularly welcome because a number of residents had virus infections.

"Kids were stealing toys from each other and there were stickers all over the building, by the time we left," said Sahian. "It was fun to involve the kids, both in Toronto and in Montreal."

"Jews and Jewish kids felt strongly about the needs in Quebec," Fine told the meeting.

The stuffed animals were donated by Ganz Brothers, a Toronto toy company. Five cartons of toy stickers were donated by Sandy Lion Stickers.

Kerry Green, chair of political liaison, headed the quick campaign for the Congress gift.

U.S. unfair to speed up peace process: Caplan

By BEN ROSE
Staff Reporter

TORONTO — Pressure from the United States on Israel to speed up the peace process is "unfair," Elinor Caplan, Liberal MP for Thornhill, said here Jan. 15, reporting on a recent Jewish parliamentary conference in Israel.

"Because of political instability, it is unlikely for the peace process to move forward before the next election in Israel," she told the Canadian Jewish Congress (CJC), Ontario region executive meeting.

Reporting on the consensus in the conference attended by 75 participants from 25 countries, Caplan said she agreed that the peace process, "is the only alternative to an unwinnable war for the Jews and Arabs.

"I agree it [the peace process] is the least bad of bad alternatives."

On the conversion issue, which she termed "equally divisive," Caplan said they met with the chair and members of the Ne'eman Committee and were told by the chair "that there was agreement on all the issues, that all have agreed to compromise, and their report will be ready by the end of January."

In the question period, CJC executive delegate Joe Fried of One Israel disagreed that the peace process is the best alternative for Israel.

Also expressing reservations with her conclusions was Jack Kahn, president of Mizrachi.

Later, Gilbert Zimonsky of Shomrim said Congress should not have provided a platform last month for a Palestinian from Gaza, but chair Moshe Ronen said, though he disagreed with the speaker's views, he took full responsibility for authorizing it in the interests of unity.

Women's issues are a serious problem in Israel, Caplan said, where women are paid less for doing the same job as a man. There are 80,000 families headed by single women in Israel, she said.

The MP said she was impressed by Dov Sedaka, the Israeli commander of the Erev Gate, who told her that the Israeli army has petitioned the government that jobs should go to Arabs, not to foreign workers, "because every job given to an Arab means he can feed his family."

At the conference Israeli visiting speakers said, in the MP's words, "don't tell us what to do, don't push us, be patient and understanding."

She summed up the conference's attitude as "cautious optimism, often more cautious than optimistic."

In other business, Bernie Farber, executive director, reported that a Toronto journalist has uncovered a document that purports to show a list of potential enemies of the Department of National Defence during the uproar over the Somalia affair.

"Among the left-wing and right-wing enemies, and included with the Mennonites and the Quakers, was the CJC," he said. "Among the religious extremists B'nai Brith Canada was listed."

The executive, in conjunction with the CJC national office, confirmed Farber as regional executive director, succeeding Manuel Prutschi, and promoted Daniel Fine to associate national director. Michael Soberman is the new director of community services and youth activities, and Hershel Sahian is the new public policy coordinator. Farber retains the job of national director of community relations until a replacement can be found.

Unity group formed

TORONTO — An advisory group of Reform, Conservative and Orthodox leaders has been formed to support the unity of Toronto's Jewish community.

At its recent inaugural meeting with UJA Federation, group members expressed their opposition to violence or abusive language as a means of registering differences.

The group will be advising UJA Federation President Joseph Steiner, who described it as an extension of discussions already held with representatives from all religious streams on Israel's conversion legislation and local issues.

"Our first meeting was very constructive and useful. It was positive in tone and very supportive of our role as a facilitator and a central vehicle for communication," he told the federation board of directors. "The committee members recognized an overwhelming number of issues on which they could agree.

The group consists of Phillip Alter, Mark Anshan, Arthur Benjamin, Jeffrey Dermer, Ronald Hoffman, Marshall Kesten, Henry Koschitzky, Kurt Rothschild and Norman Stern.

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Troubling and vexing

Only on rare occasions does *The CJN* comment on the editorial pronouncements of other newspapers. To do so we must have compelling reasons. Last week, there appeared two editorials, one deeply troubling, the other vexing, that compel us to comment.

The *Toronto Star*, Canada's largest daily, has an editorial policy that long ago proved itself to be unfair towards Israel, undisguisedly biased in its advocacy on behalf of Israel's adversaries. Thus, it is no surprise when its editorialists constantly hector the government of Israel with sanctimony and censure. The prime minister of Israel, in particular, has been a frequent object of their finger-wagging since the first days after he was elected.

But last week, in its editorial "Israel's new demands dim Mideast hopes," the paper stepped past the boundary of its usual advocacy into the realm of purposeful distortion. The editorial referred to the decision by Israel to release a 12-page document listing the violations of the Oslo accords by the Palestine Authority and the pre-conditions for further troop redeployment from the West Bank. That it dismisses those preconditions as "arbitrary" and "outrageous," simply demonstrates, again, the *Star's* disinterest in conveying the full truth of this complex and difficult situation to its readers. That it finds no criticism of Yasser Arafat and nothing but criticism for Benjamin Netanyahu attests to the *Star's* partiality. But that it repeatedly uses the phrases "Arab land occupied 30 years ago," in reference to the West Bank and east Jerusalem establishes beyond doubt the *Star*'s intention to smudge the history of the area into an illegible piece of pro-Palestinian propaganda.

For the record, it is imperative to note that the West Bank was occupied by Transjordan at the end of hostilities during Israel's War of Independence. Only one country, Great Britain, recognized Jordan's claim to that territory. In 1967, Israel captured the West Bank and returned to east Jerusalem from which it had been expelled by the Transjordanian army 19 years earlier.

That Israel has promised to "walk away" from much of the West Bank in the context of a final, mutually-agreed treaty of full peace with the Palestinians, is to its credit. There is no precedent in history, modern or ancient, for any country, in similar circumstances, doing so. It is not likely, though, that readers of the *Toronto Star* will ever read this in its editorials.

But if the editorial in the *Star* was troublesome, the editorial in the *Globe and Mail* entitled "Will Nazi hunters misfire?" was vexing. The editorial challenges the validity of the current strategy of the federal government in attempting to denaturalize and then to deport some of the Nazi war criminals living in Canada.

It asks:"Is banishment an appropriate penalty for a 50-year-old lie?" strongly implying that it is not because "citizenship, as we know, is built on stronger foundations than a signature on a form."

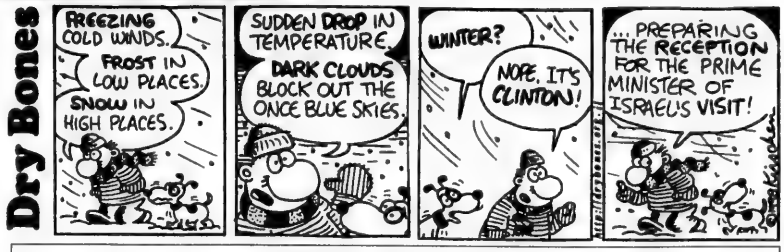
The editorial refers in its last paragraph to "keep(ing) fairness at the heart of justice." But anyone familiar with Canada's shameful record in dealing with war criminals has long given up on the hope of seeing justice done to the Nazi murderers and torturers still living out their lives in our midst.

What the *Globe and Mail* fails to ask is, having abandoned all hope for the achievement of true justice, should Canadians now be willing to accept simply anyone "who has built a life and a standing" here, even Nazi war criminals, as citizens of Canada. Does Canadian citizenship mean so little? Shockingly, to the *Globe and Mail*, it appears so.

When one combines the muddled thinking in this editorial with the morally repugnant and breathtakingly insensitive featuring of Ernst Zundel last Saturday in the *Person, Place, Thing* column in its op-editorial pages, one can only gasp in incredulity at the *Globe and Mail's* editorial judgment. From the newspaper that fancies itself the country's national newspaper, we expect more.

WISDOM OF THE AGES

"What you can learn to break, you can also learn to fix."
Chasidic saying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Disputes *CJN* story on Chief Rabbi

Allow me to correct two elements of *The CJN*'s interview with Israel's Chief Rabbi Eliahu Bakshi-Doron during his Toronto visit (*CJN*, Jan. 15). I do so in consultation with others who were present.

The chief rabbi, replying to *The CJN* regarding remarks on the obligation "sometimes…to take extreme action," which sparked controversy in the Reform Jewish community, noted that thrice during his 1996 talk he had stressed that he was not speaking of action in the *physical* sense. (It could only be concluded, therefore, that he was referring to action in the realm of *ideas.)* He added that his remarks were readily verifiable on tape. Surely *The CJN* thus erred in stating that the chief rabbi "offered no clarification" during the interview.

The chief rabbi indicated that it was premature to pronounce himself on the work of the Ne'eman Committee, until it released its concrete proposals. For *The CJN* then to say that he "declined to comment" implied that he was not interested in addressing the issue.

It is only fair and imperative that the chief rabbi be represented accurately, irrespective of whether one agrees or disagrees with his views.

Manuel Prutschi
Executive Vice-President
Sephardic Kehila Centre

Comment: The report of the interview with Rabbi Bakshi-Doron was based on a translation of his responses, which were given in Hebrew.

A careful review of the audiotape of the interview clearly shows that the rabbi said he did not mean his 1996 comments the way they had been interpreted. He did not clarify, however, what he actually did mean at the time, beyond what we reported last week, i.e. that killing is not allowed.

Therefore, The CJN *stands by the accuracy of the article.*

Trained for Israel at Smithville Hachsharah

Erica Simmon's article, "Ontario farm helped train for life in Israel" (*CJN*, Jan. 8) certainly brought back memories for me.

I was at this Hachsharah at Smithville, Ont., right from the start. From there I left for what was then Palestine in December 1946. Upon my arrival there two weeks later aboard the *Marine Carp*, I went to Kfar Blum, a kibbutz in the Upper Galilee which had just been established.

Miriam Beckerman
Toronto

The photo at right shows the letter-writer as she appeared on an identity card issued by the Government of Palestine on Jan. 6, 1947.

Says no accurate list of Jewish veterans exists

As a veteran of World War II, I want to respond to "Book to remember Jewish war dead and veterans." (*CJN*, Dec. 25, 1997) I question the feasibility of listing some 17,000 names of Jewish soldiers in a commemorative book.

No comprehensive nominal roll (list of servicemen's name and service numbers) can be found. At the present, only incomplete lists are available. Even the listings in the National Archives in Ottawa are from Canadian Jewish Congress (CJC) sources.

I had the privilege to sort, compile and catalogue the papers of the war efforts committee of the CJC, including the records of the Jewish Chaplaincy Service.

There is also a problem in Quebec. According to the Quebec Commission of Access, it is prohibited by Quebec law to publish servicemen's names without permission from the individual or next of kin. In Quebec, this may involve thousands of names.

Willie Glaser
Montreal

Hospice program carries on tradition

Some weeks ago I was invited to attend the Jewish Hospice Program memorial service to honor the memory of loved ones who have passed away. Jewish Hospice is a program of compassionate home-centred care which addresses the symptoms and suffering of those persons and their families coping with a life-threatening illness. The goal is to improve the quality of life remaining. Funded entirely through charitable donations, Jewish Hospice charges no fees to those who receive their services.

I read somewhere once that our tradition does not allow us to forget those who have died. Finding an appropriate way of honoring and remembering the dead is one of the goals of the mourning process. When a person dies, his or her spirit lives in those who remember.

Alan L. Simons
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

"What is the significance of the work of the Ne'eman Committee to the State of Israel and to the Diaspora?"

The CJN posed the above question to these representatives of the main "streams" within organised Jewry.

By MARK S. ANSHAN AND RABBI DOW MARMUR

The establishment of the Ne'eman Committee constitutes an unprecedented attempt to enable the various religious streams in Judaism to coexist in relative peace. It also stresses the point that Israel is not just the state of its citizens, but that of the entire Jewish people.

If successful, the committee will avert a break between Israel, which is largely secular yet, because of its electoral system, dependent on Orthodox political parties, and the Diaspora, which is dominated by non-Orthodox Judaism.

Though no committee can bring about unity in the Jewish world, the recommendations may lead to a less belligerent relationship between its components, and safeguard the rights of Jews who don't wish to submit to the rigors of the Orthodox interpretation of Jewish law in matters of personal status.

Therefore, the potential for good of the committee is enormous. But the risks are great, too. For, to reach a modus vivendi, both sides must make concessions, even sacrifices.

The Israeli Chief Rabbinate will need to recognize the legitimacy of alternative approaches to Jewish practice. Religious pluralism requires such understanding, even though Reform Judaism does not need *recognition* from the Chief Rabbinate. This will not come easily to Orthodox leaders. Even if they find an acceptable formula, they will be attacked by those on their right.

The non-Orthodox movements will be expected to give up a measure of their autonomy and in one way or another, to allow the Israeli Chief Rabbinate to have the last word in matters of marriage, divorce and conversion. There are many on the left, especially in the American Reform Movement, who will find this unacceptable.

Thus far, it appears that achieving an agreement will be difficult. At this point, Orthodoxy is not even officially represented at the committee. When Ya'acov Ne'eman recently addressed a convention of Reform Jews in Israel, he was attacked by Orthodox rabbis and politicians for speaking before that group.

Yaacov Ne'eman RNS/Reuters

Reform and Conservative representatives are not likely to yield their autonomy to a Chief Rabbinate that, to date, has only shown hostility. One of the chief rabbis would only see Rabbi Eric Yoffie, the leader of North American Reform, if the latter made several a priori concessions that would compromise Reform, something which, of course, he wouldn't do. It should be no surprise that the Reform movement approaches its participation in the Ne'eman Committee with a mixture of anticipation and skepticism. While we hope that a positive agreement will be achieved, there is no illusion that the committee will be successful in the absence of a recognition that there are legitimate alternative approaches to Jewish religious practice.

The Ne'eman Committee also runs the serious risk of further splintering the Jewish community. There are indications that Orthodox leadership may attempt to drive a wedge between the Reform and Conservative communities by giving "recognition" to Conservative Judaism's flexible interpretation of Jewish law and egalitarianism.

Rumors of an attempt by ultra-Orthodox members of the Knesset to exclude their Arab counterparts from voting on the conversion issue strengthen the suspicion that Orthodox politicians are preparing for war, not for peace, with brutal consequences for Israeli democracy and the cohesiveness of the House of Israel.

The Ne'eman Committee holds the promise of cooperation as well as the seed of further strife. This situation will be another critical test for Israel's political system and its judiciary. We hope and pray that wisdom and responsibility will prevail and the potential for good of the Ne'eman Committee will become real.

Mark S. Anshan is president of ARZA-Canada and Rabbi Marmur is senior rabbi of Holy Blossom Temple and past president of ARZA-Canada.

By NORMAN STERN

"When families don't fight, things simmer. When they fight they may reconcile. This family is fighting and that's a good thing." I use this quote, reported to have been said by a delegate at the recent General Assembly of the Council of Jewish Federations, held in Indianapolis, to sum up my feelings about the Ne'eman Committee.

For the first time, under the auspices of the government of Israel, leaders of the three main religious parties are sitting together and talking, listening and arguing. I have heard many rumors as to the possible outcome, but no matter; because the fact that such a commission was structured in the first place will mean that when it comes to the status of the religious streams in Israel, tomorrow will have to be different from today.

In Israel, where the significance of the committee's reports will be most felt, the Masorti (Conservative) Movement is ready to work together with others for the benefit of klal Yisrael. We have stated this fact in the past and we continue to do so in the future. Masorti can boast of a wide network of synagogues is Israel, along with adult education programs, youth camps, TALI educational programs in the schools and a beit midrash, which three weeks ago graduated a class of 50 rabbis, teachers and scholars who will be working in and changing Israeli society. The Reform Movement can boast of similar activities. All Israel can benefit from such institutions.

Hopefully, the Ne'eman Committee will present a compromise proposal that will protect the status and the principles of all the various streams within Judaism. This will be a historic turning point, which will only increase the quality of religious life in Israel.

In the Jewish world outside of Israel, and especially in North America, the work of the Ne'eman Committee on the conversion issue has produced results that were not expected.

Firstly, the committee has rekindled the topic of Israel in homes, in synagogues and around boardroom tables. Those of us who have been working with Zionist programming can testify to the hard reality that Israel, as a focus of attention, as a place to visit, is no longer near the top of the list of priorities, especially to a generation of Canadian Jews who cannot remember a world without Israel. We have the challenge of changing this, and we look forward to a positive response from the commission to help us in this effort.

Secondly, the committee has galvanized and raised the political awareness of the Conservative and Reform movements in North America. The two religious bodies have been very active in gathering support for the committee from Jews in both North America and Israel. The two movements had the largest delegation ever at the recent World Zionist Congress in Jerusalem. In addition, as a direct result of the commission and its mandate, leaders from the two movements have been meeting with the leaders of the local federations in order to develop plans that will satisfy the needs of *all* religious streams.

Canada can act as a role model to our sisters and brothers in Israel. Within the Zionist community in this country, the three religious streams have a strong, mutually respectful, working relationship, because our major concern is *Israel* and its development.

We all have the challenge of creating activities both in Israel and in the Jewish world globally to foster the concept of religious pluralism. By developing tolerance in each other's beliefs, we can make the State of Israel the home for *all* Jews.

Norman Stern is president of Mercaz-Canada.

By KURT ROTHSCHILD

We the Jewish people are a beleaguered species – a minute percentage of the world population – yet, 50 years after the Holocaust that exterminated one-third of our people, we are challenged to maintain strong and secure the very existence of a Jewish State in the Middle East and we are ravished in numbers by an unprecedented onslaught of assimilation and intermarriage.

In such a predicament, it is of paramount need that we rally together and coexist in harmony to face these challenges in unison.

Sadly, this is far from reality. Many Jews in Israel and worldwide hold genuinely differing views and different approaches to Judaism – be they religious or political – but objective differences are aggravated by violent, irresponsible and abusive language on both sides of the divide.

In this context, the Ne'eman Committee dealing with the question of conversion in Israel and its repercussions in the Jewish world takes on great importance.

The significance of the Ne'eman Committee lies in the fact that it is attempting to find a formula rooted in Jewish tradition that would address the overriding issue of Jewish unity. One must recognize that the Ne'eman Committee is a sincere effort to avoid what may become a permanent split in the Jewish people. What is now a fissure may become a major chasm. We are dealing with the future of the Jewish people.

No solution can succeed, however, if it asks that basic sacred principles be violated. That is why the integrity of Halachah must not be compromised, but everything else, on both sides, should be available for an honorable resolution of the conflict.

There is much confusion in the understanding of the issues. Some of this confusion results from a lack of understanding of the nature of Judaism, caused by a lack of education and by inaccurate statements.

It is wrong to declare that there is an effort by one side to delegitimize members of other religious streams. Yet these slogans are being circulated as part of partisan and inflammatory statements. Any person born of a Jewish mother or halachically converted is a full-fledged Jew in every sense of the word. We have no castes and no sects, and there is no justification for discrimination.

There is no attempt to alter the Law of Return which has been the cornerstone of the relationship between the State of Israel and World Jewry.

When David Ben-Gurion and the fathers of the modern State of Israel drew up the agenda for the newly born state, they agreed that for the sake of the unity of the Jewish people, regulations of personal status should be under the jurisdiction of the Chief Rabbinate of Israel. The physical and national integrity of the Jewish people and its future are tied to this concept. To challenge it and tamper with it is to endanger the concept and relevance of our Jewish state, which is by its very nature anchored on our tradition and our history.

We hope that wisdom and largesse of spirit will enable us to return peace and tranquillity to our ranks.

Kurt Rothschild is chair of World Mizrachi.

Opinions

Halifax shuns anti-Semitism

The Jewish conspiracy to take over the world has reappeared in the spotlight. But Halifax organizations are slowing its progress.

By Viva Press in Halifax

According to a manifesto I recently read, the "Jew plague" is here again and everybody is affected by it. The writer says the whole world is in turmoil because of Jews and because of our aim to destroy morally, economically and financially anyone who's not Jewish.

The three page single-spaced typed babble mixes one or two facts – taken out of context, of course – with ridiculous notions such as the fact that Jews are responsible for the atrocities in Korea, Vietnam, Somalia, Bosnia and Iraq to name but a few.

While most of the contents of this letter are quite humorous because of their absurdity, it is also disturbing that such a document exists and is being passed around. I got this manifesto from CKDU, Dalhousie University's campus radio station.

In the last week of December, this script was mailed from Toronto – there was no return address but the postal stamp showed it came from Toronto – to CKDU asking them to make a public announcement on air about the Jewish conspiracy. CKDU ignored the request and promptly passed a copy of this hate-material to the Atlantic Jewish Council office in Halifax.

CKDU wasn't the only organization to divert anti-Semitic remarks. Dalhousie and other Maritime university newspapers had previously stopped the presses on a controversial advertisement.

At the beginning of this school year, campus newspapers were faxed an advertisement from the Committee for Open Debate on the Holocaust. This anti-Semitic organization offers $50,000 (US) to anyone who can persuade a television station to play their 90-minute documentary denying the Holocaust. But the ad has another purpose: it wants people to check out its Web site, which is nothing more than a directory for anti-Jewish, anti-Semitic and hate links. Scarily the site has had more than 300,000 hits. Unlike the University of Toronto's *Varsity*, the universities in the Atlantic provinces refused to print the ad.

But where there is good, there is also bad.

On Jan. 9, the Dalhousie Arab Society put on an Arabic cultural day. For the most part this was an educational day for Dalhousie students to learn about the Muslim religion and culture, and taste Arab foods.

There was also another issue to be addressed: an anti-Jewish one. I am aware that the Arab-Jewish conflict is extremely volatile; however, there is no justification for the following sign that was plastered around the Dalhousie campus: "The Palestine-Israel conflict: A legacy of ethnic cleansing and dispossession." A little harsh, if you ask me.

This particular sign was promoting a lecture to be given on Jan. 9 by a professor from Dalhousie who is known for his controversial views. Unofficially referred to as "Mr. Facts," this professor is known to spew out statistics without ever identifying his sources. In fact, many Dalhousie professors shy away from including him among their circle.

Anyway, this professor was scheduled to give a talk on Israel's racist policy on Friday, Jan. 9, at 3 p.m.

Friday, 3 p.m., may not seem like anything out of the ordinary, but I think this scheduled time slot was more than a coincidence. You see, *News & Science*, my radio show on CKDU covering Jewish affairs, is on the air from 3 to 4 p.m. on Fridays. If you ask me, I think it's a little strange the lecture coincided perfectly with my show time.

And in fact, the past supports my suspicions. It seems that whenever there is a lecture by this professor, it takes place on a Friday, and usually in the evening so that observant Jews are kept from attending. In this case however, about a "minyan" of Jews were on hand to listen and rebut what this professor had to say.

On the whole, Halifax's role in these anti-Semitic and hate incidents during the past few months has been a positive one. The ad never got published, the manifesto never got aired and the professor had a mixed audience.

Copies of the manifesto and advertisement have been made and sent to another location. But these copies won't help in spreading the hate; they have been sent to the Canadian Jewish Congress Archives.

Parizeau's parade of words

Shortly after the last Quebec referendum, which ended in a squeaker for the federalist side, the then-premier of the province explained why his side had lost. He explained it by saying that ethnics and money had done them in.

By Rabbi Gunther Plaut in Toronto

"Ethnics" was quite clear: that is the term for groups who insist on cherishing their cultural heritage and stubbornly refuse to become so assimilated that their origins are no longer discernible. Greeks, Italians, Chinese, Jews and similar "ethnics" were obvious targets of Jacques Parizeau's disdain.

And what about "money"? Jews are sensitive about expressions like this. While the premier did not single them out, it was obvious that he had used a traditional prejudicial term to describe our people. From the days of the Spanish Inquisition on, we were identified as being rich and concerned exclusively with money, and the imagery has adhered to us like glue. Those who don't like us will gladly use this ascription and believe that they have thereby characterized traditional Jewish habits and leanings. We, in turn, have come to see this expression as a cover for expressing anti-Semitic feelings.

Parizeau paid dearly for his remarks, and public opinion forced him to resign his post. Quite obviously, however, he has not changed his opinion. Not long ago – I believe it was in Florida – he returned to his favorite subject and declared, more openly and clearly, that in his opinion it was Italians, Greeks and Jews who had caused the defeat of the referendum. On the surface that remark does have some validity to it: these groups were indeed overwhelmingly in favor of a united Canada, a land that they cherish and do not want to see dismembered. Had this remark been made by a sociologist studying election results, we might in fact have been proud of being counted amongst the lovers of Canada – but that was not Parizeau's intention.

Aside from the veiled anti-Semitic slur of post-Referendum days, something altogether different lies behind his opinion. What he really says is that Italians, Greeks, Jews and other ethnics, are not "us" – meaning true Québécois. For some time now the latter term has not only conveyed a sense of cultural identification, but has had overtones of racial identity as well. The Québécois in this perception are the old inhabitants, raised in a Catholic tradition, who know who they are and who speak and think as if they were one large family. Newcomers are essentially "the others" and not "us."

Parizeau is not alone in believing this. Surveys that test public opinion have shown a large streak of agreement with his expression, and he says publicly what many Québécois think. These supporters of separatism make an emotional case for their belief, but as long as they will project a future community in which some are the real citizens and others don't quite belong, the "ethnics" as well as anglophones, allophones and many francophones will vigorously object and continue to vote No.

From one storm to another

After one full week of not being able to check my e-mail, I was finally able to log on. The first incoming message was from Israel. The letter opened with the following sentence: "I don't know if you heard, but we just had a gruelling snowstorm."

By Justin Korda in Montreal

My friend went on to explain that everything had shut down. The buses stopped running, work was cancelled, stores were closed and the country was practically crippled. Finally, my friend added, the sun came out in the afternoon and began to melt away the two inches of snow that had caused this standstill.

Considering that I read this letter just as my own power had finally turned back on after we had been in the dark for three days, I couldn't help but burst into laughter. A storm, I thought, you don't know what a storm is until you've experienced what has come to be called Ice Storm '98.

I composed myself and continued with the rest of the letter. "I heard that you guys in Montreal are having some bad weather too," my friend wrote. "Don't worry though, you will always have a shelter over here." Once again, I smiled, as the memories of one of the most horrible weeks Montreal has ever experienced came to mind.

Throughout the week, the events became literally unbelievable. Who could imagine a normal city, let alone one like Montreal which you would think should be prepared to deal with bad weather, could be completely crippled by a natural phenomenon like ice? No heating in freezing cold temperatures, tree trunks and branches torn off trees and thrown into the middle of streets and onto car and roof tops, no drinking water because of contamination, packed emergency rooms, no lights, make-shift shelters overflowing with people, complete shut down of commercial areas and schools, and cancellation of all events and programs. It sounds as if I were describing the scene of a war-torn city. And as if that isn't enough, the military was actually called in to assist in the relief.

Concert cancelled

As Ice Storm '98 took mother nature as its hostage, people worldwide – and Canadians especially – watched their televisions depict Montreal's battle with the natural disaster. Even the Rolling Stones cancelled their tour stop at the Big O after the ice punctured a hole in the roof.

Now that the worst has passed and the recovery stage is in full force, we find ourselves being truly thankful for things that we never considered before, for things that we really took for granted. Remarkably, this weather disaster put us humans in our place. To think that we are capable and independent as a result of our technological advancement all of sudden seems so naive.

Although Ice Storm '98 will surely go down in the history books, I doubt that anyone who lived through it will ever forget where they were when the heating shut off. Fortunately, with time, the ice storm will chisel itself away and we will simply be left with poignant memories. However, I hope that we all remember to take some experiences with us as warm baggage.

For one full week, we had our routines broken, we sought help or sought to help. Shelters were packed with volunteers; radio stations were crammed with calls from people offering their assistance to those in need; and even heavy metal band Megadeth performed a benefit show in Montreal to help support Ice Storm '98 relief.

Amazing stories of families and friends who bonded together are leaving social statisticians speculating about an increase in Montreal's birth rate in nine months, among other things. And when do you hear about a country that is so pacifist that they call in the military to help battle fallen electrical equipment? The population in general came together at this time of need, creating a feeling that was really welcome in a province where animosity and political frustration are usually constant givens.

As we now get back to "normal life" and pray that our spring break is not cancelled, hopefully these experiences will positively impact our daily routine.

Where were you during Ice Storm '98?

The Kirshner File

Doctors compromised themselves during Nazi era

By Sheldon Kirshner

Doctors are ethically bound by the Hippocratic oath, which forbids them to commit "all wrongdoing." But during the 12-year night of Nazi infamy in Germany, the medical profession flouted this ancient injunction with impunity.

Forty-four percent of licensed physicians joined the Nazi party, the highest percentage of all professions, and doctors did the bidding of a malevolent state. They purged medical faculties of Jews. They took part in the euthanasia program. They performed gruesome medical experiments in concentration camps.

As if these crimes were not enough, morally tainted doctors used questionably-acquired cadavers in anatomy classes; they sterilized so-called undesirables; they promoted reactionary eugenic and racialistic ideas at universities, research institutes and hospitals; and they helped lay the theoretical foundations of the 1936 Nuremberg laws, which defined Jewishness and stripped German Jews of their citizenship.

In short, doctors played a critical role in the racist transformation of Germany, says William Seidelman, a Toronto physician who is trying to raise funds for a centre devoted to the study of this subject.

It is not a topic that has attracted widespread attention, despite the proliferation of books dealing with the Holocaust. In Canada, only about five doctors and historians, including Seidelman, have delved into this still-shrouded facet of Nazidom. And in Germany, where a campaign of suppression and repression virtually succeeded in burying the matter for the first four decades after World War II, it remains to this day on the fringes of scholarly respectability.

Unburdened by the past, a new generation of German doctors and historians is striving to come to terms with the issue, said Seidelman, who has written and lectured on the role of doctors during the Nazi period. But research along these lines is still in its infancy. "An academic in a German medical school today imperils his career by working on this subject," said Seidelman, director of the HIV ambulatory program at Wellesley Central Hospital and professor of family and community medicine at the University of Toronto.

Seidelman, 56, is convinced that the controversy cannot be swept under a rug.

As he put it in a paper delivered at the United States Holocaust Memorial Museum in Washington: "What happened to medicine in Germany during the Third Reich is so important because we need to learn and try to understand how the mightiest profession in the world succumbed to evil. We need to learn, not out of recrimination or retribution, but in order to study the lessons and to try to prevent ourselves and others from ever becoming party to evil...We have to examine how 'good' science and 'good' medicine tolerated professional and scientific and moral malignancy."

In Seidelman's view, a thorough investigation of how the medical profession was corrupted should rightly focus on Germany, not only because of what happened there but because it was the birthplace of modern medicine.

There was a symbiotic relationship between doctors and the state. "The German medical profession found in the Nazi movement a sympathetic ear to ideas of eugenics (and) race that had been developing within German medicine," he writes in a piece published in *Medicine & Global Survival*. "The Nazi leadership found in medicine a scientifically legitimate vehicle for the achievement of their political goal of racial purification."

Seidelman rejects the thesis that only undistinguished doctors served the Nazis. "The German medical profession has portrayed these guys as marginal, when in fact they were the pace setters."

Leaders of medical elite emerged unscathed

Several examples will suffice:

- Otmar von Verschuer, a geneticist known for his studies on twins, was the principal investigator in the experiments of Josef Mengele at Auschwitz. Verschuer was affiliated with the University of Frankfurt and the Kaiser Wilhelm Institute of Anthropology in Berlin.
- Eduard Pernkopf, dean of the University of Vienna's medical school, led the purge of Jewish faculty members, exploited Nazi terror to acquire cadavers, and wrote the *Pernkopf Anatomy*, an atlas renowned for its artistic beauty and fine detail.
- Karl Schneider, chair of the University of Heidelberg's department of psychiatry, exploited the euthanasia program to further his own research.
- Irmfried Eberl, a psychiatrist, was the first commandant of Treblinka.
- Gerhard Wagner, a general practitioner from Munich, helped formulate the Nuremberg Laws.

For all intents and purposes, the leaders of the medical elite emerged unscathed, assuming pivotal positions at universities, institutes and hospitals after the war. Verschuer, for instance, was appointed chair of the department of genetics at the University of Munster. And three of the presidents of West Germany's postwar national doctors' association, the Federal Chamber of Physicians, were former members of the SS and the SA.

The World Medical Association (WMA) was also short on scruples. Ernst Fromm, an alumnus of the SS, served as WMA president from 1973 to 1974. In 1992, Hans Sewering was elected president elect, but stepped aside when his Nazi record surfaced.

To be fair, not every doctor who strayed from the path was let off the hook. At a specially-convened trial in Nuremberg in 1946, 23 physicians had to answer for their crimes against humanity. But only two of them were internationally recognized scientists, observes Seidelman.

Normally, Seidelman keeps a low profile. But two years ago, he and Howard Israel, an American colleague associated with Columbia University, made headlines when they alleged that the cadavers in the *Pernkopf Anatomy* "may have been victims of (Nazi) political terror." The accusation appeared in a letter in *The Journal of the American Medical Association*.

In their sensational letter, which was publicized by the *New York Times*, Seidelman and Israel made two requests. They asked the University of Vienna to identify the cadavers, and they asked the publisher of the atlas to revise the next edition with background data about Pernkopf and his methods.

The University of Vienna has launched a probe, but the results are still pending. "I'm a pain in the ass to German and Austrian doctors who want to keep this buried," conceded Seidelman. Regarding the second request, he believes that Pernkopf's publisher may stop publishing the English edition of the atlas altogether.

As for the plan to establish a centre for Holocaust and genocide studies, Seidelman suggests that it is still very much of an idea rather than an impending reality. Be that as it may, one of its chief objectives would be to develop a curriculum which could be used by medical schools around the world.

The centre, which would be housed at the University of Toronto's faculty of medicine, is the brainchild of Seidelman, Edward Shorter, a U of T professor specializing in medical history, and Michael Kater, a German-born York University social historian of the Third Reich.

To build what would be the only facility of its kind anywhere, a sum of about $5 million will be required. Seidelman, therefore, is cautious. "For now, we're looking for a smaller amount, $150,000 in seed money, to develop the concept further."

Baycrest Centre
for Geriatric Care

The Board of Directors of Baycrest Centre for Geriatric Care, which includes the Rotman Research Institute, offer their heartfelt condolences to Joseph Rotman and his family on the passing of his beloved father,

Manny Rotman ע"ה

"May his soul be bound in the bond of life."

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KS INTERNATIONAL

Diaspora Jews can build a 'living bridge' to Israel

By ELI RUBENSTEIN

Guest Voices

With the establishment of the State of Israel in 1948, two millennia of collective Jewish hopes and dreams were brought to fulfilment. The return of the Jewish nation to its ancient land and the rebirth of a language unspoken since the days of the Temple in Jerusalem are developments without precedent in the annals of human history. To some it is nothing short of a Divine miracle. To others it is at least miraculous, a miracle of the human spirit. To all, it is a testament to the ability of a nation to overcome history and geography, hatred and powerlessness, to achieve its most cherished goals.

How do we as Jews living outside of Israel, during this privileged era of Jewish history, relate to this modern day phenomenon?

A minority of Jews are indifferent towards Israel. On the other hand, some Jews are so gripped by the Zionist message they have made aliyah to Israel in order to invest the best of their creative efforts in building the country.

The majority of us, however, find ourselves in the middle of these two poles. We are not ready to leave our families, the culture we are accustomed to or the language we have grown up with, yet we yearn to create a meaningful connection with this unfolding miracle.

Is it hypocritical to assert that a love of Israel is *not* an all or nothing proposition? Is it a sign of moral inconsistency to involve oneself with the destiny of our ancestral homeland even if we cannot transplant ourselves there? Living where we do, can we not share in the dream of rebuilding Zion without being labeled hypocritical or morally deficient?

I assert that we Diaspora Jews can build a meaningful connection, a "living bridge," between ourselves and the land and people of Israel. How? Let us count the ways: by visiting Israel, by studying in Israel, by volunteering in worthy social projects in Israel, by defending Israel against unfair reporting, by encouraging close relations between Israel and our native countries, by celebrating with Israel during her moments of glory and by crying with Israel during her moments of tragedy.

We participate in the miracle of Israel by contributing to its critical social and humanitarian needs. We support the future of Israel and the Jewish people by helping the over 750,000 Jews who have made aliyah to Israel since 1990 build a new life of freedom in Israel.

In many senses, Theodor Herzl was a prophet. However, his prophecy was not perfect. He did not anticipate the clash between secular and religious Jews, nor did he foresee the strife between the Jews and the indigenous Arab populations. Both matters were unresolved at the time of the onset of the modern Zionist movement and remain unresolved to this day. Finally, Herzl believed that incurable anti-Semitism made Jewish life in the Diaspora unviable. Once Israel was founded, he claimed, all committed Jews would move to Israel, while Jewish life in the Diaspora would wither away.

Truth be told, Jewish life in the Diaspora of the 1990s is astoundingly vibrant. Millions of committed Jews live passionate Jewish lives in North America, Europe and other regions of the world. Assimilation, not anti-Semitism, is Diaspora Jewry's most powerful enemy. Yet, in a twist Herzl could not have imagined, the very presence of Israel serves to strengthen Jewish communities in the Diaspora.

To some, Israel is viewed only as an insurance policy – "If things turn really bad here, I always have a place to go" – or as a source of pride in the achievements of the Jewish people. But more and more, Diaspora Jews are beginning to view Israel as a repository of spiritual values. We travel there to recharge our Jewish souls; we send our children there to learn of their heritage; we read books by Israeli writers, attend artistic performances and lectures by Israeli figures. We insist that all of our major religious denominations have institutions in Israel, and we care deeply about who Israel decides is or is not a Jew. In addition to becoming the population centre of the Jewish people (Israel will soon have the largest number of Jews of any country in the world), Israel is developing into the spiritual centre of the Jewish people, a view supported by Herzl's arch rival Achad Ha'am.

In traditional sources, we read of two Jerusalems: The earthly Jerusalem and the heavenly Jerusalem; the Jerusalem of street and stone and the mythical Jerusalem, the Jerusalem of our hopes and dreams.

Israel also has meaning on two levels. On one level, it is a real country of stunning natural beauty, filled with mystical sites and archeological ruins, modern institutions, big city traffic jams, falafel stands, slightly more aggressive than necessary taxi drivers, black hatted yeshivah bochers and brown sandaled kibbutzniks.

Yet on another level, Israel symbolizes the triumph of hope over despair. Judaism and the rebirth of Israel teach us to never give in to the voices of negativity, cynicism or resignation. Whether it comes to building a state from scratch or overcoming our own personal and often quite difficult challenges, human will and perseverance can carry the day. *Im tirtsu ain zo agada* – If you will it, it is not (merely) a dream.

As we prepare to celebrate the 50th anniversary of Israel's creation, let us strengthen our connection to Israel, to the land and her people. And let us also remember what made Israel possible: the belief that against the greatest obstacles, hope can overcome despair – if we truly desire it with all our hearts and souls.

Eli Rubenstein is director, Young Leadership Development with the United Israel Appeal.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 26, is deadline for Feb. 5 issue, and Monday, Feb. 2, is deadline for Feb. 12. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, Jan. 23

CHAMBER MUSIC

Toronto musicians, flutist **Louise Hanly** and pianist **Michel Allard** perform chamber music by **Ernst Bloch** and **Srul Irving Glick** at Temple Emanu-El. Shabbat services begin 8:30 p.m. 449-3880.

SINGLES SHABBAT DINNER

Jewish Singles Shabbat Dinner hosted by Kolel: A Centre for Liberal Jewish Learning, 7 p.m., 788 Marlee Ave. $20. Pre-register. 905-764-1329.

Saturday, Jan. 24

TRIO LYRA CONCERT

Bloor JCC Cultural Arts Group presents Trio Lyra, **Mark Childs** (viola), **Erica Goodman** (harp), **Suzanne Shulman** (flute), in an Evening of Chamber Music featuring music by Canadian Jewish composers **Milton Barnes**, **Srul Irving Glick**, **Ben Steinberg**, who will be on hand to discuss their work. 7:30 p.m. at the Bloor JCC. $12 in advance, $15 at door. 924-6211.

ISRAELI ASSOCIATION

A Sing-along in celebration of Israel's 50th anniversary, 9 p.m., Earl Bales Community Centre. **Etti** 905-886-3768.

Sunday, Jan. 25

YIDDISHLAND CAFE

Yiddishland Cafe presents The Poets of Young Vilna (Di Poetn Fum Yung-Vilne) in Yiddish and English with readings by **Chaya Thalenberg**, songs by **Stella Walker** and piano accompaniment by **Sageev Oore**, 7:30 p.m. (doors open at 7), Workmen's Circle, 471 Lawrence Ave. W. $12 in advance, $15 at door. Reserve. 787-2081.

FAMILY EVENT

Ohr Somayach Thornhill family event, All Things Great and Small, 10-11:30 a.m., 613 Clark Ave. W., Thornhill. For children there's a viewing of wildlife from around the world. Concurrent with the extraordinary "zoo," **Rabbi Eliezer Breitowitz** addresses the event's theme with Torah Views on the Treatment and Use of Animals. $5 adults, $8 children. Register. 905-886-5730.

WORLD PERFECT LECTURE

The Power of Jewish Ideas as a Major Force in World History with **Rabbi Ken Spiro**, of Jerusalem, 8 p.m., Aish HaTorah, 949 Clark Ave. W., Thornhill. $5. 905-764-1818.

VEGETARIANISM

Entertainment and Cultural Connection and Shaarei Shomayim Brotherhood present **Dr. Phillip Martin**, past president of Association of Jewish Vegetarians, speaking on Vegetarianism: Getting to the Meat of It! Therapeutic Value of Vegetarianism, 8 p.m., at Shaarei Shomayim. Guests $2. Coordinators **Jerry and Sandra Genesove.**

THERAPEUTIC TOUCH

Learn Therapeutic Touch and support the Jewish Hospice Program with your tuition fee ($75) for the Level 1 course 9 a.m. to 5 p.m. at Mount Sinai Hospital. Register. 638-7830, ext. 797.

Practice Group, no fee, no registration, meets Wednesday, Jan. 28, 6:30-8:30 p.m. at Mount Sinai.

SISTERHOOD MEETING

Adath Sholom Sisterhood general meeting guest speaker **Paula Mintzberg** from Bernard Betel Centre speaks on Volunteers for Caregivers. Breakfast 9:30 a.m., meeting/program at 10, 864 Sheppard Ave. W. $2.

WINGATE BRANCH

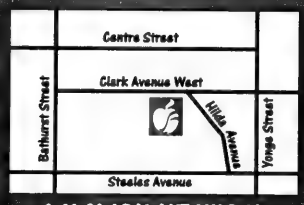
General Wingate Branch, Royal Canadian legion, general members meeting, 9:15 a.m., Zionist Centre, 788 Marlee Ave. Check bulletin for any changes to place and time.

GRAND SOCIETY

GRAND Society, a support group for grandparents/seniors seeking access to their grandchildren, meets 1-4 p.m., North Toronto Memorial Community Centre, 200 Eglinton Ave. W., 2nd floor. Guest speaker family law

[Cont'd. on page 15]

IGA Kosher
IGA brings down the cost of keeping kosher



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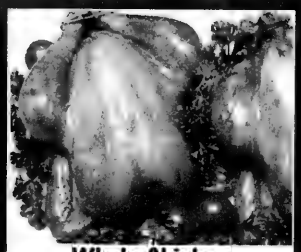

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Black Forest Layer Cake
From the Bakery
700 g
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What's New

[Cont'd. from page 14]

lawyer **Paul Pellman**. $5 non-members at door.

Monday, Jan. 26

FAITHFUL WITNESS

The Right Rev. Bill Phipps, current moderator of the United Church of Canada, speaks on *Bearing Faithful Witness*, the document the Church is preparing on Jewish-Christian Relations, 8 p.m., Holy Blossom Temple.

MAGEN DAVID ADOM

Information session for students (19 plus) interested in volunteering as a medic for Magen David Adom this summer in Israel, 7 p.m., Lipa Green Building, 4600 Bathurst St., Room 421. 633-4766.

LA LECHE LEAGUE

La Leche League-North Bathurst presents Why Breastfeed Your Baby?, 7:30 p.m., 199 Glenmanor Way, Thornhill. **Nancy** 905-889-7445 or **Joyce** 905-881-8779.

Tuesday, Jan. 27

ADULT EDUCATION

Prof. Arnold Ages speaks for the Catherine Gilbert Memorial Lecture in Christian-Jewish Relations on the topic The Dark Side of the French Enlightenment, 7:30 p.m., Toronto School of Theology, 47 Queen's Park Cres.

WOMEN'S ROSH CHODESH

Women's Rosh Chodesh Shvat celebration at Shaarei Shomayim Synagogue. Ma'ariv at 7:45 p.m. followed by shiur with **Rachael Turkienicz.**

CHUG TANACH

Chug Tanach meets 8 p.m. at Finch Associated Library. Presenter is **David Novak** who leads in discussing Chapter 1 in the Book of Hosea.

WOMEN'S HEALTH ISSUES

Holy Blossom Temple Sisterhood lecture series on Women's Health Issues presents Healing Rays: The Role of Radiation Therapy in Cancer Care with **Dr. Ida Ackerman**, radiation oncologist, Toronto-Sunnybrook Regional Cancer Centre, 8 p.m. 789-3219.

Wednesday, Jan. 28

KETUBAH AND THE GET

Beth Emeth Bais Yehuda Synagogue workshops with **Rachael Turkienicz**, director of Jewish Studies, Heschel School, continue with Ketubah and the Get, 8 p.m.

PROSTATE CANCER

Man to Man and Side by Side Prostate Cancer awareness meeting, 7:30-9:30 p.m., Civic Garden Centre, 777 Lawrence Ave. W. Speakers nurse **Mary Vachon,** psychologist **Brian Doan**. 932-8820.

Thursday, Jan. 29

AUSCHWITZ SENSITIVITY

Father Waldemar Chrostowski, a leading spokesperson for the Catholic Church in Poland, speaks on Auschwitz Jewish Sensitivity Polish Sensitivity, 8 p.m., Holy Blossom Temple. The speaker will try to react to the controversy around attempts by church groups to establish a presence in the former death camp.

WINE TASTING

Jewish Singles (ages 35-55) Evening of Wine Tasting, seven wines from France, Germany, Hungary, with accompanying treats, and door prize, 8 p.m. Temple Sinai. $12 if payed by Jan. 23, $15 after. Register. 487-4161.

SINGLE PARENTS

Beth David B'nai Israel Beth Am Single Jewish Parents Group program, Planning for Your Financial Future with consultant **Manny Keshet**, 8:30 p.m. Open to ages 30-50. $5. 633-5500.

And What Else Is New

BETH RADOM

Rabbi David Bagley leads A Workshop in Judaism, Tuesday, Jan. 27, 8 p.m., and a session on Why Me, G-d? Wednesday, Jan. 28, 7:30 p.m., at Beth Radom Congregation, 18 Reiner Rd. 636-3451.

PARENT AND BABY TIME

National Council of Jewish Women, Toronto Section, new program, Parent and Baby Time, for parents and their newborn babies to 6 months old, starts Tuesday, Feb. 3, 9:30-10:30 a.m., for six consecutive Tuesdays at Council House, 4700 Bathurst St. $36. Register **Rachel** 905-731-7216.

YOUNG FAMILIES

Young Families Group of Beth Emeth Bais Yehuda Synagogue Bowling Nite Saturday, Jan. 31, 8 p.m., York Bowl. $20 includes bowling shoes, refreshments. Reserve. **Rhonda** 905-731-9441. Non-members welcome.

ICRF DINNER

Young Associates of Israel Cancer Research Fund Friday Night Dinner Jan. 30 features speaker **Lorne Matalon**, CBC reporter and anchor. On Shelborne near Glencairn and Lawrence. $20. Reserve. 487-5246.

TRADITIONAL MINYAN

Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated. No dues. Shabbat 9 a.m. Shabbat Minchah study class with **Rabbi Sheldon Schwartz**. Sunday morning minyan 8:30 a.m. 60 Rockford Rd. (behind Rockford School). **David** 256-1600.

THE BUBIES AND ZAIDIES

The Bubies and Zaidies has a great variety entertainment program. Ladies, would you like to join the chorus? Rehearsals Wednesdays, 1-3 p.m. Fred Field 633-2877.

JEWS FOR JUDAISM

A weekly entry-level class, Inspiration from the Book of Psalms, led by **Rabbi Michael Skobac,** begins Monday, Feb. 2, 8 p.m., at the Jews for Judaism Centre, 800 Steeles Ave. W. (in the Main Exchange Plaza). No charge. Register. 905-761-0040.

MARRIAGE WORKSHOP

Marriage: Heaven on Earth workshop and seminar series sponsored by Aish HaTorah, Tuesdays, 8 p.m. Course includes mystical teachings and practical tools. 905-764-1818.

ST. JOHNS COURSE

St. Johns course, Infant and Child First Aid and CPR (0-8 years) at Beth Emeth Bais Yehuda Synagogue. Great for parents and caregivers. Certificate given. Reserve. **Rhonda** 905-731-9441.

JF&CS GROUPS

Jewish Family & Child Service groups. **Pat Lieberman** 638-7800, ext. 215.

Children of Survivors begins Feb. 3.

Successful Step-parenting: Facts and Myths begins Feb. 3.

Divorce and Separation: Single Again begins Jan. 28.

Marriage Preparation: for engaged and/or newly married couples to discuss communication, in-laws, roles, building a Jewish home, begins at several synagogues in February.

FOR SENIORS

Wagman Centre Bereavement Group for older adults who have recently lost a spouse meets every other Friday at the Wagman Centre. **Paula David** 785-2500, ext. 2271.

Shaarei Shomayim Friendship Club: In the planning – musicals combined with cruises during the summer starting in May, and vacation trips. **Lena** 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield** 787-1526.

Club Hadar meets Mondays and Thursdays 1-4 p.m. at Garnet A. Williams Community Centre, 501 Clark Ave. W., Thornhill, Room 2 for Tai Chi, discussions, bingo. **Viola Gladman** 905-886-2625.

Earl Bales Seniors' Club: Jan. 22, chiropractor lecture 10 a.m.; Feb. 2, Thornhill Square, coffee, cookies, bingo with prizes, senior discounts in stores, $2; Feb. 4, Bramalea Civic Centre day trip; Feb. 11, eye clinic 10 a.m. Renew membership $12. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 29 is the movie *State Fair*, a musical by Rogers and Hammerstein. **Aaron Dahary** 661-4689 or **Malka** 630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Osteoporosis Support Group meets Tuesday, Jan. 27, 1:15-2:30 p.m. **Macrina Donovan** of the Osteoporosis Society of Canada presents Osteocize. Resource person is **Joan Turner.**

Diner's Club, Wednesdays 11:45 a.m. to 1 p.m. in the Cultural Room. Enjoy a hot lunch in an intimate and informal setting, develop new friendships, and learn about programs at the the centre. $5.75. Reserve by Tuesday of each week. **Anna** or **Ruth.**

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, sing-alongs, dances, bingo. Jan. 22 program is sing-along. **Anna.**

Sunday, Jan. 25, movie is *Don Juan de Marco* 2:15 p.m.

Michael Khinkis entertains Wednesday, Jan. 28, 1:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

An Evening of Chamber Music with the Trio Lyra, Saturday, Jan. 24, 7:30 p.m. (details under What's New).

Books and Bagels with **Cynthia Holz** and **Nora Gold**, Sunday, Jan. 25, 11 a.m. Non-members $8.

Bloor JCC Senior's Club: Thursday, Jan. 22, afternoon tea in honor of the New Year, 2 p.m. Thursday, Jan. 29, pharmacist **Elizabeth Dicecco** of Pharma Plus speaks about Issues in Medication Use and Alternatives to Traditional Medication, 2 p.m. **Judy.**

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

Mommy and Me Nutrition, three-part series of nutrition guidance for newborns and new moms, Monday, Jan. 26, March 2, April 6, 10:30 a.m. to noon. $90 members, $100/non-members. Ext. 248.

Centre Camp for children, 2½ to Grade 9, swim, dance, drama, music, nature, Judaica, arts and crafts, sports. Special programs in sports, arts, computer also available. Chaverim and madrichim young leadership programs for Grades 7-9 and teen trip to Israel. Early Bird special – register before Jan. 31 and receive '97 fees. **Reesa** ext. 378.

Book now for Mess and Stress Free birthday parties for March, April, May. Party choices of Fun Centre, sports, arts and crafts, swimming. Parties include instructors, food, cake, loot bags. Ext. 248.

Career Exploration Workshops for Adolescents start in March. Register now. ext. 229 or 378.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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Greater Toronto Area

Israel fighting the Jewish fight, educator says

By RON CSILLAG
Staff Reporter

TORONTO — Between the conversion controversy, the budget, whether to withdraw from the West Bank, and the debate over the occupation of southern Lebanon, Israel is "going through absolute hell," says one of the country's leading educators.

But Israel is fighting battles Jews in the Diaspora "are avoiding and hiding from," Avraham Infeld, founder and president of the Melitz Centre for Jewish Zionist Education, said here last week.

One of them is the thorny issue of conversion, currently being weighed by the Ne'eman Commission, which is scheduled to deliver its findings Jan. 30. The one-person commission was struck to find a compromise with Israel's Orthodox religious establishment after the Knesset passed first reading of a bill that would recognize only Orthodox conversions.

Infeld said the commission is facing very complex issues, to which there are no simple answers.

Any decision from the commission is bound to upset some Jews, Infeld told members of UJA Federation's communal workers division.

So tense have become relations between Israel's Orthodox and secular populations that some stores are not only opening on Shabbat, in violation of the law, but are even advertising sales, Infeld said.

"That's why we created a Jewish state, so we could buy things cheap on Shabbat?" he asked.

Adding fuel to the fire are recent statistics showing that the life of an average Israeli is subsidized by the government by about 18 percent, whereas for the Haredim, it's 51 percent.

More and more non-Orthodox Israelis feel that government services for them are being cut in favor of services for the Orthodox, Infeld said.

He said he feels "sorry" for Prime Minister Benjamin Netanyahu, whose government is in danger of collapsing over withdrawal from the West Bank. Four members of the ruling Likud have threatened to quit if Netanyahu gives up any territory, while four others says they will leave — and bring down the government — if he doesn't relinquish at least 10 percent of the region.

Netanyahu had "no choice" but to produce the recent budget he did — which passed in the Knesset — because he had to appease his right-wing and Orthodox coalition partners.

The pressure on the prime minister was so great that "a mathematical work of genius was produced, whereby the budget was increased by $1.5 billion, without increasing it by a penny."

Israelis were "furious" with the budget, and the media had a field day, but Netanyahu "had no choice."

Despite all these problems, Jews everywhere must continue to support Israel because "it's the only Jewish state we've got, and it's fighting the Jewish debate that will affect everybody."

Kosher food drive launched

By BEN ROSE
Staff Reporter

TORONTO — A drive to collect non-perishable kosher food items for people who cannot afford them is underway.

The food can be left in bins at Emelio's Food Basics in the Main Exchange Plaza at Steeles and Bathurst and will be transporrted to the kosher food bank at Pride of Israel Synagogue.

The recipients will be identified by the Jewish Family and Child Service, according to Tibor Martinek, a food broker, who is organizing the drive with the assistance of Debbie Goldstein.

Martinek said he will be responsible for transporting the items to the food bank.

Later, the drive will concentrate on non-perishable kosher food for Passover.

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Cost: $5 per adult $8 per child
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Tel: (905) 886-5730

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GRANT WINNERS FOCUS ON ISRAEL

UJA Federation has awarded close to $100,000 in grants to help members of Toronto's Jewish community capture the spirit and excitement of Israel's 50th anniversary.

This fifth round of Jewish continuity grants offered financial assistance to projects sustaining and strengthening our Jewish heritage.

Since 1996, dozens of Jewish organizations, representing a wide spectrum of beliefs, lifestyles and interests have received more than $400,000 to embark on new intiatives.

Earlier this month, 12 projects chosen from scores of submissions, were awarded between $2,000 and $15,000. All of the winners were asked to submit proposals that would include Israel's 50th anniversary as a central theme.

"It gives us so much joy to help these people carry out their programs because they are so appreciative of the support," says Lorraine Sandler, Chair of UJA Federation's Action Committee for Jewish Continuity. "This round also marks one of the Jewish world's most important milestones."

The following two pages provide a brief overview of the 12 award winning initiatives and the organizations behind them.

Shabbaton for the deaf

For hundreds of Toronto's Jewish deaf, getting in touch with their cultural and religious identities can be tough. But, with help from UJA Federation, the Toronto Jewish Association of the Deaf (TJAD) plans to make it a little easier.

"Many Jews who are deaf often feel left out of the community because they have so few lines of communication and interaction that can link them to Jewish life," explains Dr. Hartley Bressler, who chairs TJAD. Bressler and Alan Cheifetz are planning a Shabbaton weekend retreat this summer, which will feature two deaf rabbis from the U.S. discussing ways for the the deaf to plug in to their Jewishness.

Barrie Cheifetz, Eddy Wiesblatt, Alan Cheifetz, Joely Bernstein and Hartley Bressler.

Cheifetz and Bressler estimate there are 300-400 deaf adult Jews with little Jewish involvement, living in the greater Toronto area.

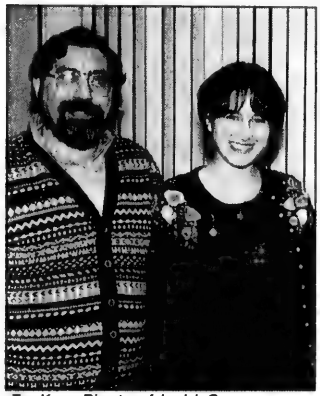
"Something as simple as a Passover Seder may be something they have never experienced," Bressler notes. "Even having a bar mitzva cannot be taken for granted."

"A shabbaton will bring people together under one roof to experience Jewish culture,' adds Bressler, "and it's all possible because of support from UJA Federation.

Students take Israel to art

University students across the city are dipping their brushes, sharpening their sketching pencils and practicing their pirouettes as they pay tribute to Israel on its 50th anniversary.

The fruits of their artistic labours of love will be on display at a special art festival, *Israel at 50: Defining Our Identity*, March 1 and 2 at the North York Public Library. All mediums of expression, including music, paint, sculpture, drama and dance will feature Israel as the main theme.



Zac Kaye, Director of Jewish Campus Services and Sidura Ludwig, Coordinator of the Student Arts Festival.

Jewish Campus Services (JCS), a UJA Federation beneficiary agency, is organizing the event in an effort to attract students and others with little exposure to Israel.

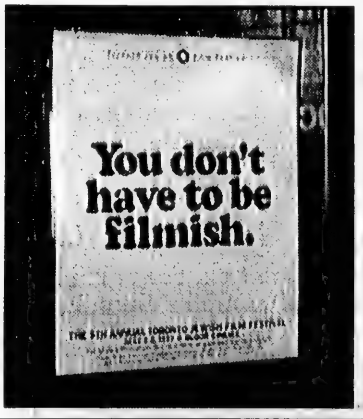
'It's a great way to bring a sense of Jewishness to people in the mainstream community as well as celebrating this special occasion," notes JCS Director Zac Kaye.

Israel on film

The 1998 Toronto Jewish Film Festival, May 7 - 14 at the Bloor Cinema, is putting the spotlight on Israel to mark the Jewish homeland's 50th birthday and to showcase an increasing flow of Israeli film talent.

The annual festival, which has attracted thousands of movie buffs for the last three years, features nearly one third of Israeli produced films and documentaries. This year, festival Director of Development Debra Kwinter hopes to increase the Israeli content and give Israel centre stage.

"Providing Israeli films with a greater profile will help enhance our ties with the country and its people at this time of celebration," notes Kwinter. "The Toronto Jewish Film Festival is thrilled to receive UJA Federation's support and we are proud to continue to work in this area."



BB welcomes Wicks

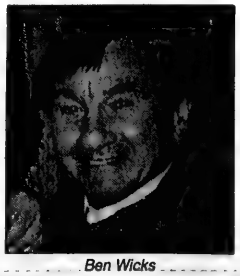
B'nai Brith is combining a love of sports with a love of Israel to draw a crowd for its special Israel at 50 event.

Young Jewish adults, athletes and professionals from all backgrounds are invited to attend the April 5 program at the Leah Posluns Theatre, featuring entertainers and award-winning author Ben Wicks, who recently wrote *Dawn of the Promised Land: the Creation of Israel*, a look at the contribution of Canadians to Israel's birth.

Monte Mazin, Chair of B'nai Brith's Israel at 50 event, hopes the evening will encourage young adults to explore their Jewish roots. "This celebration is a great way to generate excitement about becoming more connected to the Jewish community," says Mazin.

"UJA Federation's support has enabled us to come up with an affordable price of admission," he adds. "Hopefully this will mean a large turnout."

In addition to Mazin, Upper Canada Lodge volunteers working on the project are Harry Alexandroff, Bernie Dubinsky, Sally Dubinsky, Judy Gordon, Moe Greenspoon, Bill Grosberg, Bill Pape and Bill Stern.

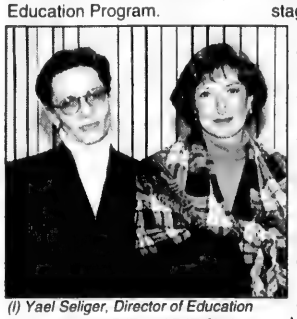


Ben Wicks

Community Matters

EDUCATION FOR THE COMMUNITY

Israel will be highlighted this spring during phase two of the UJA Federation Board of Jewish Education's Family Education Program.



(l) Yael Seliger, Director of Education Services at the BJE and BJE Chair Shirley Worth.

The program, to promote greater involvement of parents in their childrens' Jewish education, completed its first stage last year when teachers from 20 Toronto area day and supplementary schools underwent extensive training.

"We were incredibly successful in teaching our educators how to teach parents," explains Yael Seliger, Director of Education Services at the BJE. "Now it's time to get everyone else on board."

The BJE expects to attract dozens of volunteers, rabbis, principals and other professionals to the next two sessions, which will focus on integrating Israeli studies into the family education curriculum.

The Community Hebrew Academy of Toronto, is also turning toward family education, by offering special Israel at 50 adult education courses, beginning in March.

Members of CHAT's history department and other experts will be conducting four two-hour sessions on specific events in Jewish history and relate them to the present.

The courses are designed for all interested members of the community as well as CHAT parents and alumni. "We are using our extremely knowledgeable staff and expertise to develop a more educated community," explains project co-ordinator Gary Levine.

Student wake-up call

A group of university students is using its enthusiasm about being Jewish and its attachment to Israel to spark the same feelings among thousands of young peers.

The students are organizing a spring shabbaton, featuring a special concert by Israel's Moshav Band, popular among Canadians and other foreigners studying in Israel. The band, which has already performed in other North American cities for the student *Wake Up Tour*, will perform music written by the late composer Shlomo Carlebach.

"We hope Carlebach's captivating and inspirational songs will touch others the way they have touched so many of us," explains Amy Warsh, one of the shabbaton's organizers.

"There tends to be too much apathy among Jewish students about their Jewish identity," says Warsh. "This event is a wake-up call for young Jews to reclaim their commitment to and pride in Judaism."

(r-l) Amy Warsh, Daniel Schneiderman, Noah Markus, David Moscovitch, Jared Mates and Janeice Friedman.

Play examines Israel-Diaspora relations

The Nephesh Theatre Company, known for staging such Jewish works as *Children of the Night* and *Einstein*, is bringing a new play to town, which uses comedy to reveal the strong ties binding so many Jews to Israel.

Make Yourself at Home, written by an American who made aliya, examines Israel-Diaspora relations via a romance between an Israeli soldier and a recently arrived immigrant girl. It has already appeared more than 100 times in Israel under director Howard Rypp and will arrive in Toronto this spring for a two week run.

"It's a humorous look at the strong pull Israel has for many of us and the struggles we go through to get there,' explains Gordon Wiseman, co-founder of Nephesh and one of the show's Toronto co-producers.

Wiseman says he and Rypp hope to secure two locations for the play to attract as large an audience as possible.

Singing salute

The Lachan Toronto Jewish Choir is adding two new, specially commissioned works to its repertoire for an upcoming performance showcasing Israel's triumphant history.

"A grant from UJA Federation will enable us to commemorate Israel's 50th anniversary the best way we know how," explains Aaron Hermont, one of the choir's 16 volunteer singers. "Music is something people can relate to easily," he adds. "It's a great medium to share this momentous occasion."

The choir, now in its fourth season, will present three concerts, with the additional possibility of staging smaller performances at schools and synagogues throughout the year. The group also hopes to record a CD and cassette for worldwide distribution.

Let's get together

Seniors won't be left out of Israel at 50 celebrations, thanks to a series of upcoming programs run by Senior Care, a UJA Federation beneficiary agency.

"Many of our elderly often feel isolated from the rest of the community, especially during the holidays," says Arnold Foss, Supervisor of Volunteer Programming at Senior Care, which serves the elderly in more than 4,000 households, through meals on wheels, homecare and other services.

The *Let's Get Together Group* will include Israeli food, dancing and history presentations.

"These programs will offer opportunities to celebrate Israel's 50th anniversary with the rest of the community," Foss observes.

Mizrachi Israel

Jack Kahn, National President, Mizrachi and Lorraine Sandler, Chair of UJA Federation's Action Committee for Jewish Continuity. Close to twenty Orthodox synagogues are participating in a series of lively discussions about Israel and the issues facing world Jewry, led by rabbis and professors from the United States.

Kids Sing Israel

Members of Kids Sing Israel, *now in its third year, gather at the Bernard Betel Centre every Sunday for an hour of song shared with seniors.*

***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Jewish Life

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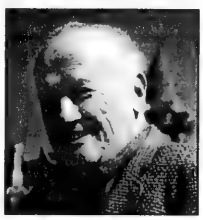

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My bookshelf runneth over

By ZE'EV GLICENSTEIN

Slightly more than two decades ago, you would have been hard-pressed to find even a single book on the subject of Jewish genealogy. These days, however, the field is burgeoning. Not a month goes by without the publication of some new and usually exciting book. Here are three recent and very noteworthy examples.

Published by Ktav, *Luboml: The Memorial Book of a Vanished Shtetl* ($39.50 US), is a gorgeous volume of 428 large and glossy pages. It makes accessible to English-speaking readers the rich and tragic saga of the Jews of Luboml, known as Libivne in Yiddish, a shtetl located 200 miles southeast of Warsaw, Poland, in territory that is now part of Ukraine.

Like many other Yizkor or memorial books, *Luboml* was originally published in Yiddish and Hebrew, with almost no English text. However, with the growing number of active genealogists in recent years, there has been a trend towards the communal translation into English of these books, in whole or in part. *Luboml* is possibly the first such completed effort and a model for others to follow.

The publication was funded by Aaron Ziegelman, a New York real estate tycoon who left Luboml with his mother and sister in 1938. All but 51 of the 3,500 or more Jews left in the town perished in the Holocaust. In conjunction with the memorial book, Ziegelman also funded a travelling museum exhibit on Luboml. "I wanted to preserve the history and memory of our shtetl, which is really every shtetl," he explains.

* * *

Researchers who have used the YIVO Institute in New York City know that its large and diverse collection has been traditionally difficult to access because of inadequate finding aids. That situation should be forever changed with the publication of the *Guide to the YIVO Archives*, compiled and edited by Fruma Mohrer and Marek Web (M.E. Sharpe, 1998).

In a preface, the editors credit "generations of YIVO archivists who faithfully and painstakingly identified and catalogued hundreds of thousands of documents, giving shape and meaning to an inchoate mass of archival records." While much of those records pertain to theatre, music, literature and other cultural endeavors, many pertain to landsleit organizations, personal papers and other items of interest to genealogists.

Though I've visited YIVO many times, I never knew that it held the records of the Ladies and Men's Society of Konin, which was established in New York in 1923. Using the guide, it took me only two minutes to spot that reference to one of my ancestral towns.

* * *

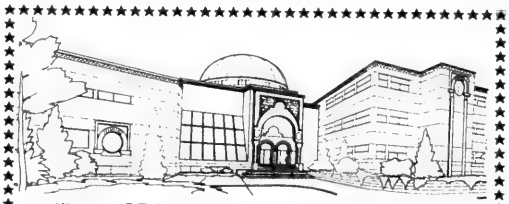
Certainly one of the most exciting and awesome new books of this season, and indeed the last two decades, is Miriam Weiner's *Jewish Roots in Poland: Pages from the Past and Archival Inventories* ($50 US).

Seven years in the making, this is a landmark publication that fulfils three main functions. It is a lavishly illustrated memorial book of the Jews of Poland, a travel guidebook showing major Jewish heritage sites in Poland and a genealogical handbook with the fullest inventory ever compiled of extant Jewish records in the country that for centuries was the centre of the Jewish world.

With the full cooperation of the Polish State Archives, Weiner has enumerated the holdings of Polish archives at the state and town levels, the renowned Jewish Historical Institute in Warsaw, even the concentration camp archives at Majdanek and Auschwitz-Birkenau. The town-by-town listings show the locations of civil records, census records as early as the mid-18th-century, kahal and Jewish hospital records, and army, immigration, land, police, school, tax, voter and other records.

Jewish Roots in Poland is overflowing with photographs, maps and reproductions of antique postcards and archival documents. With this book, Weiner has the potential to become a great popularizer, the Alex Haley of Jewish genealogy. The message seems to be that despite the loss of three million Polish Jews in the Shoah, many diverse records survive as our essential link to a rich and vital past that must not be forgotten.

This is an important book whose appeal should extend far beyond genealogists, historians and Holocaust survivors and their families. For additional information, visit the Web sites [www.rtrfoundation.org] or [www.routestoroots.com].



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Books

By Bernard Baskin

***God In The Classroom:* The Controversial Issue of Religion in Canada's Schools by Lois Sweet (McClelland & Stewart, $29.99).**

Lois Sweet is a longtime journalist, popular columnist and film director. In 1995-96, she was awarded an Atkinson Fellowship to research the interplay between religion and education in our multicultural and multi-religious society. She travelled across Canada and interviewed a diversity of students, parents, teachers and educators.

She is convinced that we all face profound spiritual questions and that something is wrong when these questions and religion generally become prohibited subjects in the classroom. She argues that one of the few hopes that we have for a rich and peaceful multicultural future is to know our neighbors. It is quite possible, she maintains to educate about religion without indoctrination.

But politicians are fearful. Every government in Ontario since Bill Davis' Conservative government in 1984 has promised to examine the issue of school funding for members of religious minorities (the Liberals under David Peterson, the NDPs under Bob Rae, and now the Conservatives again, under Mike Harris). And thus far, every government has managed to sidestep it.

The British North America Act of 1867 guarantees a separate school system for Catholics. But she argues that back then, "the majority of people in Quebec and Ontario were either Protestant or Catholic. Guaranteeing publicly funded separate schools for Protestants in Montreal and Quebec City and for Catholics in Ontario was considered a way to protect minority rights. If that was the original intention, then in order to continue to be just and equitable, funding should be extended to the schools of the religious minorities that exist in Ontario today."

Religion in schools explored

The author visited Jewish schools in Edmonton, Ottawa and Toronto. She commends a program in Alberta that allows a Jewish school in Edmonton – open to students of all denominations – to receive public funding. The school operates successfully, receives the benefits of a public board, and is able to maintain its Jewish program of studies.

In Toronto, a mother who sends her daughter to a Hebrew day school explained, "If people like me abandon the public system and don't hold it accountable, then it's in danger. But I have to do right by my child. I see her education as essential to the survival of my people."

A student who attended the Hillel Academy in Ottawa complained, "We had no sex education, no information about AIDS prevention, or abortion, and no anti-drug campaigns. At Hillel, it's just assumed you don't do those things. But it's a problem, because students don't get sex education from the school and they don't get much from the home."

[Cont'd. on page 21]

Jewish Life

TV on your computer

By MARK MIETKIEWICZ

Over the past couple of weeks, we've figured out how to turn our computers into fancy radios that let us listen in to the latest programming from Israel (using the free RealPlayer program available from **[http://www.real.com/products/player/download_player.html]**.) Today, we look at how to go a step further and watch Israeli TV on your computer.

The premier site for television (and radio) from Israel is Artificia **[http://www.artificia.com/]**. Artificia is a large site that provides newscasts and other programming from the Israel Broadcasting Authority.

Unlike other sites, Artificia does charge a fee to access some of its site. While Super Users get the complete television, free users get only the first few minutes. Regardless, you must register in order to receive a password to access Artificia **[https://www.netvision.net.il/artificia/su_reg.htm]**.

Here's what you can watch: everything from *Mabat LaChadashot*, the Hebrew nightly news and the English journal, to a special about Israeli prisoners of war and coverage of Yitzhak Rabin's funeral and more **[http://www.artificia.com/html/news/files/newsvid.cgi]**.

And the quality? Don't throw away your television yet. The video signal can be quite slow and jerky. And sometimes the same image will stay on screen for several seconds. But I still find it amazing that you can watch these shows on your computer at all. And the technology is constantly improving.

Most of these clips use the free RealPlayer program. However, some of the clips need VocalTec Player (a free Israeli product) **[http://www.vocaltec.com/iwave.htm#download]**. You can compare RealPlayer and VocalTec and choose the one with the better results.

By the way, the people at Artificia seem to be very proud of their service. So proud that they've included a brief video clip of a fellow named Bill Gates who says he knows several people who listen to Israel via the Internet **[http://www.artificia.com/html/gates.html]**.

There's no online programming at this site, but you may be interested in taking a look at Israeli Educational Television's Hebrew language Web page **[http://www.education.gov.il/ietv/home.htm]**. Best known abroad for *Rehov Sumsum*, the Hebrew-language version of *Sesame Street*, Educational TV has more recently been working on a joint Israeli/Palestinian version of the popular children's show **[http://www.amin.org/pages/dkuttab/sesame.htm]**.

You can find more links to Israel's electronic media at The (almost) Complete Guide to WWW in Israel **[http://www.math.technion.ac.il/~nyh/israel/english/68.html]**, JCNavigate **[http://www.jcn18.com/jhot7.htm#a]** and Maven **[http://www.maven.co.il/subjects/idx197.htm]**.

I started off this series of articles on electronic media on the Internet by acknowledging the real pioneers of international communication – fans of short wave radio. If you prefer to listen to Israel the old fashioned way, you can find Kol Israel's most recent short wave broadcast schedule at **[http://bet.netvision.net.il/bett.html]**. And if you are more interested in two-way radio communication, check out these pages **[http://ayalon.eng.tau.ac.il/~oded/iarc-files/home_page.htm]** and **[http://hamradio.iarc.org/main.html]**. They're maintained by The Israel Amateur Radio Club. (I guess you can't call it ham radio in Israel.)

Happy listening and viewing!

* * *

Benyamin wrote me to tell me he enjoys the People of the Book area of the Torah from Dixie site in Atlanta **[http://www.tfdixie.com/pbook.htm]**.

It offers short bibliographies of some of the less well known personalities from the Torah like Asnat, the daughter of Dinah and the wife of Joseph, or Serach, Ezra, Nimrod and Yocheved.

And Harvey Cayne, Benji Matta, Daniel Saul and Josh Shuval from the Community Hebrew Academy of Toronto are proud of the Web site they created. At CHATback **[http://www.geocities.com/CollegePark/Campus/3973/]**, you can get help with your homework, look up friends' e-mail addresses, find out how the school's sports teams are doing and much more. What is your favorite Jewish/Israeli site? One that you created? E-mail me at the address below.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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HONORING CHABAD

Some of the children brought to Israel by Chabad after the Chernobyl nuclear disaster are seen holding an enlarged photograph of the new postage stamp honoring the Chabad movement. [Isranet photo]

Religion in classrooms explored

[Cont'd. from page 20]

The matter of the holy days of various religions and how they are to be treated by schools is controversial. Sweet feels that "Accommodating the holy days of Canada's recognized religious groups within public education – both through school closings where numbers warrant and by using them as points of discussion – could be a small, but necessary step to increase understanding of our religious diversity."

The author, fair-minded, lucid and courageous, cares deeply about how we will live and understand one another in Canada's tomorrow. She hopes that it will be possible for all of our children – Buddhists, Muslims, Sikhs, Hindus, Christians, Jews, secular humanists, and so on – to play together in the school yard and to study together in the classroom, without fear of either religious compromises or religious harassment. "Accommodating religious differences within a public system through teaching about it, acknowledging and honoring holy days, and respecting religious symbols are important steps towards mutual understanding, healthy equality, and integration."

This is an honest, provocative and often uncomfortable survey of one of Canada's most enduring and thorny problems.

Jewish Life

Sephardi Chief Rabbi's visit

[Twins Photography]

[Jose San Juan Photo]

[Twins Photography]

During his recent Toronto visit, Israel's Sephardi Chief Rabbi, Eliahu Bakshi-Doron, met with the Vaad Harabanim (upper left), helped Mel Lastman affix a mezuzah to the mayor's office door (upper right) and (left) met with (l-r) Sephardi community leader Jacques Benquesus, Israeli consul general Jehudi Kinar, and Rabbi Amram Assayag, spiritual leader of the Sephardic Kehila Centre.

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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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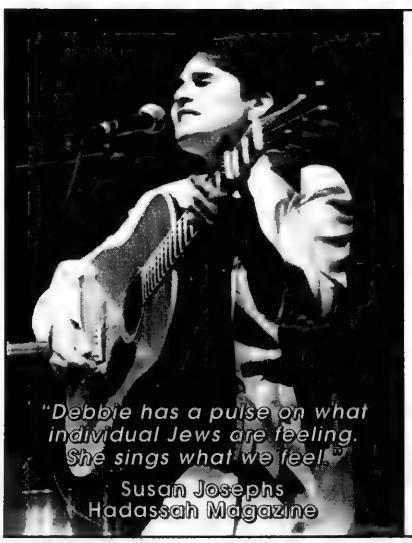
Beth Tzedec Young Members invite singles 25-40 to come and join us for a savoury lunch and interactive discussion with guest speaker Susan Jackson (Director of Jewish Continuity - Federation of Greater Toronto) on Saturday, January 31 following services at Beth Tzedec Synagogue, 1700 Bathurst St. $15 prepaid reservations only by Tues. Jan. 27. Need more info? - Call Marlene at 416-781-3514, ext. 46. Visa and MasterCard accepted. We look forward to seeing you there!

Check out Jewish Singles Events on the web. www.total.net/~isreg

ICRF Young Associates Friday Night Dinner, Jan. 30th at 7pm. Guest speaker is Lorne Matalon, Reporter & Anchor, CBC News. Location, near Glencairn & Lawrence. Space Limited. Cost: $20. RSVP 416-487-5246.

Jewish Singles Registry. Over 1515 registered. Averaging an engagement every 4 wks. **483-4151.**

Mayfair West Racquet & Fitness Club in Downsview is having it's 1st Singles Party of the year, on Sat. Jan. 24. The Tennis Round Robin begins at 7pm with a dance following at 10pm. Cost for the tennis & party is $20 & for party only is $10. Reservations are a must for tennis. Call Marcia at 416-638-1010.



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Tel: 905-731-2797 / 905-731-7527
Opposite Promenade Mall. Educational nursery program with daycare hours for children 18 mths.-5 yrs. incorporating full time Jr. K and toddler programs. Hebrew and English curriculum includes music and Jewish Holidays. Happy and challenging environment which prepares the child for the school system. Part and full time registration is available.

J&F HOME CHILD CARE SERVICES INC.
211 Consumers Rd., #205
Willowdale, Ont. M2J 4G8
Executive Director: Fran Ostronoff
Tel: 416-494-5898 Fax: 416-494-6147
Quality care is J&F Home Child Care Services with 19 years of excellence. Licensed, screened, supervised homes in the North York, Thornhill, Richmond Hill, Scarborough areas. Our caregivers are professionally trained through Canadian Mothercraft Society. For children ages 6 wks.-12 yrs.

LOVING CARE CENTRE
601 Clark Ave. W.,
Thornhill, Ont. L4J 8E1
Director/Supervisor: Devorah Weinberg
Tel: 905-764-6663 Fax: 905-764-0743
Loving care in a safe, relaxed, fun-filled environment. Government licensed; 18 months - 6 years. Bright, spacious facilities. Daily breakfast & lunch, 2 healthy snacks. Qualified, dedicated staff: early childhood specialists & certified Hebrew teachers. Derech Eretz and heritage programs; French, computers, music; comprehensive senior kindergarten curriculum; summer camp. Government subsidies available.

DAY SCHOOLS

ASSOCIATED HEBREW SCHOOLS OF TORONTO
Educational Director: Rabbi Abraham Soffer
Executive Director: Arthur Landa
Administration Office
6100 Leslie St.,
Willowdale, Ont. M2H 3J1
Tel: 416-494-7666 Fax: 416-494-2925

Danilack Centre: Pre-School—Gr.8
6100 Leslie St.,
Willowdale, Ont. M2H 3J1
Elementary Principals: Rosalie Sniderman, Ruth Portnoy
Jr. High Principals: Rabbi P. Brumer, Jerry H. Rosenfield
Tel: 416-494-7666 Fax: 416-494-2925

Hurwich Centre: Pre-School—Gr.8
252 Finch Ave. W.,
Willowdale, Ont. M2R 1M9
Elementary Principals: Rabbi P. Tessler, Rosalie Sniderman
Tel: 416-223-4845 Fax: 416-223-0058

Kamin Centre: Pre-School—Gr. 6
300 Atkinson Ave.,
Thornhill, Ont. L4J 8A2
Bet Hayeled (Pre-School) Supervisors: Surie Nagel, Jackie Weintraub.
Elementary Principals: Sandy Rabinowitz, Benny Buchnik
Tel: 905-889-3998 Fax: 905-889-5183
Posluns Education Centre, 18 Neptune Dr. will open Sept. 1998 for Pre-School-Grade 6.
Our day school, now in its 9th decade offers outstanding educational programs for children from Pre-School-Gr. 8. A student population exceeding 2,300, Associated was founded upon a vision and a goal — to transmit the heritage of traditional Judaism simultaneously with a general studies program second-to-none. Our excellent staff,help ensure the success of your child.

BIALIK HEBREW DAY SCHOOL
12 Viewmount Ave.,
Toronto Ont. M6B 1T3
Principal: Dr. Uri Korin
Tel: 416-783-3346 Fax: 416-785-8287
Serves children from JK-gr. 8, striving to provide an integrated Jewish and general education. Through our integrated program, students learn to value their Jewishness and love for Israel while developing a sense of membership in the Canadian community.

EITZ CHAIM SCHOOLS
Viewmount Campus
1 Viewmount Ave.
Tel: 416-789-4366
Principal: Rabbi L. Adler
Preschool Supervisor: Mrs. L. Bobrowsky
Executive Director: Mr. I. Berman

Patricia Campus
475 Patricia Ave.,
Tel: 416-225-1187
Principal: Rabbi A. Levine
Gen. Studies Principal: Rabbi S. Jacobovits
Gen. Studies Asst. Principal: Rabbi A. Schochet

Spring Farm Campus
80 York Hill Blvd.
Tel: 905-764-6633
Vice-Principal: Mrs. E. Weinstock
Preschool Supervisor: Mrs. E. Kaplan
Our mission: to instill in our students the foundations for living a Torah observant life and to provide them with the skills to understand, relate to and function in today's world in accordance with Torah values, precepts and ideals.

NETIVOT HATORAH DAY SCHOOL
18 Atkinson Ave.,
Thornhill, Ont. L4J 8C8
Principal: Dr. Raymond Stern
Tel: 905-771-1234
Fax: 905-771-1807
General philosophy: Strong Orthodox Torah education combined with a commitment to Eretz Israel and Medinat Israel, Ivrit b'ivrit. Class sizes are limited with a professional and dedicated staff. Physical education, computers and music are part of the curriculum.

OR HAEMET SEPHARDIC DAY SCHOOL
7026 Bathurst St.,
Thornhill, Ont. L4J 8K3
Educational Director: Rabbi M. Sevy
General Studies Principal: Mrs. S. Wasserman
Tel: 905-669-7653 Fax: 905-669-5138
Provides a high quality religious and secular education from age 3 (JK) to age 14 (Grade 8) with an emphasis on Sephardic customs and tradition. Its impressive new campus features a synagogue, swimming pool, a large gym, computer and science labs.

THE LEO BAECK DAY SCHOOL
Atkinson Campus,
36 Atkinson Ave.,
Thornhill, Ont. L4J 8C9

Holy Blossom Campus
1950 Bathurst St.,
Toronto, Ont. M5P 3K9
Director: Zita J. Gardner, M.Ed., RJE
Tel: 905-709-3636
A Reform Jewish day school where families, teachers and the community create a warm atmosphere in which individual learning styles are addressed. Each student is prepared as a knowledgeable, practicing Liberal Jew, able to participate effectively in Canadian society. Music, art and computers enrich our curriculum, integrating Judaic and general studies.

UNITED SYNAGOGUE DAY SCHOOL
Administation House:
3072 Bayview Ave.
Director of Education: Lucy Cohen

Bathurst Campus
1700 Bathurst St.

Bayview Campus,
3072 Bayview Ave.

Richmond Hill Campus,
9711 Bayview Ave.

Tel: 416-225-5928, ext. 37
Fax: 416-225-9108

JK - Grade 8. Offers a warm, stimulating, Jewish environment where students can develop socially, cognitively, physically and emotionally. Quality general and Jewish studies programs integrating computers, creative arts, music, physical education and family education. Teaching strategies enable students to develop their critical thinking and problem-solving skills. Association: Conservative movement.

EXTRA-CURRICULAR ACTIVITIES

GYMSKILLS PROGRAM
66 Richmond St.,
Richmond Hill, Ont. L4C 3Y4
Director: Laura Hunter
Tel: 905-508-5722
Customized programs to develop hand-eye co-ordination, gymnastic skills, balance, agility, body awareness, strength and fitness. Individual programming challenges every child to their full potential while providing opportunities for fun, success, increased self-confidence and independence. Also available - Sports Skills, Learn to Bike, Moms & Tots, Bikes & Balls Summer Camp.

GYROS GYMNASTICS CLUB
12 Densley Ave.,
North Yorko, Ont. M6M 2R1
Program Co-ordinator: Maureen Allen
Tel:416-614-0521 Fax: 416-614-1606
Gyros Gymnastics Club is one of the most respected and long standing members of the Ontario Gymnastics Federation. Established in 1975 to meet community requests, Gyros offers programs for boys and girls from pre-school to adults, in our fully equipped 10,000 sq. ft. facility. For more information call 614-0521.

KEYBOARDERS
300 John St., #504
Thornhill, Ont. L3T 5W4
Contact: Janice Shachter
Tel: 905-731-4744 Fax: 416-226-4752
Keyboarders teaches typing to kids from 9 to 90! In small, instructor-led classes, Keyboarders also teaches Word Processing, Windows '95, the Internet and Excel to nervous adults who want to be comfortable with today's technology. Absolutely no experience or prior knowledge required!. Call 905-731-4744 for more information.

HIGH SCHOOLS

COMMUNITY HEBREW ACADEMY OF TORONTO (CHAT)
200 Wilmington Ave.,
Downsview, Ont. M3H 5J8
Headmaster: Rabbi Marvin B. Pachino
Tel: 416-636-5984 Fax: 416-636-7717
General philosophy: to provide Jewish high school students with a superior Jewish and general education. Unique Jewish studies curriculum available for students coming from public schools. ESL and Special Education services are available. Sponsors a wide range of extra-curricular activities including athletics.

Cont'd on Page 24

DIRECTORY OF EDUCATION ADVERTISERS CONT'D

Cont'd from Page 23

ULPANAT OROT GIRLS' SCHOOL
45 Canyon Ave.,
Downsview, Ont. M3H 3S4
Executive Director: Jerry Solomon
Roshei HaYeshiva: Rabbi Dr. Moshe Yeres
Menahel: Rabbi Shlomo Brown
Gen. Studies Principal: Dr.Norman Smith
Tel: 416-630-6772 Fax: 416-638-7905
Philosophy: Orthodox girls' high school operated by Bnei Akiva Schools. Quality Judaic and general studies in a vibrant religious, Zionist environment. Jewish studies in Hebrew. 4 year advanced general studies program accredited by Ministry of Education.

YESHIVAT BNEI AKIVA OR CHAIM
159 Almore Ave.,
Downsview, Ont. M3H 2H9
Executive Director: Jerry Solomon
Roshei HaYeshiva: Rabbi Dr. Moshe Yeres
Gen. Studies Principal: Dr.Norman Smith
Tel: 416-630-6772 Fax: 416-398-5711
Provides high quality Judaic and general studies program in a vibrant, caring, religious, Zionist environment. Offers computers, guidance, modern Beit Midrash, dormitory and gym. Jewish studies taught in Hebrew; 4 year advanced general studies program accredited by Ministry of Education.

PRE-SCHOOLS

BATHURST JEWISH CENTRE SCHOOL & DAYCARE
4588 Bathurst St.,
Toronto, Ont. M2R 1W6
Director: Kailah Hoch
Tel: 636-1880, ext. #351
Fax: 636-5813
Our school & daycare caters to children 18 months-5 years. We offer a stimulating, enriched program focusing on creativity, cognition, social, emotional and physical skills. Jewish holidays are celebrated. We offer music, swim and gym specialties, a Children's Fun Centre and a dairy menu.

BETH SHOLOM SYNAGOGUE
1445 Eglinton Ave. W.,
Toronto, Ont. M6C 2E6
Contact: Barbara Lev
Tel: 416-783-6103
Playtime Nursery for Parents & Tots. Programs for children ages 1-2, 9:45-11:30 a.m. on Tues. & Thurs. Programs for 2-3 yr. olds 9:45-11:30 a.m. Mon. & Wed. Instructive, creative programs with parent participation, holiday celebrations, arts & crafts, stories and refreshments. This is a great opportunity to bond with your children and interact with other parents.

CRESTHAVEN NURSERY SCHOOL
55 Guardsman Rd.,
Thornhill, Ont. L3T 6L2
Executive Director: Fran Ostronoff
Tel: 905-709-8947 Fax: 416-494-6147
Licensed, non-profit half-day Pre-school providing enriched and creative learning opportunities for children 2-6 yrs. (Children do not have to be toilet trained.) 2, 3 & 5 day programs available. Jr. & Sr. Nursery 9-11:45 a.m. Sr. Nursery, Jr. & Sr. K. 1-3:30 p.m.

HOLY BLOSSOM TEMPLE PRE-SCHOOL
1950 Bathurst St.,
Toronto, Ont. M5P 3K9
Contact: Lorraine Sandler
Tel: 416-789-3291, ext. #240
Fax: 416-789-9697
Dedicated to excellence in early childhood education and to the introduction of Jewish knowledge and values. Well qualified teaching staff: Early Childhood Educators, music specialists, and a gym specialist for J.K. Student/teacher ratio 1:8. Enriched programming around Shabbat and the holidays. A Jewish way of life permeates the school.

MENORAH NURSERY
4300 Bathurst St.,
Downsview, Ont. M3H 3R4
Administrator: Helen Jarcaig
Tel: 416-638-6910
Menorah Nursery is a place where each child has an opportunity to learn through play with other children, with appropriate toys and materials, and where their mental, emotional, and physical growth is fostered. Choosing Menorah Nursery, assures you that we will provide a warm, stimulating and secure place for your child.

PLAYLEARN PRESCHOOL INC.
9741 Bayview Ave.,
Richmond Hill, Ont. L4C 9X7
Director: Mrs. Necha Jakubowicz
Tel: 905-737-3336 Fax: 905-886-0059
Licensed by the Ministry of Community and Social Services, the warm nurturing atmosphere and carefully thought-out programing fosters socialization skills, builds self-esteem and allows each child to reach his/her fullest potential. The joys of being Jewish are carefully transmitted through hands-on activities, forming an awareness and love for people and Eretz Israel.

PRIVATE SCHOOLS

THE ACADEMY FOR GIFTED CHILDREN - P.A.C.E.
12 Bond Cres.,
Richmond Hill, Ont. L4E 3K2
Director: Barbara Rosenberg
Tel: 905-773-0997 Fax: 905-773-4722
The Academy for Gifted Children - P.A.C.E. is a non-denominational, co-educational, private day school that provides differential programming for gifted children, Senior Kindergarten through O.A.C. Your child will develop high levels of skill in critical and creative thinking, problem solving, research and communication, through greater depth and breadth of instruction.

THE LINDEN SCHOOL
10 Rosehill Ave.,
Toronto, Ont. M4T 1G5
Tel: 416-966-4406 Fax: 416-966-9736
Small classes provide Linden students with a learning advantage. Specialist teachers in the arts, languages, sciences, mathematics, computer studies, history and geography ensure that students respond to, and reflect upon the subject matter, and achieve academic excellence. The joy of learning is tangible in the atmosphere of The Linden School.

THE STERLING HALL SCHOOL
99 Cartwright Ave.,
Toronto, Ont. M6A 1V4
Tel: 416-785-3410 Fax: 416-785-6616
E-mail: shsadmin@sterlinghall.com
A non-denominational independent school with 185 students, for boys from J.K. - Grade 8. All students learn French, music, and advanced computer studies. They benefit from an exciting art program and athletics. Our goal is to provide a balanced liberal arts education offering quality learning opportunities within a caring value-centred community.

THE YORK SCHOOL
65 Sheldrake Blvd.,
Toronto, Ont. M4P 2B1
Administrator: Marilyn Andrews
Tel: 416-483-0541 Fax: 416-483-4881
Offers a creative Montessori-based pre-K program, as well as an excellent elementary and high school; new mid-town location at the St. Clair subway; co-educational classes; individual attention; International Baccalaureate diploma beginning September 1998, strong programs in art, music and phys. ed.

TORONTO FRENCH SCHOOL
296 Lawrence Ave. E.,
Toronto, Ont. M4N 1T7
Registrar: Consuelo Ramos
Tel: 416-484-6533, #245
Fax: 416-481-1447
A bilingual, co-educational school with an international perspective. Broad and rigorous curriculum emphasizes languages, math and science. Activities include sports, debating, drama productions in two languages, and community service. Home to the Canadian Chemistry and Physics Olympiad, Toronto French School has approximately 1,100 students from pre-Kindergarten through to high school graduation.

SPECIAL EDUCATION

ATTENTION DISORDERS NEUROFEEDBACK CENTRE (ADNC)
262 St. Clair Ave. W., Suite 102,
Toronto, Ont. M4V 1R8
Director: Tamara Druckman
Tel: 416-944-0103
Neurofeedback is a non-invasive alternative to medication for Attention Deficit Disorders. By utilizing feedback from their brainwave activity, individuals are able to learn to increase their powers of concentration. In conjuction with the intensive training program, the ADNC teaches learning strategies which enhance the increased ability to concentrate and focus.

DR. ABRAHAM SHORE ACADEMY
She'arim Hebrew Day School
100 Elder St.,
Downsview, Ont. M3H 5G7
Principal: Kathy Manoim
Tel: 416-633-8247 Fax: 416-633-4783
Provides special education for children with learning disabilities and attention deficit disorder, focusing on the needs of the whole child in academic, social, organizational and other areas for both Judaic and general studies. Special programs include: social skills, Feuerstein thinking skills, art therapy, parent education and support.

ZAREINU EDUCATIONAL CENTRE
4700 Bathurst St.,
North York, Ont. M2R 1W8
Principals: Carol Goldman
and Marion Goldmintz
Tel: 416-631-7646
Full and 1/2 day programs for children with physical, developmental or communicative challenges. Staff comprised of developmental physiologist and speech pathologists, special education teachers and communication, music, physio and occupational therapists. Home outreach and support available. An educational setting rich in Jewish culture and tradition.

SWIM SCHOOLS

FRANK'S SWIM SCHOOL
69 Talbot Rd.,
Willowdale, Ont. M2M 1S1
Contact: Frank Liebmann
Tel: 416-221-2690 Fax: 416-222-7292
Has served the community for 27 yrs. Programs: Parent & Tot; 3 mths-2 yrs; Red Cross; Red Cross Leader and Instructor courses; Royal Life, Bronze and Bronze Cross; Recreational swim team. Special pool for children (91°F); larger pools for older students at York Mills Collegiate, Newtonbrook Secondary School and Havergal College (87°F).

SUPPLEMENTARY SCHOOLS

AHAVAT YISRAEL HEBREW SCHOOL
8950 Bathurst St.
Thornhill, Ont. L4J 8A7
Principal: Mrs. Leslie Shapiro
Tel: 905-731-5054 Fax: 905-731-4651
Provides a creative, enjoyable learning experience for those interested in a once or optional twice a week program. The school, in its 8th year, offers an enriching curriculum of reading, writing, language, prayers, Israel and holidays. Special events include challah baking, Purim party and Passover seder. Remedial and enriched program available.

BEIT RAYIM HEBREW SCHOOL
9711 Bayview Ave.,
Richmond Hill, Ont. L4C 9X7
Administrator: Kirk Wisemayer
Tel: & Fax: 905-770-7639
S.K. - Grade 8+. Curriculum includes Hebrew language, Bible, holidays, Jewish history, Israel, prayers, music, life cycle. Extra-curricular activities include field trips and special events. Licensed teachers. Affiliated with the Board of Jewish Education and the United Synagogue of Conservative Judaism. Expanded Bar/Bat Mitzvah program in conjunction with Beit Rayim Synagogue.

BET SEFER SOLEL
2399 Folkway Dr.,
Mississauga, Ont. L5L 2M6
Tel: 905-820-5915 Fax: 905-820-1956
At Bet Sefer Solel we really do "Teach our Children." Our school has a full-time rabbi and director, and approximately 230 children in grades Jr. K-10. Students lead services with confidence, on a regular basis, in preparation for their bar and bat mitzvah.

BETH SHOLOM HEBREW SCHOOL (Mildred Arnoff Memorial)
1445 Eglinton Ave. W.,
Toronto, Ont. M6C 2E6
Principal: Rona Kosansky
Tel: 416-783-6103 Fax: 416-783-9923
A Conservative Synagogue school affiliated with the Board of Jewish Education. Small, friendly classes for Junior Kindergarten to pre-Bar/Bat Mitzvah. Family education programs, integrated art programs, ongoing remedial help and monthly Rosh Hodesh celebrations add to an exciting learning environment, foster a sense of community and enrich students' Jewish identity.

BETH TIKVAH CONGREGATIONAL SCHOOL
3080 Bayview Ave.,
Willowdale, Ont. M2N 5L3
Principal: Samuel Kapustin
Tel: 416-221-3433 Fax: 416-221-1602
Beth Tikvah offers a dynamic 2-days-a-week Jewish studies curriculum: Hebrew, Bible, prayer, history and values. We seek to develop a positive Jewish identity in each child through a meaningful, responsive educational environment, with a variety of youth activities. All classes (JK-8) are open to the community and are in the Synagogue.

B'NAI SHALOM HEBREW SCHOOL
Yorkhill E.S., 350 Hilda Ave. (at Clark)
Director: Sadie Domb
Principal: Joseph Klinger
Tel: 905-731-2797
K-gr. 7. Affiliated with Board of Jewish Education, in its 14th year, student body over 300 and still growing! Exciting, educational afterschool Hebrew program schedule: Sun. a.m.; Wed. p.m. Hebrew, holidays, prayers, Bible, history, music, Israeli folkdancing, arts & crafts. Festive holiday celebrations. Remedial and enriched program available; bar/bat mitzvah program, free.

CHABAD LUBAVITCH HEBREW SCHOOLS
Education Director: Rabbi Meir Gitlin
Tel: 905-886-0420 Fax: 905-886-0421
2 locations serving: Bathurst/Centre area; Bayview/John area. Providing a wholesome Jewish education for public school children in grades SK-8, no matter what level of observance. Known for its unique approach to Jewish education through an innovative, stimulating and fun program with warm and professional teachers. Bar & Bat Mitzvah and individual tutoring. Affiliated with the Board of Jewish Education.

DOWNTOWN JEWISH COMMUNITY SCHOOL (c/o BloorJCC)
750 Spadina Ave.,
Toronto, Ont. M5S 2J2
Principal: Joan Schoenfeld
Tel: 416-924-6211 Fax: 416-924-0442
Independent school. 350 students, ages 4-18. Jr. K-12. High school Wed. 7-8:30 p.m. Special programs/features: community holiday celebration program and Oneg Shabbat dinners, adult education programs, family Israel fair. Provides students with strong sense of Jewish identity in pluralistic community.

MORRIS WINCHEVSKY COMMUNITY SCHOOL
585 Cranbrooke Ave.,
Toronto, Ont. M6A 2X9
Executive Director: Maxine Hermolin
Tel: 416-789-5502 Fax: 416-789-5981
Celebrating 70 years of progressive alternative secular Jewish education! Sunday morning classes, Sept.-May, ages 4-13. Jewish identity & heritage explored through Yiddish culture, Jewish history, literature, music, folk dance, drama & art with social justice perspective. Family-oriented holiday celebrations! Graduation marked by secular Bar-Bat Mitzvah. Youth activities and projects.

SHAAR SHALOM RELIGIOUS SCHOOL
2 Simonston Blvd.,
Thornhill, Ont. L3T 4L1
Principal: Karen L. Goodis, RJE
Tel: 905-889-0987 Fax: 905-889-4975
Location: Thornhill Secondary School. Kindergarten; Sundays; grades 1-2 2x week; grades 3-7 3x week. Grade 8 Judaica program. Highlights: Family Education, Winter Arts Program, emphasis on synagogue skills, enrichment for former day school students and remediation for children with special needs available. Affiliated with the BJE and United Synagogue of Conservative Judaism.

SHAAREI BETH EL CONGREGATION
186 Morrison Rd.,
Oakville, Ont. L6J 4J4
Rabbi: Edward Goldfarb
Principal: Eric Petersiel
Tel: 905-849-6000 Fax: 905-849-1134
Affiliation: Reform. Students: 98, ages 3-15. Grades: pre-K, post bar/bat mitzvah, 2x week (Sun./Wed). We are a liberal yet traditional congregation affiliated with the UAHC (Reform) with a full-time rabbi and part-time educator. Our families come from Oakville, Burling-ton, Mississauga, Milton and vicinity.

TEMPLE KOL AMI
36 Atkinson Ave.,
Thornhill, Ont. L4J 8C9
Education Director: Myrna Ross
Tel: 905-709-2620 Fax: 905-709-1895
Reform Judaism-oriented instruction, including B'nai Mitzvah preparation, is offered to members' children. Hebrew classes study on Wed. p.m. and Sat. a.m. JK-gr. 10 (Confirmation) meet for Judaic Studies concurrent with Torah study, adult education, and worship. Shabbat family time includes songs and stories with the Rabbi.

UNITED CONGREGATIONAL SCHOOLS OF GREATER TORONTO
100 Elder St.,
Downsview, Ont. M3H 5G7
Education Director: Rabbi Joseph Kelman
Tel: 416-633-1338 Fax: 416-633-3153
UCS provides a positive, fulfilling and comprehensive Jewish education for children J.K.-Grade 7. Under the direction of Rabbi Joseph Kelman, new innovative programs have enhanced the students' positive participation in Jewish experiences at home and in the synagogue-school. UCS is enriched through its connections with Beth Emeth Bais Yehuda and Beth David B'nai Israel Beth Am synagogues.

UNIVERSITIES

CENTRE FOR JEWISH STUDIES, YORK UNIVERSITY
Vanier 260, York University
4700 Keele St.,
Toronto, Ont. M3J 1P3
Director: Prof. Michael Brown
Tel: 416-736-5723 Fax: 416-736-5823
BA Religious Studies (Jewish Studies Stream), BEd (Jewish Teacher Education Program), MEd, MA and PhD (by department), Certificate in Hebrew and Judaic Studies, Exchange Programs in Israel and Europe. Courses in Hebrew education, classical Judaism, philosophy, history, sociology, women's studies, Holocaust, Sephardic studies, film, Israeli and Middle East.

JEWISH STUDIES PROGRAM - UNIVERSITY OF TORONTO
100 St. George St., Room 2007,
Toronto, Ont. M5S 3G3
Contact: Prof. David Novak
Tel: 416-946-3229 Fax: 416-971-2027
For over 25 years, the Jewish Studies Program at the University of Toronto has been engaged in teaching, research and scholarship. This multidisciplinary program, which encompasses the Arts and Science departments of English, German, History, Near and Middle Eastern Civilizations, Philosophy, Sociology and the Study of Religion, is unique in Canada for the breadth and depth of its curriculum.

OVERSEAS STUDENTS PROGRAM - TEL AVIV UNIVERSITY
1801 Avenue Rd.,
Toronto, Ont. M5M 3Z3
Contact: Orna Benayon
Tel: 416-787-5692 / 1-800-ONLYTAU
Fax: 416-787-1762
E-Mail: 75113.2333@compuserve.com
Join students from around the world and experience the unique opportunity to study at Tel Aviv University. Under-graduate and graduate courses offered in Israel Studies, Middle East-ern History, Environmental Studies and Medical School Electives. All courses are taught in English and all credits are recognized by North American universities. Financial aid is available.

EDUCATION

BJE director takes stock

By LEILA SPEISMAN
Staff Reporter

When Rabbi Jeremiah Unterman arrived in Toronto last summer to take up his new position as director of the Board of Jewish Education (BJE), his first impression, he said, was that "the system is just fantastic.

"Over 10,000 children are in day schools, probably per capita the highest ratio in North America. It is a phenomenal achievement."

Even if one considers that "too many are not in the [Jewish educational] system, 65 per cent receive some Jewish education."

One fact that Rabbi Unterman said he found interesting was the large number of Conservative Jewish students in the day schools, not just at United Synagogue Day Schools, as one might expect, but at Leo Baeck, Bialik, Associated and CHAT.

"This is an example of how important Jewish education is in the community," Rabbi Unterman commented, explaining that people are looking for the most appropriate educational experience, rather than blindly following ideology.

He gave *The CJN* current statistics: 10,293 children are enrolled in day schools, indicating a rise in day school and high school enrolment, but there is also a drop in preschool numbers, which, the rabbi posited, may be a result of demographic changes; 6,191 are enrolled in supplementary schools, which shows a drop of four per cent, although it is the same number as in 1992.

Rabbi Unterman said he was also impressed by the "conscious decision" of the federation to support as many needy families as possible to receive a Jewish education.

"It supports more children's education per capita than any other [federation]," Rabbi Unterman said, citing the statistic that 48½ percent of allocations go to Jewish education, twice the norm in North America. And that doesn't count other funds, such as continuity grants and monies for other causes that filter down to the educational system.

The rabbi has statistics on subsidies, too. "Subsidies amounted to $6,686,659, almost 2,600 students, about 30 per cent of the student body." (These figures are only for grades 1 to OAC. Preschool students are not eligible for these subsidies.)

The average subsidy is $2,576 per child, which comes directly from federation campaigns.

In spite of these impressive findings, as Rabbi Unterman put it, "only G-d doesn't have to improve."

One of his interests is in furthering family education. "You often have the situation," he said, where the children are educated beyond the parents' level."

Jewish education, he said, does not happen only in formal settings. Parents and children should have the opportunity to have Jewish experiences together, he suggested, not just studying.

"This has really taken off in the Reform and Conservative movements," he said, where a supplementary school works in conjunction with the congregation in which it is located. Family education thus becomes a way to integrate the school more closely with the congregation.

Rabbi Unterman is also a firm supporter of special education.

"Zareinu and She'arim are wonderful schools for a community to have – they speak to the praise of a community that created those schools."

However, both are in desperate need of better facilities.

"Considering the excellent work they are doing with disabled children, and the remarkable generosity of people here, I have every hope that some individual will step forward with significant funding to relieve the distress in which they find themselves," he said diplomatically and somewhat optimistically.

On the other hand, "I also believe that wherever possible, children with learning disabilities should be mainstreamed within the Jewish school system, even if separate classes must sometimes be created for them."

He said the BJE is planning to hire two special needs consultants. One will design and deliver workshops and provide consultations to Jewish school teachers and to the preschool and early grade level staff for early identification of special needs. The consultant will develop curricula and teaching strategies, work with the school administrations and develop a unified protocol with Jewish Family & Child Service and Jewish Vocational Services.

[Cont'd. on page 31]

According to their needs

The Talmud enjoins us to educate every child according to his (or her) particular needs. It is only recently that the educational system has begun to catch up with that philosophy.

Or has it?

This education supplement is focusing on services to those students who need more than the regular classroom has to offer. We examine such highly specialized facilities as Zareinu and She'arim, as well as what is being offered in mainstream schools.

A precious resource to the Jewish community is the gifted child, who has so much potential that can be tapped. But is the day school system equipped to challenge those children? For the first time in our education supplement, an article shines a bright – and rather disturbing – light on that often neglected subject.

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EDUCATION

Funding for Jewish education has changed

By BERNARD SHOUB
Special to The CJN

The Toronto Jewish community has always treated the funding of Jewish education as a top priority in budgeting for its local needs.

In 1970, the educational budget of the United Jewish Welfare Fund was in excess of 50 percent of the total annual budget for local allocations. The current UJA Federation local budget of $15.75 million allocates $7.5 million or 47.8 percent of its total budget to Jewish education.

In 1971, the United Jewish Welfare Fund established a committee to study, among other things, funding of Jewish Education. Sidney Midanik was the chair. The following year, Donald Carr was appointed co-chair.

The committee issued its report in November 1975.

At that time the community provided funds to four Hebrew day schools – Associated, Bialik, Eitz Chaim and United Synagogue (USDS) – on a deficit basis. The per capita costs of the schools ranged from $1,450 per student to $1,771 for the 1976-77 school year, but the full fee for the 1975-76 school year was $1,250.

Starting with the school year 1975-76 , the community required schools to begin bringing the full tuition fee to the level of the full per capita operating cost.

Since then those schools' per capita costs have quadrupled, while the full fees have increased almost six times.

In April 1976, the Board of Jewish Education (BJE), formed an implementation committee to examine various funding possibilities. It recommended changing the funding process from a deficit basis to that of a formula basis, which involved grouping expenditures by the schools into categories.

It was agreed that the community would regard the four schools' individual situations at a given point in time to establish a base for future funding. Each of the four schools came into the formula process with different capital costs, different class sizes and different teacher profiles.

The various expenditures were set out in three areas: Category 1 included salaries and affiliated benefits; Category 2 covered normal operating costs, such as classroom supplies, office supplies, maintenance and energy; Category 3 maintained a line-by-line budgeting review that allowed for uncontrollable expenses, new programs and inequities in the funding system.

The formula was introduced in the 1978-79 school year and worked quite well for the next 10 years.

In the early 1990s, however, the funds collected by the United Jewish Appeal levelled off and eventually shrank. The community had to cut back on funding to all its recipient agencies and ultimately put a cap on the global amount of funds available for Jewish education. As a result, the community currently provides approximately 75 cents on the dollar for shortfalls for each of the assisted families within our formula funded schools.

Strictly speaking, the community does not fund schools. Rather it funds families, based on their financial need. A set of income guidelines was prepared for use by each school's tuition assistance committee to help them establish a fair tuition for a particular family.

It is important to understand that the primary responsibility for funding the Jewish education of a child remains with the family, *but no family should be deprived of a Jewish education because of an inability to pay the full tuition at the school of its choice.*

Thus, payment for the education of the assisted families is now a three-way partnership; namely, the family, who are primary payers, the community and the school.

Currently 61.1 percent of families attending the 13 funded schools pay the full fee, while 38.9 percent receive some form of assistance from the community and the school. The percentage of assisted children at individual schools ranges from 10 percent to 88 percent of the enrollment, depending on the school.

Community provides $6.1 million for assisted families

All schools use similar application forms for assisted families. Families are asked to provide income tax information and to report on their equity position with regard to housing and business.

The funding provided by the community for assisted families is restricted to grades 1 to 13. Most schools independently provide assistance for needy families at the preschool level as well.

The Toronto Jewish community currently provides $6.1 million for assisted families at our various funded day schools. There are six elementary "formula" schools, including Associated, Bialik, Eitz Chaim, Leo Baeck, Netivot HaTorah and USDS. She'arim, an elementary school for children with learning disabilities, receives funding on the basis of the average funding provided for the six formula schools. Or Haemet is currently identified as a grant school, although a committee is working to provide funding for Or Haemet on a formula basis. CHAT is a formula high school. The four other funded high schools – Beth Jacob, Ner Israel, Or Chaim and Ulpanat Orot – receive funding on the basis of the average operating allocation at CHAT. CHAT receives additional funding for community programs such as new stream, special needs and capital rental.

In our community, schools commonly follow an open enrolment policy. They do not discriminate between full fee payers and assisted families in accepting children. By contrast, the practice in the United States has long been that a school will likely set aside a given budgeted amount of money for assisted families, regardless of the number of families actually applying for assistance to enable their children to attend school.

In 1982, the community established a shared tuition policy which treats a financially assisted family having children at two or more affiliated schools as a single family for guideline purposes in determining tuition. As a result, some non-funded schools, such as Beth Jacob Elementary and Yesodei Hatorah, have received indirect funding because they have families with children at funded schools.

The Board of Jewish Education is reviewing the funding formula and looking at possible alternatives. To help alleviate the tuition burdens upon the families and upon the schools, we have several long-term hopes for the funding of Jewish education, including making the United Jewish Appeal campaign as successful as possible; helping the Legacy Campaign increase its base to establish endowment funds for various Jewish schools; and lobbying to obtain provincial funding for our various day schools.

Bernard Shoub is director of school finances at the Board of Jewish Education.

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EDUCATION

Or Haemet gets spacious new home

By BARBARA SILVERSTEIN
Special to The CJN

Or Haemet Sephardic School has a new home. The Orthodox day school recently moved from the basement classrooms of Adath Israel Synagogue to the new Sephardic Kehila Centre in Thornhill.

During a tour of the centre – a $16-million structure modelled after the Andalusian and Moorish style synagogues of Spain – Or Haemet's general studies principal Sarah Wasserman told *The CJN* the move to the spacious state of the art facility was "quite a leap."

She said when she walks around the school she "can't believe it's real after being in a basement for 18 years. We went from a concrete parking lot to a green park. The students were at Adath Israel for 18 years where there was no gym…no facilities."

The new premises include a fully equipped gym and computer lab and a swimming pool. Classrooms are spread over three floors and for special occasions, the school has use of the ornate banquet hall.

People were thrilled with the move, but some parents were worried that the school "might lose the family atmosphere," Wasserman said.

Or Haemet, affiliated with the Jewish Board of Education, goes from Junior Kindergarten to Grade 8 and has approximately 300 students. The boys and girls are in separate classes by age 10 and sometimes younger where numbers permit; so the classes become quite small in the upper years, she said. "There's a lot of individualized attention."

Some 1,500 families or approximately 7,000 people are affiliated with the Sephardi community. While most of the children at Or Haemet come from that community, there are also Ashkenazi students at the school.

The Sephardi culture is rich and the community does not want the children to lose their identity. Spending time in the Andalusian/Moorish surroundings helps to reenforce the Sephardi heritage, Wasserman said. "They get the feel from the building. They understand where they came from."

Some of the rituals and customs are different in the Sephardi and Ashkenazi traditions, said Rabbi Mordechai Sevy, Or Haemet's educational director. But, he added, "there are more similarities than differences. The words are the same. The tunes are different."

The general studies curriculum follows the guidelines set out by the Ministry of Education, Wasserman said. "We're bound by the same curriculum as all schools in the province. Any day school enriches the curriculum."

She said Or Haemet has a more intensive French program than other day schools: French begins in Grade 1 and is offered every day except Friday.

"By the time the students finish Grade 8 they will have had 1,000 hours of French."

Or Haemet also has a junior Grade 1 program for 5-year-olds who in other programs would be enrolled in senior kindergarten (SK). Reading and writing starts as early as SK, which is made up of 4- and 5-year olds, Rabbi Sevy said.

Wasserman stressed that Judaic and general studies are well-integrated. "We make sure there's a lot of overlap."

The students begin to learn the siddur at the end of Grade 1 and talmudic studies begin in Grade 5, she said. The primary goal of the Judaic program is to prepare the students for secondary schools such as Or Chaim and Ner Israel or Ulpanat Orot Girls High School.

The school day is a long one to accommodate the academic demands, said Wasserman. "We've always had longer hours because of the amount of French and general studies. The average day for students in grades 5 through 8 is approximately nine hours, while the lower grades have eight-hour days, with kindergarten students ending a half an hour earlier.

Boys in grades 7 and 8 come in for 2½ hours on Sunday morning for an enriched program.

On the day of this visit, Lilly Arosh, 14, a student at Ulpana, was helping out in the kindergarten. It's not unusual to get visits from the school alumnae, Wasserman said.

"We're looking to be more than a school. Or Haemet is the centre of the Sephardi community."

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EDUCATION

Art programs capture Jewish students' attention

By BARBARA SILVERSTEIN
Special to The CJN

The art room at the Toronto Heschel School is so quiet you would think it was empty. But the room is full of children absorbed in an art project.

On this day, the Grade 2 class is drawing gardens, using pastels that are dipped in water to give the effect of paint. The children are studying a unit on gardens in their general and Judaic studies programs in preparation for Tu b'Shvat, the holiday of trees.

Art teacher Judy Lightman stresses that at the Heschel School, now in its second year, art is completely integrated into the curriculum to reinforce ideas and concepts being taught. She said she plans to do an origami garden with the Grade 2 class next.

Origami, the Japanese art of paper folding, cultivates a multitude of learning skills, Lightman says. "This enriching art form fosters the development of cognitive functions and manipulative skills."

She said there is wide use of origami at all grade levels at Heschel – the school now goes from Junior Kindergarten to Grade 4. In math, it can be used to teach measurement, estimation, geometry or simple counting.

Lightman is also credited with starting the integrated art program at the Dr. Abraham Shore Academy, She'arim Hebrew Day School, a Jewish day school for students with learning disabilities. The integrated art program is now taught by art specialist Sharona Reubeni-Bookbinder.

She'arim principal Kathy Manoim says that art brings the curriculum to life in an enjoyable way. She says that one class learning about Canada created a map in art class while another group studying a unit on Shabbat made a Shabbat table.

She'arim also offers art therapy to children who need help expressing their emotions, Manoim says. Shelley Allen, the art therapist, works with children on a one-to-one basis.

Some students with learning disabilities have difficulty expressing their feelings, and benefit from art therapy, Manoim explains. She adds that art therapy can also foster self-esteem which is an important focus of the entire program at She'arim.

Art taught at the high school level is also integrated into the general curriculum. Jim Thornton, art instructor at Ner Israel Yeshiva, Yeshivat Or Chaim and Ulpanat Orot Girl's School, stresses that art is compulsory for all Grade 9 students.

At these schools, the art courses focus on teaching specific studio skills such as design and composition, using a variety of media.

Previously head of the Gallery School at the Art Gallery of Ontario, the former university art professor says he was asked to design an art program at Ner Israel for Grade 10 that would satisfy the ministry requirements for grades 9 through OAC.

Thornton says his goal was to demonstrate to the students that visual arts can be used to "investigate themselves in relationship to the universe and the world, as [much as] science or any other academic subject."

If they are doing a unit on perspective, for instance, he might discuss what happened during the Renaissance when the study of perspective emerged, and perhaps make other connections to that period of history, or he might compare critical awareness in art to other critical processes. He says the students learn "that art is not a sandbox activity and that it's connected to broader academic pursuits."

Thornton teaches a wide range of studio courses which include architectural drawing, painting, print-making and sculpture.

Four years ago, the Grade 10 students at Or Chaim produced six plaster casts depicting Torah narratives that are permanently installed in the Torah Centre of the school.

Currently the Grade 9 students are working on four painted murals that will also be on permanent display.

Thornton says he wants to get the students' work exhibited in venues such as senior citizens homes and communal buildings.

The art program at Bnei Akiva Schools was established by Gloria Fuerstenberg. At the time it was a unique program, she says.

"It was the first time art became part of the core curriculum of a Jewish Orthodox high school."

She describes the program as a combination of studio art and the history of art design. Many of the students who study art as an elective in the upper years go on to careers in related fields such as art therapy, art education or interior design, Fuerstenberg says.

The program is unique in that it offers the whole range of studio art courses such as drawing, painting, print-making, sculpture and ceramics, she says, pointing out that the studio is well equipped and that the art program is well supported by the school.

In 1974, the school adminstration recognized that the study of "art develops the mind in a way that no other subject could" and contributes to the development of "a well-rounded individual," she notes.

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EDUCATION

BJE aims to keep special needs children in system

By CAROLYN BLACKMAN
Special to The CJN

It is essential for children with special needs and abilities to be kept within the Jewish school system, says the executive director of the Jewish Board of Education (BJE).

"If we feel that Jewish education is of value, then it is of value to all children," says Rabbi Jeremiah Unterman.

With that in mind, says Unterman, the BJE is planning on hiring a consultant who, among other things, will develop appropriate teaching strategies for special needs children, particularly in areas of Hebrew and Judaica.

This consultant will work with administrators to analyse schools' needs, and will also work with Jewish Vocational Services (JVS) and Jewish Family & Child Service to develop protocol on dealing with specific issues, says Rabbi Unterman.

Hebrew school teachers must learn to identify special needs students as early as possible, he says. "The sooner we can help these students, the less chance of problems in later years."

Nava Jakubovicz of JVS says that her agency provides psycho-educational consultation and remediation services to various Hebrew schools. "When a student is having problems, either academically or socially, the school or the parents contact us. Schools do have tutors, but the bulk of the remediation is provided by JVS."

Remediation specialists, she says, work directly with students, who learn how to build on their strengths and develop new learning strategies.

"There is a range of problems, such as adjusting to the day school program or dealing with learning problems in children with no disabilities. We assess the students with their parents and discuss the various options open to them,"says Jakubovicz.

Many times, once an assessment has been made, the school can develop a better educational plan. "Our purpose is to help parents better understand their children, she says."

Rabbi Aaron Levine, Hebrew principal of the boys' division of Eitz Chaim Hebrew Day Schools, says that his school uses JVS's services for remedial work in the secular studies program. "We have also hired Nechama Matzen who works in the Hebrew department, doing testing and observing students."

On top of the JVS team, he says, there are assistants who take certain students out of Hebrew and general studies classes to provide remediation, and who try and build students' learning skills.

"We have on-going meetings with parents and we also meet with outside professionals, if need be, to come up with an action plan. We do our best to try and help all students stay at our school."

If necessary, says Rabbi Levine, the school may modify the program of certain students so that they are not responsible for all subjects. "We reduce their load and do not burden them with excessive testing. This way, they can concentrate fully on the subjects they are taking."

> *'We concentrate on the process, rather than the result'*

Sometimes, learning problems are a result of emotional issues. JF&CS, therefore, has a social work program managed by Beth Feffer that sends professionals to designated schools each week. "We provide whatever services the school needs, whether it be meeting with the family, talking to a student or discussing issues with the teacher. Sometimes, helping a child get along with his peers, or work through problems he may have at home, helps him to focus on his learning."

Kathy Manoim, principal of Dr. Abraham Shore Academy, She'arim Hebrew Day School, a school for children with learning disabilities, says many students come to her school after being tested by JVS.

"Often it is found that these students show a gap between their potential and where they are functioning. All these children, who are of average to above average intelligence, have specific strengths and weaknesses."

She'arim students, she says, take part in an intensive program centred around their learning needs. "We incorporate social skills, give emotional support, and teach academic, cognitive skills and organizational skills. To this end, we use a cognitive skills program developed by Reuven Feuerstein, which is aimed at developing more flexible learning skills."

The focus of the school, says Manoim, is to teach children how to learn. "We concentrate on the process, rather than the result."

The earlier a child comes to the school, the better it is, she says. "Our goal is to have them back in the mainstream schools, and the younger they come to us, the quicker they may get back to their school. Some children, of course, stay with us until Grade 8 and then even go on to a special program at CHAT. There, they are put in a special class but are also integrated into regular CHAT classes. Most of our students who go on to CHAT have been completely mainstreamed by Grade 11."

The enrolment at She'arim, she says, is at an all-time high. "Unfortunately, however, when I think that there are about 10,000 students in the day school system, and that normally, five to 10 percent of children have learning disabilities, I wonder where are those hundreds of students who may need us. Often, children are referred to us when they become disruptive in class. Many students sit quietly at the back of the room and do not get their needs heard."

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Jewish schools must meet gifted children's needs

By JANICE ROTMAN
Special to The CJN

The Jews have always admired, indeed venerated the superior scholar. How ironic, then, that attending a Jewish day school in Toronto can be a real problem for the academically gifted child.

Opinion

Who are the gifted children? Represented by perhaps five to 10 percent of our Jewish day school student population, they are often precocious and learn quickly. While they have special learning abilities in particular subjects, such as math, science or English, they are equally likely to have such abilities in *all* areas or learning *dis*abilities in some.

Psychological profiles might show a 12-year-old child, for example, at the academic level of an average young adult, with physical abilities at or below age level and the emotional capabilities of an average 10 to 12-year-old.

Tested intellectually in the top two to five percentile of children their age, gifted children think, learn and retain information very differently from their peers. Gifted children are different and special, and their needs are different and special.

Why are these needs not being met in our Jewish day schools?

Money. Or the lack of it. So say principals, teachers and officials from the Board of Jewish Education (BJE) when asked by frustrated parents of gifted kids. Chronically underfunded, the BJE and its affiliate schools have limited resources, financial and human, to devote to its students with any special needs. Still, while various solutions to the problems of children with learning difficulties are now being offered, gifted learners' special needs are generally not recognized and are very rarely accommodated.

So say the parents of six gifted children from several Jewish day schools representing the spectrum of Orthodox to Reform, elementary to high school, with whom I have spoken. All of these parents, who have asked not to be identified, have chosen to remove their children from the Jewish day school system in favor of secular gifted programs, supplementing their Jewish studies through the use of tutors. In every case, the decision to remove the gifted student was made after lengthy and often heartbreaking attempts to make the child "fit" into one or more of our day schools.

What's happened to these kids follows a fairly consistent pattern. Typically the otherwise reasonably well-adjusted child has at some point become bored with school.

Most have become resentful at always being the teacher's helper, but never the ones given the teacher's attention because their grades were usually good. In each case, the child's behavior changed and they began either acting out or withdrawing. Self-esteem plummeted. No one likes to be different, lonely, ostracized by students who can't speak on their level and left alone by teachers with whom they might be comfortable conversing but who have no time or training to stimulate them.

In each of the six sample cases, attempts to bring in special programs or tutors, or to get assistance from the school administration or the BJE failed to alleviate the student's distress. Reluctantly, these parents each separately came to a decision to remove their children from the Jewish day school system.

Some parents of gifted children still attending Jewish day schools in Toronto continue to try to help their children to stay happy within a system that, at the same time nurtures their Jewish community life and ignores their unhappiness at being understimulated and/or unrecognized. Some bring in programs or teachers from outside, with mixed results. Some try to supplement their children's education outside of school hours. For those children who do not view their extracurricular studies as a punishment for being smart, this can offer a partial solution, though it doesn't deal with their boredom during the school day.

Having a truly gifted child skip a grade, as is done in a number of schools, simply doesn't solve the problem if the youngster is mentally advanced far beyond the next grade but emotionally below or at his own age level. Many parents reject this option.

So what do we do as a community about these children with special needs?

Might we consider trying to accommodate them, perhaps within a context such as She'arim, our day school for children with learning disabilities. What about a resource centre at the BJE for teachers faced with especially precocious kids? Perhaps gifted classes might be offered at only one of the day schools as a catchment school for all of the others.

Certainly there must be some way of keeping our gifted Jewish students content in Jewish day schools where they can absorb their Yiddishkeit along with their other *stimulating* studies. There will probably be an increased cost for any adequate solution, but can we really afford to continue losing many of our gifted kids to the secular school system? And for those who remain within the system, can we risk turning gifted kids off the many positive Jewish values they learn in their Jewish school because we bore or anger them while ignoring their needs?

The BJE has established a committee, chaired by Dr. Lucy Cohen, educational director at the United Synagogue Day School, to look into and attempt to deal with the special needs of gifted children in the day school system.

Janice Rotman is the parent of a gifted child.

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EDUCATION

Zareinu provides education, therapy for special needs kids

By CAROLYN BLACKMAN
Special to The CJN

Thanks to the Zareinu Education Centre, children with special needs, ages one month to 11 years, can be provided with education and therapy in a caring, Jewish environment.

Founded in 1988 by a group of Toronto Jewish families, Zareinu, located at 4700 Bathurst St., north of Sheppard Avenue, serves children with a wide range of special needs including cerebral palsy, Down syndrome, autism, learning disabilities, attention disorders and other neurological impairments.

Carol Goldman, co-principal along with Marion Goldmintz, says that because some of the children are non-verbal, the school has developed a concept which involves one-to-one therapeutic programming. "For a child who cannot express even the most basic needs, such as hunger, thirst or fear, this total communication class gives children an opportunity to improve their quality of life."

Another Zareinu program, the infant intervention group, is a "hugely successful program that serves children from one month to two years of age. The multi-disciplinary team of therapists and teachers has designed individualized programs that have helped even the most challenged infants," says Goldman.

The preschool and elementary school programs are designed for the specific learning needs of each child, she says, and teachers and therapists work together with children and their families to teach children life skills and improve their learning strategies. "Many of our children are able to successfully integrate in full-time or part-time classroom settings upon leaving the program.

"The goal for many of our children is for them to be able to enter the school system with assistance, if need be, and become valued members of our community. Our staff has led workshops with children and consulted to teachers and administrations through the integration program. We are working toward the creation of a designated classroom for our slower learning population within the Hebrew day school system."

"We understand the hardships faced by many of the families of children with special needs," Goldman says. "Therefore, support and outreach programs have been developed to assist families in their homes with the physical barriers and emotional stresses that they face. The financial burden of caring for a disabled child adds to the hardship faced by families at Zareinu. We try to support families in every way we can to ensure the best education and care possible for their children."

The Hebrew day school system, says Goldman, cannot yet accommodate the needs of children at Zareinu and the public school system does not provide the opportunity for Jewish children to identify with their culture.

"Zareinu allows children to learn according to their needs while they benefit from the nurturing of a culturally sensitive setting. For some children, education that includes understanding of their Jewish heritage opens windows to learning and belonging in our community."

Zareinu receives no provincial or federal funding, Goldman stresses . Funding is "crucial to the implementation of all our programs. Recent cutbacks have sent even more desperate families to our doors. It costs Zareinu $20,000 each year per child to meet their needs educationally and therapeutically. Tuition is set at $10,000 annually and most of our families pay less than half of this fee. No child has ever been turned away because a family is unable to pay."

A major fundraiser initiated by the school is Zareinu dollars, certificates purchased dollar for dollar in denominations of 10s, 20s and 50s. The dollars can be used to purchase items from participating merchants at no extra cost to the consumer. Stores participating in the program donate a percentage to the school.

Currently there are about 100 stores and services that accept Zareinu dollars including grocery stores, butchers, bakeries, fruit stores and kosher restaurants.

BJE's new director

[Cont'd. from page 25]

This employee will also serve as a clearing house for questions about options for children with special needs by creating a knowledge base of formal and informal services for Jewish special needs children, to be shared with parents, schools and agencies.

A second person will act as a liaison with the BJE special education committee and with special needs groups.

Jewish education, he said, is "tikkun olam" – to fulfil G-d's mission for Jews in this world to create a moral society. To this end, "the educational system must be open to all Jews, of every type and ability."

There are a number of challenges which Rabbi Unterman insists cannot be ignored. For instance, "75 per cent of Jewish high school students get no Jewish education whatsoever. We can't sit back and let that continue."

Also, he said, "for those parents who send their children to supplementary schools, we need to create a chain of elements that will result in raising Jewish children to Jewish commitment."

Family education is part of this, he said, as well as youth groups, Shabbatonim, quality Jewish camps, and quality ("stressing the quality") organized teen tours of Israel. These will all help to create an environment leading to a stronger Jewish community, Rabbi Unterman said.

He also worries about the drop in numbers attending supplementary schools, suggesting it may be due to "the pull of assimilation."

Rabbi Unterman said his greatest fear is that Canada will repeat the mistakes of the Jewish community in the United States.

"The lack of attention to Jewish education went on for too long in too many segments of the Jewish community. Now, some say that Canada is made up of more recent immigrants, with a higher fealty to Jewish learning. But that is where the U.S. was 25 years ago.

"We must ensure that there is enough support so that the educational system will grow stronger."

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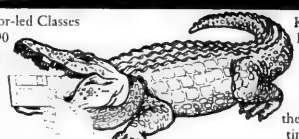

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CHAT to get new site to accommodate growth

By CYNTHIA GASNER
Special to The CJN

CHAT students relaxing in lunch room.

Each year, the Community Hebrew Academy of Toronto (CHAT) day school continues to grow in numbers and in new and innovative educational programs and communal projects.

CHAT is a coeducational Jewish high school, located on Wilmington Avenue in north Toronto. The school provides an education in Judaic and general studies for students from all backgrounds in the Jewish community.

Rabbi Howard Sacknovitz, director of guidance services, who describes the school as "a warm environment with a caring staff and a family feeling," believes that when observant and secular students study together, they learn from each other and learn to respect each other's differences.

"All the students feel comfortable in an atmosphere that challenges them to explore their Jewishness and urges them to grow in their own directions," Rabbi Sacknovitz says.

Rabbi Marvin Pachino says that when he came to the school as headmaster 19 years ago, there were 229 students. Today, there are more than that in Grade 9. This year, there are 762 students enrolled at CHAT and the projection is that there will be more than 800 next year.

"What has been most satisfying is the sense of camaraderie and fellowship that exists within the student body and the faculty," says Rabbi Pachino. "It is also gratifying that so many of our students go on to university and post-university and that so many are involved in Jewish communal affairs."

To accommodate the growing school population, says Norman Grill, president of CHAT, the school will start construction of a new building on the grounds of the Bathurst Jewish Centre some time in 1998.

To kick off a building campaign that will commence in the near future, the school has received two major donations from the Anne and Max Tanenbaum Foundation and the Ghert Family Foundation.

The school has initiated a number of new programs, including educational opportunities for students who have special education needs.

"Our objective is to mainstream them as much as possible, but to provide them with the academic supports they need in their specific areas of difficulty such as math or language arts," says Rabbi Pachino.

For students who have not had any day school education, there is a new stream program. Rabbi Pachino says it is gratifying how many of these students have excelled in all their studies, including their Jewish studies, and have gone on to post-secondary Jewish studies in institutions here and in Israel. A number have become rabbis and teachers.

Along with courses in Jewish ethics and Jewish philosophy, students study selections from *Ma'ariv* or *Yediot Achronot*. They analyze these Israeli newspapers, where the language is different from that in Hebrew literature. They learn the terminology related to Israeli's everyday life – domestic, political and social – and learn a new colloquial Hebrew vocabulary.

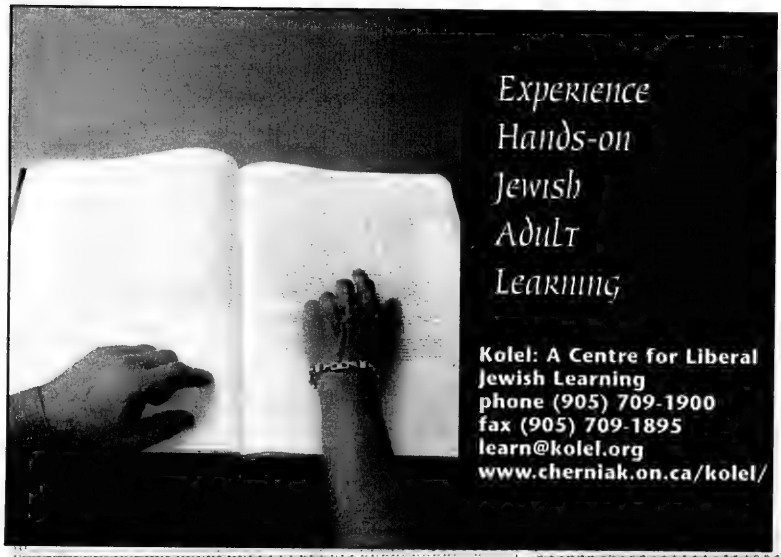
To encourage independent study, the Tanach department carries out *b'kiut*, extensive school-wide testing, five times a year, on biblical chapters that are not taught in class but are recommended for home study.

Among the other innovative projects, the school presents family programs, lectures where parents and students come together to discuss topics and issues being studied in the classroom.

And to gain a sense of volunteerism and to teach mitzvah, the school has instituted a communal service requirement. Students in grades 9 and 10 give a minimum of 18 hours of service in the Jewish or general community. By 1999, all students will be required to participate in the communal service program.

As an outreach program for broader community involvement, CHAT, with a grant from the action committee for Jewish continuity of UJA Federation, will present programs on our Jewish heritage that will be open to the community. This will include a series on *Israel at 50*.

With a new building on the drawing board, increasing enrolment, ongoing additions to curriculum and community service, CHAT is a model of community involvement and achievement for a diversified student population.



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EDUCATION

Experimental French learning project at Associated

By FRANCES KRAFT
Staff Reporter

TORONTO — One of Ruby Kaplan's Grade 8 French classes at Associated Hebrew Schools recently completed a project so all-consuming that one mother said, "TV was not a part of my daughter's life for the past few weeks. This was her life."

"This" was an adaptation of *Le Malade Imaginaire*, a 17th-century farce by Molière, more commonly studied at the OAC or university level. Kaplan, Associated's head of French for junior high, had used the play for an extracurricular project, but never in a classroom.

The experimental project was part of her research for a professional development course she is taking at York University.

Grade 8 French students at Associated Hebrew Schools perform a scene from *Le Malade Imaginaire*. [Frances Kraft photo]

Not enough attention placed on memorization

"I'm claiming this will increase the students' vocabulary, levels of fluency, motivation and love of learning French, and [give them] an appreciation of literature," Kaplan told *The CJN*.

Kaplan believes not enough emphasis is placed on memorization for language acquisition. Memorizing helps the students internalize words, phrases and syntax, she said.

Ruby Kaplan

The students' excitement was palpable on a recent December morning when class 8D5 presented *Le Malade Imaginaire* – complete with elaborate student-painted backdrops – to an audience including parents, French teachers, Kaplan's professor at York, Marie-Anne Visoi, and members of the Toronto Board of Education. The proceedings were filmed for use when Kaplan presents her findings at an educational conference in March and to various school boards.

Before the play, she conducted an animated question-and-answer session *en français*, proving the students were conversant with the history of 17th-century France and the ins and outs of the play.

Having been educated in Belgium and South Africa, Kaplan finds the overall educational standard lower in Canada. She reasoned that Grade 8 students, having studied Torah, should be able to handle classic literature, although adaptation of the text to their reading level was necessary.

She was especially concerned that students who may drop French in high school be exposed to French literature early.

The class was divided into three groups, each of which produced one act of the play. A Hebrew narrator in each act served "to compare the wisdom of Molière and the teachings of Torah," Kaplan explained. Jewish studies teacher Chava Benaiah was involved in the Hebrew aspect.

The students had plenty of opportunity to ham it up with roles like that of the title character, a hypochondriac who wants his daughter to marry a doctor she doesn't love.

"I think I've taught them more through this play than I could through any formal grammar lesson," said Kaplan.

The school's junior high general studies principal, Jerry Rosenfield, called the project "a celebration of creative, meaningful learning and teaching.

"Associated's raison d'être is to create well rounded Canadian citizens and knowledgeable, committed Jews," he added.

Kaplan lauded Rosenfield's open-mindedness in supporting the project. "I'm lucky to be working at this school," she said.

Visoi noted the difficulty of showing children the experience of "pure intellectual pleasure...I really believe [Kaplan's] students are very fortunate."

"It was a great learning experience, challenging yet fun. Merci beaucoup, Madame Kaplan," said one student.

"Learning French is fun when you do something you enjoy – in my case, acting," said another.

Cheryl Ostro, a parent and former French teacher, said the play "was very much a positive experience for my daughter and her classmates...It most definitely raised the standard of learning for this year. Most importantly, the students really enjoyed themselves as well as learning something."

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Schools are gearing up to join celebrations for Israel's 50th

By BILL GLADSTONE
Special to The CJN

To varying degrees, Toronto's Hebrew schools have long made Israel an integral part of their curricula. But during the coming year, which marks Israel's 50th anniversary, the schools are making a special effort to highlight the Jewish state.

"Each classroom or grade has a topic or focus that they're exploring in depth relating to Israel, whether it's the people, the land, geography, history, or special events," says Zita Gardner, director of Leo Baeck, which is affiliated with the Reform movement. "Israel is really a year-long theme throughout the school."

Some 1,350 Hebrew school educators from the Toronto area attended two professional development days last November at which the focus was *Israel at 50*, says Rabbi Jeremiah Unterman, executive director of the Board of Jewish Education (BJE), which arranged the gatherings.

As well, the BJE's Jewish Teachers Seminary is offering a full-year course specifically geared to classroom teaching about Israel during the jubilee year. In addition, the BJE has established an Israel Learning Centre, a room filled with books and other educational resources about Israel for teachers to consult.

"Obviously, this [the 50th anniversary] is a major focus of the community," Rabbi Unterman says. "On the one hand every school is doing its own activities. On the other hand, there are certain things that all the schools are involved in jointly."

Major focus of community

One collective activity, sponsored by the Mizrachi movement in conjunction with the BJE, involves the writing of a sefer Torah. All students in the Jewish school system will have the opportunity to be scribes of the Torah, which is to be given to the Israel Defence Forces in the spring.

An even more intimate connection with the Torah, the annual National Bible Contest has more themes about Israel woven into it this year than usual.

Regionally across Canada, students are scheduled to write tests about the Bible in February. The top 180 achievers will travel to Ottawa in May to compete at the national level. "The study program this year incorporates a lot of chapters from the Bible that have to do with Israel," says Yael Seliger, the BJE's director of educational services. "It's a one-time thing that we don't usually do."

For its affiliated schools, the BJE is also sponsoring a creative writing contest, with many topics related to *Israel at 50*, Seliger says. Some 20 or 30 winners will be chosen in April or May.

Rabbi Marvin Pachino, headmaster of the Community Hebrew Academy of Toronto (CHAT), says that a committee has been working at CHAT since last spring to devise and implement programs and extra-curricular activities related to Israel. "There are special contests being held on knowledge of Israel, geography, history, and so on," he says. "We also have a songwriting contest, a poetry contest, and programs throughout the year focusing on the 50th anniversary, and culminating in a major event on Yom Ha'atzmaut."

At Netivot HaTorah, which provides a traditional Jewish education with a Zionist flavor, students have been "decorating areas of the school with appropriately designed artwork" on an Israel theme, says principal Rabbi Dr. Reuven Stern, who adds that the curriculum has been enhanced in many areas to include more links to Israel than ever before. "We're trying not to limit this to a one-time experience," he says. "And we're making a special effort to teach our programs in Hebrew."

Like many schools, the special Israel-related programming at B'nei Akiva Schools is scheduled to reach a climax on Sun. May 24, Jerusalem Unification Day. On that day, thousands of students are expected to participate in the UJA's annual walk for Israel, which stretches from Toronto City Hall to Ontario Place, where a song and dance is scheduled.

"We'll be bussing students down en masse to participate," says Rabbi Moshe Yeres, the rosh yeshivah of Or Chaim and Ulpanat Orot. "We continuously stress to our students the importance of going to Israel and living in Israel."

At B'nei Akiva, which operates a campus for boys and another for girls in the Sheppard-Bathurst area of north Toronto, "a very high ratio of our graduates go to Israel in the year after graduation – the figure is more than 90 percent," Rabbi Yeres said.

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EDUCATION

Over 6,300 students in supplementary schools

By CAROLYN BLACKMAN
Special to The CJN

'Our role is to leave the kids with a positive feeling about being Jewish'

More than 6,300 students attend supplementary Hebrew schools in the Greater Toronto Area. The following is a small sampling of the schools available.

Ahavat Yisrael opened its doors seven years ago and now has about 375 students at its two branches, in Thornhill and at Bayview Avenue and York Mills Road. Classes run once or twice a week.

Principal Leslie Shapiro stresses that Hebrew school can be fun. "We have small classes taught by enthusiastic teachers. Students take part in such activities as challah baking, holiday parties and arts and crafts related to our themes. They really do enjoy coming every week."

The school's curriculum is set by Shapiro and many texts are published in-house because many books are not geared towards supplementary students, she says.

"Our curriculum is age and ability appropriate and nothing is mundane. We learn about the Ten Commandments, for example, through song, puzzles and stories."

As well as a bar mitzvah program, Ahavat Yisrael runs a bat mitzvah program for girls turning 12 by June of that school year. "A ceremony takes place at synagogue and each girl makes a speech."

Shapiro, a graduate of the Faculty of Education at York University, opened the school because she saw "a need for a Hebrew school that kids look forward to attending. If children are interested they take it in.

"Our role as supplementary Hebrew school educators is to leave the kids with a positive feeling about being Jewish. We want them to feel that Judaism is something worth following."

Joan Schoenfeld, principal of the Downtown Jewish Community School, housed at the Bloor Jewish Community Centre, sees providing Jewish identity as the school's main role.

"Studies show that the more opportunities Jewish youth have for Jewish experience such as school and camp, the more likely that the child will become involved in Jewish life. What they learn at home is essential, but it must be combined with other things," she says.

The Downtown Jewish Community School, which runs twice a week, recognizes the importance of getting parents involved in their children's education.

"We have at least one or two classes a year in which parents learn alongside their children. In Grade 2, for instance, parents and children work on a project together and present it to the class. The parents learn as much as the children.

"In the younger grades, parents come in on special occasions and learn blessings, watch videos and work on an art project with their children. Its a creative learning experience for everyone," she says.

In the school's high school program, students study half the year with an Orthodox rabbi and half the year with a non-Orthodox rabbi. "It is a community school.We teach traditional Judaism with explanations that there are many ways of being a Jew," she says.

Topics on the high school curriculum include does G-d exist? and why certain Jewish groups do not get along. "Kids are getting two different perspectives in a respectful manner and they enjoy it."

The philosophy of Chabad Lubavitch Hebrew Schools "is to give children a solid Jewish education, and an appreciation and love for Yiddishkeit and Jewish heritage," says Rabbi Meir Gitlin, director of education.

"We want students to understand all facets of Judaism such as life cycles, the Holocaust, anti-Semitism and mitzvot," he says.

The program, says Rabbi Gitlin, is specially designed for Jewish children regardless of their affiliation. "We are a traditional Jewish school that is educating students to become proud, informed Jews."

He concedes that he cannot compete with Hebrew day schools, but "we can give students real knowledge and hands-on experience."

Rabbi Gitlin says the school is so successful because "kids love coming. We offer a progressive curriculum that changes each year. The teachers are enthusiastic and motivate the children to learn by acknowledging all their work."

Oraynu Children's School is run by Oraynu Community for Secular Humanistic Judaism and meets weekly near Bayview and York Mills.

"Our goal is to help children develop a strong identification with Judaism as an ethical and fulfilling way of life. We draw upon the rich cultural treasury that Jews have created over the centuries such as art, music, stories, poetry, social customs and ethics," says principal Karen Levy.

By studying historical Jewish heroes and communities, and by celebrating holidays and life cycle events, says Levy, we hope that our children learn how Jewish people developed humanistic values and learn how to integrate those values into daily living.

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'CJN students' move to new stage in life

Six years ago we first profiled Ali Bresver, Naomi Emerson, Chaim Greenwald and Jacob Korenblum, then junior high students marking a milestone year with the celebration of their respective bar and bat mitzvahs. This annual series, written by staff reporter Frances Kraft, will culminate in the year 2000.

A fifth student, Nathan Wise, joined the group two years ago as a student at the Community Hebrew Academy of Toronto. He is now studying in Halifax and declined to participate this year.

Of the four original participants, Chaim Greenwald, 19, and Naomi Emerson, 18, are studying for a year at yeshivot in Israel. Over cold drinks at the Bathurst Jewish Centre cafeteria last August, they talked about their excitement over their upcoming departure.

Chaim, an alumnus of Eitz Chaim Day School and the Wisconson Institute of Torah Study (WITS), is now at the Chafetz Chaim Yeshiva in Jerusalem, which is affiliated with WITS.

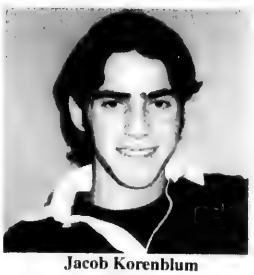
Although we did not succeed in reaching him in Israel, his mother reported that he is happy and doing well.

Naomi is studying at Orot, a women's yeshivah an hour outside Jerusalem. A graduate of Associated Hebrew Day Schools and Ulpanat Orot, Naomi has a full schedule of Jewish studies including Halachah relating to modern-day issues such as abortion and euthanasia.

"I really love it here," she wrote in a recent fax. The best part about being in Israel is just...being in Israel, she wrote. "All of my life, I have been educated to love Israel. Many of our tfillot express our love and yearning for Eretz Yisrael, the desire of Jews throughout the ages to return to our land. Much of this is being fulfilled in our time...and I am here to partake in it!"

She also loves the constant presence of Jewish history. "It is impossible to understand Tanach to its full extent when learning it in a classroom in Toronto; here in Israel, one can gain a much deeper understanding as it is all brought to life."

Ali Bresver



Jacob Korenblum

Chaim Greenwald

Naomi Emerson

The experience of living and studying in Israel has not changed her notably, she said, but she has found herself thinking about who she is and how she wants to live her life.

Although she would like to make aliyah one day, she plans to return to study at York University next fall. "Of course I would love to stay here, but...I've concluded that this is the most mature and sensible approach for me at this stage of my life."

Like Naomi, Ali Bresver and Jacob Korenblum, both 18, know where they are headed. Jacob, who has just finished his final semester at Northern Secondary School, plans to combine work and travel before entering university in the fall.

A graduate of Bialik Hebrew Day School, Jacob would like to study international relations, perhaps at the University of Toronto or the University of Guelph.

Living in residence is the route to go, he feels, even if he stays in Toronto. "I really like my house, but I think it's important to have some breathing space. It's not just independence. It's a social thing as well."

Ali, a student and active student council member at Lawrence Park Collegiate, is considering programs at Dalhousie, Queen's and McMaster Universities. Although she is still interested in journalism, particularly sports journalism, she is looking into programs in Psychology, Sports Psychology and Education so as not to limit her options.

She knows she likes teaching, and is still teaching Sunday school at Temple Emanu-El, where she attended supplementary school.

For Ali's young students, "it's cool not to like Sunday school. For me it's such a connection, and I try to explain that, but they really don't see it yet."

Although she has been involved at her synagogue for years, as a young teen, Ali didn't understand the importance of Judaism in her life, she said.

"When I'm hanging out with my Jewish friends, I totally feel differently than when I'm hanging out with my other friends. Before, I would have said there's no difference at all. Most of my Jewish friends, I've been to camp or to Israel with, so I've bonded with them much more and in a different way than with my school friends. I still love my other friends just as much, but it's made me see how important it is to have Jewish friends.

"You don't know what you have until you kind of look around, try different things, and decide for yourself."

Ali said she "will try to marry someone Jewish," but plans to raise her children Jewish and stay active in the Reform movement regardless.

When she goes away to university, she would like to connect to the local Jewish community by helping at a Sunday school.

For Jacob, whose family is Conservative, attending a largely non-Jewish high school helped him gain a stronger sense of his Jewish identity.

In his early high school years, he attended weekly classes at the Bloor JCC to continue his Jewish education.

"I think I miss it," he reflected during a recent interview at *The CJN* offices. "It was a good opportunity to discuss Jewish issues with other people my age. It has always been interesting, but I think it was more important when I started high school, to consolidate my views."

Belief in God is an issue that has arisen in this series, and with which Ali has struggled the most.

She's pretty well decided she doesn't believe in God, except perhaps in the concept of a God who started the world but hasn't been involved since. "[But] I totally believe in Judaism. It's weird.

"People used to believe in God to explain things. Now all this stuff has been discovered," Ali reasons.

"Religion now is more for identity and the feeling of being together with people who are like you," Ali said.

Jacob said believing in God is "a very comforting thing, but I don't think it's a sign of weakness. It's a difficult topic. No one can prove any more than disprove that God exists. I think human beings have to have some underlying belief that there's something out there.

"It's so much less glamorous to think you're the product of some enzyme or molecule rather than something spiritual. I think everybody needs some spiritual outlet. I don't think human beings should rely on science alone to explain everything."

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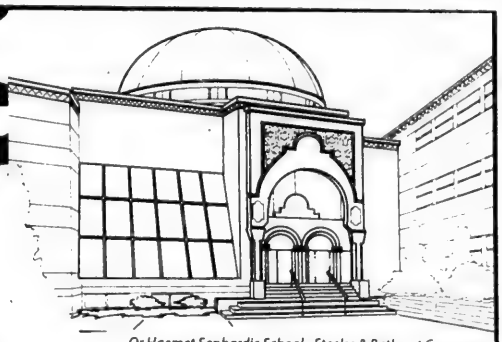

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עס געדענקט זיך נאָך, ווי עס וואָלט ערשט געווען נעכטן, ווי דער נאָמען פון יעקב שאַצקי האָט אַרויסגעשיינט פון די זיינען אין דער יידישער און יידיש־פוילישער פּרעסע אין וואַרשע. ס'איז מיר פיל מאָל אויסגעקומען צו לייענען זיינע אַרטיקלען און עסייען אין דער דעמאָלטדיקער פּרעסע. וואַרשע, די עיד ואם בישראל, האָט צו יענער צייט פאַרמאָגט די גרעסטע יידישע באַפעלקערונג און די גרעסטע צאָל יידישע צייטונגען אין מאַמע־לשון אָדער אין פּוילישׁ, מיט אַ צוגאָב פון אַ ריי אַנדערע שפּראַכן.

די יידישע פּרעסע האָט געהאַט אַ שם טוב איבער דער וועלט. דער „היינט", „עקספּרעס", דער „מאָמענט", „היינטיקע נייעס", „דאָס יידישע טאָגבלאַט" א.אַנד., צוזאַמען מיט די פּוילישׁ־שפּראַכיקע ווי „נאַש פּשעגלאָנד", „נאַש קוריער", „פּאָנטאַ ראַנאָ", זיינען פאַרשפּרייט געוואָרן אין די טויזנטער און די וועלט האָט זיך גערעכנט מיט זייער מיינונג.

דעמאָלט איז יעקב שאַצקי געווען אַ שטענדיקער מיטאַרבעטער אין אַ גרעסערער צאָל צייטונגען און זשורנאַלן אין דער יידישער און פּוילישער שפּראַך, ווי אויך אין רוסיש, דייטש און ענגליש. טראָץ דעם, וואָס ער איז שוין צו יענער צייט געווען אַ בידגער פון די פאַראייניקטע שטאַטן, איז ער דאָך מיט האַרץ און געפיל געווען פאַרבונדן מיטן פּוילישן יידנטום בכלל און מיטן וואַרשעווער יידנטום בפרט. ער האָט אויסגענוצט יעדע געלעגנהייט צו רעדן צו זיי אָדער צו שרייבן וועגן זיי. נישט אומזיסט איז ער געקרוינט געוואָרן מיטן טיטל: „דער היסטאָריקער פון וואַרשעווער יידנטום". ער איז בכלל געווען אַ זייער פרוכטבאַרער שרייבער. לויט גע־וויסע אָפּשאַצונגען האָט ער פאַרעפנטלעכט בערך 900 אַרבעטן אין יידיש און אין אַנדערע שפּראַכן.

דר. יעקב שאַצקי איז געבוירן געוואָרן אין וואַרשע אין 1893. ער האָט באַקומען אַ טראַדיציאָנעלע יידישע דערציאונג. ער האָט שפּעטער שטו־דירט אין די אוניווערזיטעטן פון קראָקע, לעמבערג און בערלין. נאָכן גראַ־דואירן איז ער צוריק געקומען קיין וואַרשע און דאָרט באַקומען אַ שטעלע אַלס געשיכטע־לערער אין אַ יידיש־פּוילישער גימנאַזיע. דעם טיטל דאָק־טאָר האָט ער באַקומען אין 1922 פאַר זיין דיסערטאַציע „די יידן פראַגע אין קעניגרייך פּוילן אין דער פּאַסקעוויטש תקופה".

זיין שרייבערישע טעטיקייט האָט ער אָנגעהויבן אין 1913 און דווקא אין דער פּוילישער שפּראַך. ער האָט געדרוקט רעצענזיעס איבער יידישע ביכער אין יידיש־פּוילישע זשורנאַלן, ווי „גלאָס זוויאָנזקו", אָרגאַן פון יידישע סאָציאַליסטן אין קראָקע, און אין „קריטיקאַ", אַ יידיש־פּוילי־שע אויסגאַבע. אין דער זעלבער צייט האָט ער אָנגעשריבן אַן אַרטיקל וועגן י. ל. פּרץ אין „איזראַעליטאַ" אין דער דייטשער שפּראַך, ווי אויך אַ צאָל היסטאָרישע אַרטיקלען אין „יעוורעיסקאַיאַ סטאַרינאַ" אין רוסיש.

צוזאַמען מיט זיין אינטערעס וועגן לעבן פון די יידן אין פּוילן, האָט ער זיך אויך אינטערעסירט מיטן יידישן טעאַטער־וועזן. ער האָט אויך גע־שריבן אויף די געביטן פון ליטעראַטור, ביבליאָגראַפיע און פילאָזאָפיע. ווי ס'וויזן די אַרכיוון, האָט ער אין פּוילישׁ־יידישן טאָגבלאַט „נאַש קוריער" פאַרעפנטלעכט קרוב צו 200 אַרטיקלען איבער יידישער געשיכטע, פילאָ־זאָפיע, ליטעראַטור און קריטישע איבערזיכטן וועגן נייע ביכער אויף יידיש. חוץ דעם איז דר. שאַצקי באַקאַנט געווען אַלס ערשט־קלאַסישער לעקטאָר און איבערזעצער אין פאַרשיידענע שפּראַכן.

אין 1922 האָט שאַצקי פאַרלאָזט פּוילן און זיך באַזעצט אין אַמע־ריקע. נישט אויסגעבנדיק זיין קאָנטאַקט מיט דער יידיש־פּוילישער פּרעסע אין דער אַלטער היים, האָט ער זיך באַטייליקט אין דער אַמעריקאַנער יידי־שער פּרעסע. ער ווערט באַקאַנט אין די היגע קרייזן ווי איינער פון די בעסטע שרייבערס, פאָרשערס און לעקטאָרן. ער ווערט רעדאַקטאָר אָדער מיט־רעדאַקטאָר פון אַ גרעסערער צאָל פּובליקאַציעס, צווישן זיי דאָס אַמעריקאַנער פערטל־יאָר־שריפט „פּנקס".

דר. שאַצקי איז געווען אַ הייסער פּאַטריאָט פון זיין פּוילישׁ היימלאַנד, אָדער ווי ער האָט עס מיט ליבשאַפט געפלעגט רופן: „דאָס ווייסל־לאַנד", ספּעציעל פון זיין געבוירן־שטאָט וואַרשע און אַוודאי פון די פּוילישע יידן. ער האָט שטאַרק געווייטיקט אויפן גורל פון יידישן ישוב אונטער דער היטלער אָקופּאַציע.

דר. שאַצקי האָט אין זיינע פאָרשונגען געפּרואווט באַווייזן דעם צוגאַנג פון אַ צאָל פּערזענלעכקייטן צו דער יידישער פראַגע. צווישן זיי איז געווען אַן אָפּשאַצונג וועגן גרעסטן פּוילישן דיכטער אַדאַם מיצקעוויטש, דער מחבר פון „פּאַן טאַדעוש", און זיין גוטע באַהאַנדלונג פון יידן. שאַצקי איז אויך געווען אַ גרויסער קענער פון טעאַטער־געשיכטע און האָט אַ סך געשריבן וועגן דעם. ער איז אויך פאַר פיל יאָרן געווען פאַרבונדן מיטן „יוואָ".

דר. יעקב שאַצקי איז פּלוצלינג געשטאָרבן אין 1956, אין עלטער פון 63 יאָר. ער האָט געהערט צו דעם שיכט היסטאָריקערס, וואָס האָט איינ־געשלאָסן דר. פיליפּ פרידמאַן, דר. רפאל מאַהלער, דר. עמנואל רינגעלבלום, הגם יעדער איינער פון זיי האָט געהאַט זיין אייגענעם סטיל און צוגאַנג צו דער טעמע. מיר זיינען דאַנקבאַר דעם גורל, וואָס האָט געראַטעוועט דר. שאַצקין פון די נאַצישע נעגל און אים געגעבן די געלעגנהייט צוצוגעבן אַ סך צו דער צאַפּלדיקער און דינאַמישער יידישער געשיכטע אין פּוילן.

On Campus

Betar-Tagar shaliach leaves

By FRANCES KRAFT
Staff Reporter

TORONTO — Pini Ravid, shaliach for Betar-Tagar, returned to Israel December 22, leaving the right-wing Zionist student organization without an official representative from Israel. (It is, however, still connected to the Herut-Likud office in Toronto.)

Since Ravid, 30, began his term here in September 1996, Betar-Tagar has strengthened its presence at a number of Ontario campuses. In addition to York University, where it began, the organization is also at the University of Toronto, the University of Western Ontario, the University of Waterloo, Seneca College and Ryerson Polytechnic University.

The youth wing of Herut-Likud also serves younger students in junior high and high school. Betar, the pre-university group, was founded in Latvia in 1923. Tagar, which serves university students, dates back only to the mid-1980s. It got off the ground here in 1994, when Ravid's predecessor, Sharon Tsur, became Toronto's first Betar-Tagar shlichah.

Ravid – whose departure was precipitated by the restructuring within the Jewish Agency – believes

Pini Ravid

the various Zionist youth groups should consider joining forces.

"The kids come here not because of ideology, or not just because of ideology. They come because it's a Jewish group connected to Israel, Zionism and activism. I have left-wing people and I know Hashomer Hatzair has right-wing people. We co-operate all the time, because we have a common agenda – anti-Semitism, anti-Nazis, promoting Israel, promoting Jewish values. All of us agree on that."

He also thinks it would be a good idea to have Israel send a shaliach strictly for campus work. He estimates he's worked with 150 university students in Ontario during his stay here.

A former member of Israel's foreign ministry who studied international relations at the Hebrew University of Jerusalem, Ravid will be returning to his native Kfar Saba, possibly to pursue a career in the field of Israel-Diaspora relations.

He was impressed with the warmth of the Toronto Jewish community toward Israel, he said. Sometimes Israelis forget how much their Diaspora counterparts are affected by what goes on in Israel, he admitted.

"We both have to learn a lot about each other. If we know more about each other, a lot of problems we face between the two Jewish communities can be solved more easily."

Ravid feels his main contribution here has been fostering dedication to Judaism, Zionism and activism. "We educated kids to get involved in the community. I wouldn't be surprised if 15 to 20 years from now, these kids will be the backbone of the community, the leaders. If we shaped that a little bit by giving some values, then we accomplished something."

Holocaust archives expanded

NEW YORK — Clark University has acquired a valuable collection of some 5,000 books and materials on the Holocaust, many dating from 1933 to 1947.

The collection will be housed in the university's library and in its Centre for Holocaust Studies in Worcester, Mass.

The collection, assembled over the past 10 years by Eric Chaim Kline, a Los Angeles bookseller and collector, is valued at $225,000 (US).

Deborah Dwork, director of the university's Centre for Holocaust Studies, praised Kline for assembling the collection.

"Without his efforts, many of these items might have been lost forever," she said. "Now, it is time to make them accessible to scholars committed to studying the Holocaust."

The collection includes registers of Jewish survivors of World War II, German foreign policy documents, Allied military plans, artwork illustrating anti-Semitism and photographs taken during the liberation of Nazi concentration camps.

The recently established Holocaust studies centre will begin offering a doctoral degree in Holocaust history next year.

CANADIANS AT HEBREW U

Rabbi Charles Lebow (bottom, right), formerly of Hamilton and Toronto, recently met with Canadians studying at Hebrew University in Jerusalem. Top row, from left, are Laen Hershler, Rachel Friedman, Maya Haasz, Tara Silver, Jessica Mandelzys, Gabriel Riff, Mindy Morris, Michael Kedem and Jamie Minzberg. (Bottom row): Shannon Bratt and Rabbi Lebow, director of D'Or le Dor, a Jerusalem-based outreach group.

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February 23 (Adath Israel) in the Chapel
Ancient letters (Lachish) and Bullae (Baruch). Coins of the Revolt and the Bar Kochba coins and letters.

March 2 (Adath Israel) in the Chapel
The Bible Codex of Aleppo (Ben Asher) now in Jerusalem after its years of wandering. The development of the "Masoretic" on the Standard Text of the Bible in use today.

March 9 (Adath Israel) in the Chapel
The Genizah (repositing of documents) of Cairo whose contents were discovered in 1897 by Solomon Schechter. the revolution in all areas of Jewish scholarship and Jewish History studies as a result. The connection with the Dead Sea Scrolls.

Adath Israel Congregation is located at
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is located at
55 Yeomans Road, Downsview

National

Supreme Court selection process is alarming

Scene in Ottawa

By STEPHEN BINDMAN

OTTAWA — The newest judge of the Supreme Court of Canada is not a woman. Nor a Jew.

Should we be concerned?

We shouldn't necessarily be alarmed because of who Prime Minister Jean Chrétien chose to replace Mr. Justice John Sopinka, a court leader who died suddenly of a blood disorder in November.

By all accounts, Bay Street lawyer Ian Binnie should make a fine judge although he's a bit of an unknown quantity when it comes to a legal philosophy since he's never sat on the bench before.

Binnie was regarded as one of the country's top trial lawyers, with extensive constitutional experience and more than 25 appearances as counsel before the Supreme Court.

It was he the federal government turned to after a Federal Court judge halted three Nazi war crimes cases because of a secret meeting between Chief Justice Julius Isaac and senior federal lawyer Ted Thompson. Binnie succeeded in convincing the Supreme Court to allow the cases to proceed despite the Thompson-Isaac meeting.

Nor should we necessarily be alarmed simply because the new justice is not Jewish.

Although there hasn't been a Jewish judge on the Supreme Court since the death of Chief Justice Bora Laskin (more on that family a little later) in 1984, there isn't – and shouldn't be – a reserved "Jewish seat."

The court should, of course, strive to be representative of the Canadian population as a whole. And that means there must be more than two women on the nine-member bench. Another opportunity to remedy this significant imbalance was missed.

But we should be most alarmed about an invisible selection process that allowed the reputation of one of Canada's greatest legal minds to be sullied.

In Canada, Supreme Court justices are appointed by the prime minister after consultation with the provinces and legal and judicial communities. U.S.-style public confirmation hearings à la Clarence Thomas are thought to be too messy, too political, too un-Canadian.

But are secret, behind-the-back whisper campaigns more appropriate, more Canadian?

By all accounts, the two leading candidates on everyone's list to replace Sopinka were justices of the Ontario Court of Appeal – Rosalie Abella and John Laskin. Both, by the way, are Jewish, Laskin being the son of the aforementioned Bora.

Although Binnie's name never featured prominently in the early speculation, he eventually ended up with the coveted judicial spot.

Government insiders suggest there was such an unprecedented and bitter lobbying campaign by lawyers, judges and party activists, that in the end neither Laskin nor Abella were chosen so as not to alienate either camp.

It even appears there was somewhat of an "anyone but Rosie" campaign orchestrated by people who didn't approve of her liberal philosophy or her gregarious, outgoing personality and style.

Abella supporters, in particular, believe she was the victim of a nasty "smear" campaign.

Certainly some of the whispers against Abella found a ready outlet in elements of the mainstream media.

A *Toronto Sun* columnist alleged Abella didn't write her own judgments, relying instead on her law clerks.

The newspaper later apologized for the smear, if you could find it at the bottom of a letter to the editor.

Another neo-con critic attacked her work on employment equity, the term she coined in her groundbreaking 1984 royal commission report.

But by far the most frequently-whispered criticism was that Rosie (it's not disrespectful to call her that, everyone does) was too ambitious, too high profile, too unjudgelike.

Here's where stereotypes seem to really be at play – how many men are guilty of the same supposed crime yet aren't punished? How come it's okay for men to be ambitious but women who have lofty goals are seen as pushy?

As one federal official confided, this knock against Abella is the modern-day equivalent of "she slept her way to the top."

"It speaks about the country and about how to get ahead," said one Abella supporter.

"The resonance of pushy, aggressive, non-Canadian, who does she think she is, was there.

"It says that if you're different and you push public policy or human rights and you keep your head up, you're not going to do as well as somebody who keeps his head down and does the mainstream route and operates in a more conventional manner. It's a lesson that's important for people to understand."

So it is certainly disappointing that Abella did not get the Supreme Court position.

But it's absolutely shameful that such a sterling reputation was dragged through the mud like it was.

Someone who was a family court judge at age 30, head of the Ontario labor relations board and law reform commission, first sitting judge elected to the Royal Society and holder of 16 honorary degrees, should never have to apologize for her more than impressive resume.

On the contrary, the whisperers owe Rosie Abella an apology.

Stephen Bindman is national legal affairs correspondent for the Southam Newspapers based in Ottawa.

Crackdown on Internet provider urged

VANCOUVER — British Columbia's attorney general should prosecute an Internet provider for spreading Holocaust denial material, says the Simon Wiesenthal Centre.

Sol Littman, the centre's Canadian director, and David Cohen, dean of law at the University of Victoria, told a news conference here last week that the Fairview Technology Centre in the rural Okanagan community of Oliver is violating Canadian hate laws by providing access to dozens of neo-Nazi, white supremacist, and Holocaust denial Web sites.

Police here say that before investigating Fairview, they are waiting for a ruling from the Canadian Human Rights Commission on whether a Web site bearing pro-Nazi publisher Ernst Zundel's name promotes hatred against Jews.

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National

Political pundit discusses Oslo

By DAVID LAZARUS
Staff Reporter

MONTREAL — The Oslo process is now the "Os-no" process, an inevitable impasse that's brought the Israeli right and left more or less together and could result in a national unity government by the spring, one of Israel's most respected pundits said here recently.

Ehud Ya'ari said that both sides of Israel's political spectrum now see Oslo as a failure, mostly because it was much too detailed and full of utopian visions of peace and brotherhood.

But the effect of Oslo was just the opposite, Ya'ari, the associate editor of the *Jerusalem Report*, told a full house at the Beth Israel Beth Aaron Synagogue.

Both parties are willing to make a regional trade-off, Ya'ari said, with even hard-nosed hawks like Ariel Sharon ready to allow the creation of a Palestinian state.

The Palestinians will get, at most, 11 percent of the West Bank, but it will be a state with very limited control.

Israel will maintain control of the Jordan Valley, since there can't be a contiguous Palestinian border with Jordan. But Israel will have to make some sort of concession on East Jerusalem, he said.

Getting all that in gear will take a "broad-based" national unity government. But Ya'ari sees both sides right now as so close in their approach that's it's possible.

It's possible, he added, even with Benjamin Netanyahu as prime minister.

"The only relevant question is not whether Bibi is a good prime minister – he is probably not – but whether his mistakes affect the strategic efforts of Israel."

Ya'ari says they don't.

Of course, caveats abound, and Ya'ari was full of them, although he sees himself as less pessimistic than his actual words might indicate.

Peace will involve basic contradictions: a peace with the Palestinians that has to involve turning our backs on them; and PLO chief Yasser Arafat accepting a Palestinian state while getting the Palestinian Authority's "wings clipped."

Arafat, he said, will have to go to the Palestinian majority with a deal most Palestinians will want to reject.

"What national leader in history would ever pull a trick like that, to betray the majority of his constituency?"

That's why Ya'ari said the jury will be out until the "very last moment. We won't have the answer until the end."

Still, the ever-present glimmer of hope remains, for these reasons: Israel can't let another popular uprising like the Palestinian intifadah – which "it can't afford to win" – take place, and another war in the region will involve non-conventional weapons. Both Arabs and Jews are of one mind on that one, Ya'ari said.

Even if there is peace, he said, it will be like a divorced couple, "doomed to stay with your ex-spouse forever in the same bedroom."

And peace is differently perceived by each party in the dispute, Ya'ari said.

His appearance was co-sponsored by the synagogue and by the Canadian Institute for Jewish Research.

Nominations for CJC awards open

WINNIPEG — The Canadian Jewish Congress (CJC) Board of Governors, chaired by Milton Harris, is now accepting nominations for awards to be presented at the organization's 25th triennial National Plenary Assembly May 24 to 26, at Lombard Hotel in Winnipeg.

The Samuel Bronfman Medal is presented to persons who have rendered distinguished service to Canadian Jewish Congress and the Jewish community.

The Saul Hayes Human Rights Award may be given to any person regardless of origin, in Canada or abroad, who has rendered distinguished service to the cause of human rights. Saul Hayes was director of the United Jewish Restitution Agency (UJRA) from 1938 to 1942, national executive director of CJC from 1942 to 1959 and executive vice-president from 1959 to 1974. He remained active with CJC until his death in 1980.

The Brian A. Finestone Memorial Award and the Monroe Abbey Award provide financial assistance to persons, aged 25 to 40, to attend the Plenary Assembly. The awards recognize past involvement and encourage ongoing and future participation in the activities of CJC. The former was established by longtime CJC leader Bernard J. Finestone in memory of his son. The latter is named in honor of a distinguished former CJC president who died in 1993.

The Sam Filer Distinguished Service Award is given to a Congress leader or other person from current Jewish community leadership. Judge Sam Filer is a past chair of the national executive of CJC.

Nominations should be sent to the CJC national office, c/o Michael J. Cohen, 1590 Avenue Dr. Penfield, Montreal, Quebec, H3G 1C5 or by fax (1-514-931-0548) or e-mail [mikec@cjc.ca]. The deadline for submissions is March 2. A 250-word letter about the nominee should be included, along with the nominee's resume, if possible.

Globe article angers BB

MONTREAL — An article by Jan Wong in the Jan. 11 *Globe and Mail* aroused the ire of many members of the Jewish community says B'nai Brith Canada (BBC) because it drew "liberally, if subtly, on stereotypes of ethnic communities" in reporting on the disparity between how rich and poorer Montrealers were coping with being put out of their homes because of the prolonged blackout.

The article contrasted the stories of three well-to-do apparently Jewish women comfortably whiling away the time in a fancy downtown hotel with that of a French-Canadian couple and their infant daughter eating free beans and sleeping on army cots in a Verdun shelter.

"Although the cases she cited are undoubtedly true, why the absolute division of those staying in hotels versus those staying in hostels into members of the Jewish community versus members of the French-Canadian community, evident from the names of her contacts?" asked Frank Dimant, executive vice-president of BBC.

The article focussed on the fact that wealthy Westmount, initially at least, escaped the power outage because it had its own utility company and suggested the rich were indifferent to the plight of the poor during the crisis. Wong does not identify her interviewees as Jewish. She also interviewed an apparently anglophone single mother on welfare staying in a shelter.

BBC filed a complaint with the *Globe and Mail* after it said it received dozens of complaints from community members in Ontario and Quebec.

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Lubavitch delivers *The CJN* to shelters

[Cont'd. from page 3]

set up to escort the elderly, who were fearful of going out on icy streets, to grocery stores for necessities. Over 160 people used the service. There was concern that the elderly might eat food that had been left unrefrigerated for too long.

FEDERATION CJA, which had its power restored only last Wednesday after a week-long outage, had earlier set up a Jewish community hotline at the GAA for people needing help or offering help. It was open 12 hours a day. Many offered to open their homes or provide their cars for transport. Offers exceeded demand.

Numerous companies donated all manner of supplies from pillows to sweatsuits, to supplement what was covered by the municipalities, Red Cross, Canadian Forces and other relief agencies.

Once the basics of shelter and food were supplied, boredom became a major problem. The shelters endeavored to provide amusement. Musicians came to perform, Lubavitchers led spirited singing and dancing, bingos were organized, Oneg Shabbats were celebrated. Reading material was in short supply; Lubavitchers picked up and delivered copies of *The Canadian Jewish News* to shelters.

There were humorous incidents amid the hardship. One man actually came to the registration desk at the Bialik shelter seeking to enrol his son in the school next year.

The shelter at the Shaar Hashomayim Synagogue in Westmount became known as "the Ritz Carlton of shelters," said Todd Shapiro of the synagogue staff, because of the luxurious surroundings and good meals prepared in the synagogue's large kitchen.

Lubavitch opened a centre it runs for Russian immigrants, to be used for storm victims. Through its Ezrat Achim organization, Lubavitch also either bought or obtained donations of many supplies for the Cote St. Luc shelters, said Rabbi Abraham Cohen.

At the Jewish General Hospital, staff – from clerical workers to the executive-director – put in 12- and 18-hour days, even sleeping overnight, to cope with the demand of taking care of up to 200 frail elderly and discharged patients on cots, stretchers and mattresses in their auditorium and emergency ward.

The contribution of young people, high school and college age, was especially remarkable, both for the numbers that turned out and the cheerfulness they kept. "I can honestly say that I am honored to be working with this age group," said Sharon Tansky, CEGEP director for Hillel.

Volunteers from B'nai Brith worked with the Montreal police, knocking on doors of residences and apartment buildings where large numbers of senior citizens live.

B'nai Brith regional director Robert Libman said many Jewish seniors were reluctant to leave their homes, but felt more reassured when a volunteer from the community was present. Where needed, Yiddish-speaking volunteers were enlisted to ease communication.

B'nai Brith, whose Decarie Square office was without power for only one day, also provided information and referral for children outside Quebec worried about losing contact with elderly parents who had been relocated.

Le Mercaz, the federation's everyday resource outlet for the needy, was busy distributing blankets, warm clothing, toys and games. Jewish Family Services made its social workers available to any shelter in the Montreal area, in addition to keeping tabs on its own clients.

Free Hebrew for Juniors, a Jewish supplementary school program in the public schools, organized all-day programs for children of all ages at the Beth Ora Synagogue in St. Laurent. It kept the kids, who were out of school for almost two weeks, busy and fed them a hot meal, freeing the parents. Hundreds of children from many areas took advantage of the service.

Shelter from the storm

[Cont'd. from page 1]

These volunteers were from both the synagogue and the city, Jewish and non-Jewish, black and white. They were here to give of their time and energy to help those who needed it.

I guess if a sermon is a good reason for 1,000 people to sleep in a synagogue, 180 people sleeping in a synagogue is a good occasion for a sermon. And the sermon, on this icy day when we are both synagogue and shelter, is about what a synagogue should be.

The Talmud (Shabbat 32a) says that it is demeaning to call a synagogue a *beit am* (a house of the people), because it makes the synagogue sound secular, lacking any religious value. This statement is very strange, because the Talmud almost always refers to a synagogue as a *beit knesset*, (a house of gathering), which seems just as secular!

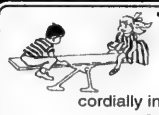
Perhaps the answer is found in the choice of words. A "house of the people" can sound as if it is relegated to a certain group of people; in short, a country club for members with similar interests. This type of gathering is purely secular and debases the holiness of the synagogue. However, a "house of gathering" includes anyone who wants to come and gather. This type of openness makes the "house of gathering" a place of love and compassion, which is itself a religious value.

There are many things a synagogue can be used for. It can be used for prayers and Torah study, and it can be used for more secular matters such a socializing, eating and sleeping. What I have learned this week is that what makes a synagogue a true place of holiness depends less on what is being done, and more on how it's being done.

A synagogue filled with prayers that makes people feel excluded is still only a *beit am*, an icy cold religious country club. A synagogue that serves as a shelter, a place of food and lodging, but does so out of a sense of inclusion, out of concern and compassion, is truly a *beit knesset*, a warm and holy place of gathering.

I guess sometimes it takes an ice storm to learn what a synagogue should be.

Rabbi Steinmetz is the spiritual leader of Tifereth Beth David Jerusalem Synagogue in Montreal.



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Polish Catholic clergy crowd Warsaw shul

By MARILYN HENRY
Jerusalem Post Foreign Service

WARSAW — In a dramatic gesture of goodwill and cooperation the Catholic Church in Poland inaugurated a "Day of Judaism" after the havdalah service at the Nozyk Synagogue.

The day is intended to promote respect and cooperation, Bishop Stanislaw Gadecki said, addressing hundreds of Jews, nuns, monks, and priests at Warsaw's only synagogue.

Gadecki's appearance was considered important and symbolic, not only to the Jewish community, but to the population of Poland, which is mainly Catholic.

Anti-Semitic tensions had been raised by broadcast from Radio Maryja, Poland's most popular Catholic radio station which is based in Torun-Medieval, about 120 miles from the capital.

Authorities had been reluctant to gag the station, which attracts about 13 percent of the population daily. They tune in for broadcasts of prayers and talk shows in which, for example, one caller went unchallenged when he explained last year's floods by saying: "The rains in July were so unusual that I was reminded of an Israeli invention to chemically produce rain. I know that they invent such things to be omnipotent."

Krzysztof Sliwinski, the Polish Foreign Ministry envoy for Jewish affairs, said the day of Judaism and Gadecki's appearance at the synagogue was "a turning point from which official support for Jewish-Christian cooperation would filter into Polish society.

"What started a few years ago among, can I say, 'the chosen people' has become a public event that will continue," he said. "It cannot be suppressed or canceled."

Some 7,000 churches have received material suggesting how to develop local programs on Judaism, and priests were offered model sermons.

"This gives them the opportunity to know our sensitivities, like anti-Semitism, especially anti-Semitism in Poland," said Stanislaw Krajewski, who represents the Jewish community in Jewish-Christian affairs.

Gadecki, who returned to Warsaw from a visit to the Vatican only an hour before the service, said he had come with the support of Pope John Paul II, who told him to remember the Holocaust.

That point was especially significant, said Krajewski.

"The pope told him it wasn't enough to speak in a general theological framework. In Poland, we have to remember this tragic legacy."

Church officials had previously visited Nozyk, usually to commemorate a tragedy or to protest a misfortune, such as last February's arson attack on the synagogue, Krajewski said.

"Now, it's not a reaction, but a step in the long-term process of building mutual respect," he said.

Krajewski also was hopeful that the church's public stance would motivate Polish Jews.

"If the church shows respect for Jews, some marginal Jews can feel less inhibited and come back to the Jewish fold."

Pope plans Jerusalem trip

By LISA PALMIERI-BILLIG
Jerusalem Post Foreign Service

ROME — "A trip to Jerusalem is on my horizon," Pope John Paul II told Israeli tourism minister Moshe Katsav recently, but he gave no indication of when he might make such a trip.

"If his horizon is one year or two years, we don't know," Katsav said.

Katsav was in Rome to coordinate preparations with the Vatican for the some five million pilgrims expected to travel to Jerusalem from Rome in the next three years because of the importance to many Christians of the advent of the millennium.

In his conversation with Katsav, the pope inquired about the peace process, stressed the importance of interreligious dialogue and expressed the hope that a meeting of leaders of the three monotheistic religions will take place at Mt. Sinai before the year 2000. He referred to Jews as "our older brothers" and said, "The Holocaust is always in our minds; it is forbidden to forget."

Katsav also met with Monsignor Tauran of the Vatican State Department; with Monsignor Andreatta, president of the Vatican's official tourist agency, Opera Romana Pelegrinnaggi; and with the president of the Vatican's Grand Jubilee Committee, Cardinal Roger Etchegaray, who will be in Jerusalem this year.

Katsav reported that church authorities had expressed willingness to permit temporary hostels to be constructed on Catholic holy sites in Israel. He recommended that holy places be open to pilgrims 24 hours a day to accommodate the increased influx, and said cooperation between the Vatican and Israeli governments is necessary for the construction of infrastructures around churches.

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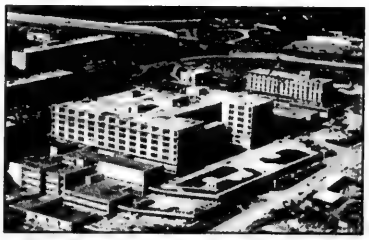

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Israel & the Jewish World

Knesset inquiry into Maccabiah tragedy urged

By ARYEH DEAN COHEN
Jerusalem Post Foreign Service

JERUSALEM — Families of the Australian athletes killed or injured in the July 1997 Maccabiah bridge disaster plan to ask individual MKs to support a Knesset inquiry into the Maccabi World Union's (MWU) role in the incident.

Colin Elterman, whose daughter, Sacha, is still in a Sydney hospital recovering from her injuries, said the families came away with mixed feelings from their meeting with Deputy Education Minister Moshe Peled and his delegation, who were in Australia last week.

While the families were appreciative of the sympathy and regret expressed by Peled and the others, Elterman said they were disappointed when Peled said he was unable to launch an external inquiry into the actions of the MWU.

"That is what we want, and what the families have been calling for since we first wrote to him about it," Elterman said. "We thought that we might be able to convince him in person, but he said he didn't want to do anything until after the trial of those indicted is complete.

"We will still be pushing for an external inquiry, and I guess the next stop is that we will be approaching individual MKs to sponsor a private member's bill to have a Knesset inquiry into the MWU," he said.

Elterman said Peled told the families he supports combining the Maccabiah Games with the Hapoel Games and other athletic events into one, larger Jewish games with more government control.

"That's something we would be in favor of as part of a clean-up of Maccabi World Union, if a new structure evolved with better procedures in place," Elterman said.

Peled presented Sacha Elterman with a personal letter from the prime minister and the president.

Colin Elterman said that Peled was surprised. "I am not against the Israeli people and the state, but everything I've said is that the Israeli people have been absolutely magnificent to us. Our fight is not with the people of Israel, but with the MWU, and we are trying to enlist the right Israeli government body to clean these guys out...The healing process will not be completed until these people are out."

Elterman said his daughter's condition had improved over the past few weeks, although she still needs treatment for an abscess on her brain.

"For now, were taking it one day at a time and enjoying being able to talk and laugh with her," he said.

Sacha, who just celebrated her 16th birthday, got a phone call from Reuma Weizman, wife of the Israeli president; she had sent Sacha a gift with the Peled delegation, but told her she had forgotten to wish her happy sweet 16. She added that she hoped to see Sacha playing tennis again soon.

The good wishes and the numerous faxes she has received from Israelis are helping in her recovery, Sacha told Weizman. She will have to have another complicated operation soon, she added.

Adam Zines, whose father, Warren, died from injuries in the bridge collapse, said he told Peled that justice is only part of the process.

"Education is key and I am deeply concerned at what he is personally doing to ensure that the education process is made a high priority."

-With files from Batsheva Tsur.

IT'S YOUR MOVE

Chess grandmaster Gary Kasparov (right) moves a chess piece in a game against Tel Aviv Mayor Roni Milo during an exhibition at the opening of Kasparov's International Academy of Chess in Ramat Aviv. Kasparov played 20 simultaneous games at the event. [Israel photo]

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Israel & the Jewish World

Canadian Jewish parliamentarians attend conference

By EDGAR ASHER
CJN Israel Correspondent

JERUSALEM — Five Jewish Canadians were among over 70 representatives from 23 countries who were in Israel last week to participate in the Fifth Annual Conference of Jewish Ministers and Members of Parliament.

The conference was organized by the Israeli Forum, a non-political, non-profit group established in 1985 by members of the Young Leadership Cabinet of the UJA with the aim of strengthening ties between Jews in Israel and those in the Diaspora. It offers a wide range of activities and projects to foster Jewish identity and leadership.

This year's conference came at a time of high political tension within Israel's coalition as well as during the national debate on the conversion bill.

Delegates to the five-day program were given the opportunity to hear explanations firsthand from leading Israeli politicians and civil servants on current Israeli affairs, especially on the peace process and the conversion bill. They met with President Ezer Weizman, Prime Minister Benjamin Netanyahu and opposition leaders. They also heard a Palestinian point of view from Palestinian Authority planning minister, Nabeel Sha'ath.

Jewish parliamentarians from countries including Angola, Bulgaria, Canada, Ukraine, Georgia, Britain, the United States and Venezuela had much in common. It was clear that the debate over the conversion bill concerned all the delegates. The passage of the bill would, in the view of the majority, be very divisive, although many delegates said they understood the motivation of the Orthodox in Israel – to maintain the integrity of the Jewish people by strict observance of halachic practices.

Raymonde Folco (Laval West) reflected the sentiments of many of her colleagues: "It is very interesting to be in Israel just now, to discuss the differences of opinion and the deep cleavage in society in terms of how Israelis see their society evolving, and then comparing it to the kind of discussions we have and the deep divisions in our society in terms of separation between Quebec and the rest of Canada. There is not really a great deal in common in terms of content, but there is much in common in terms of discussion and underlying fears. We are told when we are here that the conversion law doesn't affect us, but we feel as Jews in the Diaspora that the conversion law will affect us. At the same time, we are Jews of one big family; we are not Israelis and we try to keep our fingers out of the cake. It's not our law, its not our country. It's a very difficult balancing act that we have to do as regards internal Israeli matters."

Sheila Finestone (Mount Royal) also expressed concerns about the conversion bill. "It has been a particularly significant experience for us to deal with some problems that we've got at home, such as concerns about conversion. It was extremely interesting to hear Avraham Burg [Jewish Agency chair] and his evaluation of the situation."

Charles Harnick, Ontario's attorney general, agreed that the conversion bill and the peace process were the main items on the agenda for the Jewish parliamentarians.

Canada's ambassador to Israel, David Berger, met members of the Canadian delegation to the recent Fifth International Conference of Jewish Ministers and Members of Parliament, held in Israel. From left, Raymonde Folco, Berger, Sheila Finestone, Russell Copeman and Elinor Caplan. Missing from photo is Ontario Attorney General Charles Harnick. [Israel Photo]

Harnick said the conference gave him "perspective" on how different issues actually are in Israel, as compared with descriptions of them in the Western media.

He also found a widening gulf in opinion among all segments of Israeli society. "To predict where Israel is going is virtually impossible," he said.

Elinor Caplan (Thornhill) mentioned the recurring theme as to the nature of a Jewish parliamentarian. "I was told that while we consider ourselves as one family, the Spaniards look like Spaniards, the Bulgarians look like Bulgarians, the Canadians and Americans are clearly North Americans. We're diverse and that diversity is something that getting together on a such a forum reminds us of – our richness, our differences and the things we have in common."

Russell Copeman, a member of the Quebec National Assembly, returned to the theme of being Jewish in a multiracial political environment. "I represent a riding (Notre-Dame-De-Grace) that is not a Jewish riding per se…I don't see myself fulfilling a particular role as a Jewish member in the National Assembly, but clearly being Jewish has an impact on how I behave and to a certain extent how my colleagues relate to me. There is no conflict in being in the legislature as a Jew. I haven't met any resistance or ill will. There are bigger divisions in Canada on language – French versus English – rather that religious issues."

The forum was praised as a means of maintaining the Jewish connection within diverse backgrounds and experiences. "I think that what the Israeli Forum is doing in bringing together Jewish parliamentarians from around the world is a wonderful and important initiative," Caplan said.

"In my riding, which contains one of the largest Jewish populations in Canada, my constituents will want to know that this is happening. Here [in Israel] we are being informed, given information and given our chance to have our say too about the issues of the day in Israel, which are interesting, exciting, challenging and difficult."

Added Copeman, "This forum is personally important to me. One of the aims of the conference is to set up a network of Jewish parliamentarians, to share information…Israel doesn't necessarily have to be a centrepiece, I think it has to be an important factor. The Jewish questions are the question of anti-Semitism, the issue of living as Diaspora Jews in a majority gentile community. I think we can learn from each other how various communities and cultures have dealt with those issues."

-With reporting from Ron Csillag.

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Shetreet announces bid for mayoralty

By ELLI WOHLGELERNTER
Jerusalem Post Foreign Service

JERUSALEM — Former religious affairs minister Shimon Shetreet has announced he will run against incumbent Ehud Olmert in November's election for mayor of Jerusalem.

"I have to admit this is a great challenge," Shetreet said. "Surveys suggest that it will be very difficult, but I am optimistic. I think that if we mobilize all the sectors of the community who are keen on a harmonious combination of democracy and tradition – secular, traditional, and religious, – then I think we can bring the desired change."

Shetreet, who announced his candidacy on TV, said he is running as a candidate of One Jerusalem, which he defined as a "general public movement." It was also the fusion party of former mayor Teddy Kollek, who gave his endorsement to Shetreet.

"The endorsement of Teddy Kollek is the best I could ever expect from anyone with regards to my candidacy," Shetreet said.

But he will face a similar challenge to one Kollek faced in 1993, with no stronger guarantee of success: trying to win over the haredi vote, which is presently lined up solidly behind Olmert.

"Negotiations and contacts will take place and have taken place with various sections of the community in Jerusalem," Shetreet said, "and I don't exclude contacts with the Haredim. But I am realistic: They have in the past four years been in the best position ever in the history of Jerusalem. My best hope of being able to change the present situation is by joining forces with those committed to democracy and respectful of tradition."

Endorsed by Teddy

A senior Likud source said Shetreet would be a weak candidate. "They didn't vote for him as a [Labor] MK, so why should they vote for him as mayor? Second, the Haredim don't like him at all, because as minister of religious affairs he opposed them on a lot of issues."

Shetreet said that he is not yet a candidate representing the Labor party, but that he feels the party, including head Ehud Barak, favors his candidacy,

"His reaction was generally positive," Shetreet said, "but there is a certain process that the party has to go through. No formal decision has been made, but my assessment is that Labor will also support my candidacy.

"My main interest and main concern is the decision of the community here in Jerusalem. I am a member of the Labor party and in the last cabinet was one of the ministers of the Labor party. But I am running here as a representative of the Jerusalemites, in a Jerusalem movement, and this is what I wish to stress in my candidacy."

Olmert's spokesperson, Haggai Elias, declined to comment on Shetreet's candidacy, saying only that "the mayor is planning to run in the upcoming election, and he's going to be chosen again."

Shetreet said that his three primary objectives as mayor will be strengthening economic development; maintaining the delicate balance among the various communities in the city; and "giving special attention to the interreligious relationship in this holy city. It is very important for Jews as the united capital of Israel, but it is also a holy city of other religions."

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The Week in Israel

Jan. 12

• Prime Minister Benjamin Netanyahu denied reports that Israeli rabbis had made contact with Iranian clerics and hoped to travel to Tehran. Rabbi Menachem Froman of Tekoa reportedly said the contacts have been going on for several months.

Jan. 13

• Israel's Sephardi Chief Rabbi Eliahu Bakshi-Doron approved the recommendations of a committee dealing with the conversion in Israel of children adopted abroad. The committee had recommended that after the children undergo conversion, the families not be required to adopt a religiously observant lifestyle.

Jan. 14

• The cabinet issued a 12-page list of conditions that the Palestinian Authority must fulfil before Israel authorizes a redeployment in the West Bank.

Jan. 15

• The Hamas terror cells recently uncovered by Israeli security officials in the West Bank had been planning suicide attacks in Jerusalem and in Tel Aviv. The head of the General Security Services met with Yasser Arafat earlier in the week to discuss further action against terrorists.

Jan. 16

• Media reported that finance minister Ya'acov Ne'eman hopes the report of the committee on religious pluralism, of which he is the chair, will be able to submit its report to the government well ahead of the Jan. 31 deadline.

50 Years Ago

LAKE SUCCESS, N.Y., (Jan. 15 JTA) — Sir Alexander Cadogan, chief of the British delegation at the United Nations, today indicated to the UN Implementation Commission that it would not be advisable for it to arrive in Palestine before May 1, two weeks prior to the termination of the Palestine Mandate.

Speaking at a closed session of the commission, the British representative avoided giving a clear answer to the question of whether Britain will evacuate a port in the Jewish area of Palestine by Feb. 1, as provided in a General Assembly resolution.

With files from JTA and the IPFS.

Israel & the Jewish World

Holocaust Museum rejects official Arafat visit

By HILLEL KUTTLER
Jerusalem Post Foreign Service

WASHINGTON — The U.S. Holocaust Memorial Museum has turned down Palestinian Authority Chairman Yasser Arafat's request for an official visit when he comes to Washington this week.

The decision means that no special security or escort would be provided. Arafat is still free, like anyone else, to visit the museum during normal hours.

Meanwhile, the Kibbutz Artzi movement has invited Arafat to visit its Holocaust museum at Kibbutz Yad Mordechai.

Movement leader Avshalom Vilan told Israel Radio the invitation followed the "mystifying announcement of the board of the Holocaust museum in Washington, which refused to receive Yasser Arafat in a gesture of historic reconciliation."

Vilan, the secretary of Hakibbutz Ha'artzi, blamed an "extremist wing" among American Jews who oppose the peace process for the Washington museum's refusal.

The *Washington Post*, which broke the story Saturday, quoted unidentified museum sources as saying members of the American Jewish community warned museum directors that Arafat was "Hitler incarnate." Arafat must not be welcomed in the memorial to Hitler's victims, they said.

"More than 50 years after the Holocaust, while we are in the midst of a peace process, I think it is our greatest victory if the Palestinian side understands and recognizes the great injustice that was done to the Jewish people," Vilan said.

Miles Lerman, the chair of the Holocaust Memorial Council that oversees the museum, said in an interview that the board was unanimous in deciding not to accord Arafat special attention were he to visit.

"There was no one in the leadership who argued we should receive him and give him formal status," Lerman said.

Lerman said that representatives of Americans for Peace Now, along with State Department officials and a local Arab-American businessman close to Arafat, might accompany Arafat to the museum in a private capacity. However, this could not be confirmed.

Asked to explain the board's decision, Lerman said: "The reason is very simple. The museum is a museum of history, and we are very careful to keep it out of politics. We are dedicated to keeping its purity. We felt that the visit of Mr. Arafat at such a crucial moment is very political. By receiving him, we'd be making a political statement."

Lerman emphasized that while in his official capacity, it is his "task to protect this institution," personally he supports the peace process and wants "to do everything to enhance its prospects."

Lerman said that just a few days ago, a State Department official proposed the visit and that the board deliberated before deciding.

Lerman said he did not speak with Arafat or any Israeli officials during the deliberations.

The Likud issued a statement critical of the Hakibbutz Ha'artzi movement, saying the decision to invite Arafat to Yad Mordechai "is one of those hurtful acts that hit an exposed nerve in the heart of every Jew."

A government official said, however, that there was no reason the government should refuse to allow Arafat to visit the Yad Mordechai museum, if he wanted to do so.

PM, Arafat meet Clinton

[Cont'd. from page 1]

Mordechai told Indyk that a cold and suspicious atmosphere at the Washington talks would not help Netanyahu in his difficult mission, the report said.

Netanyahu's outline of the position he intends to convey to Clinton evidently impressed some of the foreign diplomats who attended a special briefing.

"I think he knows what he is doing and is confident he will succeed," a Western embassy aide said. "Netanyahu is a survivor. If he made it this far despite what happened in the past few weeks, he will make it in Washington, too."

The prime minister told his audience he will have "the necessary flexibility and firmness" for the upcoming talks.

"Both emanate from our belief that peace is absolutely necessary and within reach and there is an equal attitude on the Palestinian side," he said.

Netanyahu said IDF personnel would not move from their current West Bank bases of operation unless the PA fulfills its obligation to uproot terrorists.

"This is not a tactic, not a trick," he said. "It is the essence of the meaning of a contract...that not only the Israeli side lives up to its commitment, as it has, but that the Palestinian side does so as well.

"We intend to move forward with redeployment based on that understanding."

Netanyahu's aides were optimistic about the reception he would receive during his brief stay in Washington.

His staff was informed over the weekend that the dinner being tendered by Ambassador Eliahu Ben-Elissar in Netanyahu's honor might have to be moved from the Israeli Embassy to a Washington hotel because of the large number of local personalities anxious to attend.

Madeleine Albright

Netanyahu was also expected to meet with American Jewish leaders.

His meeting with Clinton was scheduled for Tuesday at 10 a.m. and will be over by noon at the latest. The "one hour-plus" formula was decided upon by White House officials as the ironclad time frame for Netanyahu's meeting, as well as that of Arafat, which begins at 10 a.m. Thursday.

The even-handed treatment being meted out requires that neither be put up at Blair House, since Netanyahu and Arafat do not have the same governmental rank.

Neither will be invited to have lunch with Clinton and there will be no joint news conferences after their respective meetings.

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Israel & the Jewish World

Hostile attitudes becoming a problem in Israel

By NECHEMIA MEYERS
Special to The CJN

Opinion

No one yet knows for sure what caused the fire that burned down Rehovot's popular Herzl Cafe last week, but since it was one of the few local eating places open on Friday night, most people here assume that it was torched by Haredim.

Violence, in any case, is not a one-way street in the "religious war" that is now raging in this country. For example, several young men in haredi garb have recently been beaten up by toughs who made it clear that they hated Haredim.

Most Israelis, whatever their attitude towards religion, would not resort to violence against the "other side." But people here are increasingly hostile to those whose lifestyle is different from their own. This was reflected in a recent Mina Zemach poll published by *Yediot Aharonot*.

Some 60 percent of the haredi respondents stated that they would not buy an apartment in a building where a significant percentage of the residents were secularists. And among the latter, fully 69 percent said they would not like to have haredi neighbors.

The conflict between these two groups has become particularly sharp since the passage of the 1998 budget.

Thanks to the political clout of the Haredim, who are an essential element in the Netanyahu coalition, they have received a whole series of benefits in this budget. For example, yeshivah students who are exempt from military service will now be getting housing benefits that are denied to discharged servicemen.

This measure has galled many people, one of them being Director General of the Finance Ministry Shmuel Slavin, who resigned his post shortly after the budget was passed.

But nowhere is there as much resentment as in the army. Most of it, to be sure, is unreported, but sometimes there is a leak, as occurred after Gen. Amiaz Sagis, commander of the army's Technology and Logistics Branch, spoke about the matter to a group of his fellow officers. According to Carmela Menashe, military correspondent of Israel Radio, Sagis ironically suggested that "IDF outposts in southern Lebanon be renamed yeshivot so that they would be able to receive the funds they require."

Sagis also reportedly expressed outrage at the fact that the public was being asked to contribute $8 million to a fund that would provide scholarships for ex-soldiers, while yeshivah students automatically enjoyed government scholarships (plus living allowances).

A recent study reported that 60 percent of haredi men are unemployed and that over half the income of haredi families comes from public funds (to which they contribute very little because most are too poor to pay taxes).

Physical attacks by one group against the other are fortunately still rare, but verbal abuse is growing day by day. Secularists routinely call Haredim parasites or even bloodsuckers.

Not to be outdone, spokesmen for the Haredim speak of their adversaries as enemies of Israel and refer to Conservative and Reform rabbis as priests.

There is no easy solution to this problem. For while it is possible for the secularists and the Haredim to live in separate neighborhoods, as most desire, they remain residents of the same tiny country. And unless they can learn to respect one another, life in that country may become unbearable for both.

Residents of B'nai Brak recently went to the polls to elect a new mayor and town council. The previous council collapsed as a result of infighting. B'nai Brak is one of Israel's poorest cities with an accumulated annual deficit of almost $30 million (U.S.). *[Israpet]*

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About Nutrition

By LISA WEINBERG

Q. I love avocado. What is its caloric content?

A. Avocado, with its creamy texture, should definitely be regarded as a luxury food when it comes to watching fat and calories. One medium-sized avocado contains approximately 325 calories and 28 grams of fat. (That is more fat than most large orders of fries).

Q. I am always looking for warm, healthy snacks to give the kids after school. What would you suggest?

A. Soup is one of my favorite snack suggestions. It is filling and warming, and as long as it's not a cream soup, usually low in fat and calories. Hot chocolate made with milk would be a delicious protein and calcium-rich snack too. Cereal, which is filling and nutritious, is also a good snack.

Q. I notice all the winter vegetables making their way into the stores. I am wondering how they rank from a nutrition perspective?

A. Many winter vegetables are extremely nutritious, low in calories and high in vitamins. Squash comes in several varieties and is easy to prepare. Half a cup of any variety of winter squash contains only 39 calories and 0.6 grams of fat. I like to cut butternut squash in cubes, bake it, and drizzle with honey half way through baking for a caramelized, delicious side dish.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

Doctors, med students to attend conference

TORONTO — Several Canadian physicians and medical students are expected to attend the ninth annual International Conference on Jewish Medical Ethics, to take place in San Francisco, Feb. 13 to 16.

The Canadian delegation will include Rabbi Baruch Taub of Thornhill's Beth Avraham Yoseph Congregation.

Jewish doctors, nurses, psychologists, interns and lay people will join the world's leading rabbinic authorities to explore current issues in medical ethics, and how they affect Jews.

Those include human cloning, child abuse, the ethics of managed care, drug pricing, the legal rights of the newborn, Alzheimer disease, reproductive technologies and organ transplants, to name a few.

In all, the conference is expected to attract up to 500 health care professionals and experts in Jewish law.

For details, call 1-800-258-4427.

Baycrest's new partnership

TORONTO — Baycrest Centre for Geriatric Care and St. Joseph's Care Group in Thunder Bay are establishing a new partnership to share expertise on care for senior citizens.

Initially, the partnership will focus on providing educational opportunities for St. Joseph's health professionals. Using video conferencing, caregivers in Thunder Bay will have access to educational sessions conducted at Baycrest. The partnership will expand to allow doctors and other professionals in Thunder Bay to consult with geriatric specialists at Baycrest.

"At Baycrest, we think it's important to enrich the lives of the elderly no matter where they live," said Stephen Herbert, Baycrest president and CEO. "Through the caregivers at St. Joseph's, we're happy our expertise is going to benefit people in Thunder Bay and beyond."

"With the recent changes brought about by restructuring, our focus on caring for seniors is clear," said St. Joseph's president Carl White.

Israelis to find if cell phones are harmful

Jewish Telegraphic Agency

JERUSALEM — A recent visitor to Israel observed the following scenario: He was at a restaurant when he noticed two people sitting across from each other at a nearby table.

Each was talking into a cradled cellular telephone against his ear.

Since they were speaking at the same time, the visitor concluded that they were not speaking to each other.

Stories like these abound. Indeed, cellular phone use has become ubiquitous – some would say oppressive – in Israel.

It is virtually impossible in the country's cities to get through a restaurant meal or a movie without hearing cellular phone rings and conversations.

Now Israelis will find out if their obsession with cellular phones could lead to health problems.

The Jewish state will participate in a World Health Organization study on whether the use of a cellular phone can lead to an increase in brain tumors.

A recent study in the *Australian Medical Journal* suggested a link between the increased use of cellular phones and an increased number of such tumors in Australia.

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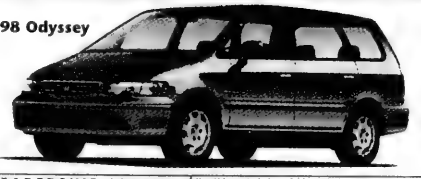
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Trio Lyra harpist no stranger to heads of state

Trio Lyra (from left) Erica Goodman, Mark Childs and Suzanne Shulman perform at the Bloor JCC on Jan. 24.

By JOYCE SINGER
Special to The CJN

TORONTO — Harpist Erica Goodman of Trio Lyra has an enviable curriculum vitae. Her tale is not of cabbages and kings, but of presidents, prime ministers and queens.

Goodman's musical cohorts in Trio Lyra are Suzanne Shulman, flute, and Mark Childs, viola. The group, which will perform Jan. 24, 7:30 p.m., at the Bloor JCC, have consistently distinguished themselves individually and as a group, live and on CD.

Childs has performed with the Hamilton Philharmonic and the McGill Chamber Orchestra. Shulman has performed with the likes of Maureen Forrester and the late Glenn Gould.

And since 1978, these freelance musicians have played together as Trio Lyra, which focuses primarily on music from the late 19th and 20th centuries.

One of Goodman's most treasured possessions is the cover of a record album where she is pictured with John F. Kennedy.

"I studied the harp at the National Music Camp in Interlochen, Mich., from the age of nine to 16. I challenged my way in, as I was younger than anyone else there. When I was 14, the orchestra was invited by Kennedy to perform on the White House lawn. On Aug. 6, 1962, we played a Strauss waltz. Our finest dancers from Interlochen also performed. Kennedy was even more handsome in person, with the most beautiful coloring and slightly sunbleached hair."

Disappointed Jackie Kennedy wasn't there

After the concert and a luncheon at the White House, they were allowed to explore the entire lower floor. "That would never be allowed today! Our only disappointment was that Jackie Kennedy wasn't there. We were all dying to see her, but she was in Italy at the time."

In 1981, Goodman performed for then prime minister Pierre Trudeau, Queen Elizabeth II and Prince Philip at Sussex Drive for the Constitution signing ceremony.

"Pierre Trudeau was sort of like Kennedy – incredibly charming, disarming and much better looking than on television. Prince Philip was rather jovial when I spoke with him. The Queen complimented me on my playing and so forth. I thought she had a lovely smile, but that she wasn't particularly knowledgeable or interested about music, to tell you the truth."

More recently, Goodman was scheduled to perform with an orchestra starring the Three Tenors, but the concert was cancelled. "We were supposed to play in Osaka, on New Year's Eve, and hopefully we'll be able to do this some other time," she says.

At the Jan.24 concert, Trio Lyra will perform pieces by Jewish-Canadian composers Ben Steinberg, Srul Irving Glick, Lothar Klein and Milton Barnes, all of whom are expected to attend.

To experience Trio Lyra's musical magic on CD, there's *Trio Lyra Opening Day* featuring rare selections from Ravel, Debussy and Fauré.

For tickets, call 416-924-6211.

At the Constitution signing in Ottawa, Goodman met Pierre Trudeau and Queen Elizabeth II (far left).

Group to perform composer's suite about childhood neighborhood

By DOROTHY LICHTBLAU
Special to The CJN

TORONTO — "It's extremely logical that *Harbord Street* be played at the Bloor JCC," composer/-conductor Milton Barnes reflects about his piece, which will be performed by the chamber ensemble Trio Lyra at their Jan. 24 concert.

"I've been going to the Y since I was 12 years old, in fact, I remember the old location on Brunswick near College Street, and I'm pleased and proud that my work will be featured."

An accomplished artist, whose compositions have been performed by international musicians such as Liona Boyd, Neville Marriner and Rivka Golani, Barnes' suite about his childhood neighborhood is part of a program that showcases distinctive Canadian talent.

Barnes prides himself on having created a body of work that does not pattern itself solely on European classical traditions.

Harbord Street is composed of six movements that fondly evoke the places, events and people of the lively quarter. The work grew out of a 1991 commission by the Kosower family, whose Harbord Street Bakery has been a longtime landmark in the area.

Since the piece was to celebrate Goldie Kosower's 80th birthday, Barnes sought to combine the color

[Cont'd. on page 51]

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Milton Barnes' composition to be played by Trio Lyra

[Cont'd. from page 50]

of the neighborhood with a tribute to her. He arranged the work for an up-coming CBC concert by Trio Lyra, whose sound revolves around the harp of Erica Goodman. The result was typical of Barnes – it combined the materials of the world he knew and loved with musical forms he had mastered.

Seated in his comfortable living room in midtown Toronto, Barnes rolls a homemade cigarette, as he thinks back to earlier years. Strong featured with longish hair, the 66-year-old composer is fun-loving, yet dead serious about his music.

For a while it was assumed that Barnes would join his father's construction business, but it never happened. Turned on by jazz and popular music, Barnes played the drums and guitar, and throughout high school at Oakwood Collegiate, he played with various bands. As a kid he thought he would be a band leader, but when it came time to consider further training, Barnes chose the Royal Conservatory of Music rather than a school that focused on modern genres.

At the conservatory his teacher was noted composer John Weinzweig, who motivated him to study composition. Barnes grins as he says, "For some strange reason, it presented a greater challenge."

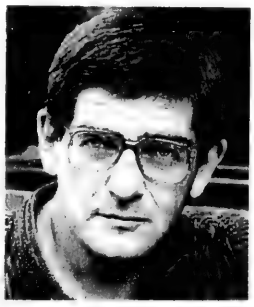
Earning an income as a classical composer was deemed virtually impossible. Undaunted, Barnes commenced writing music for theatre at the University of Toronto. The job also required that Barnes act as musical conductor for the shows, which led to his discovery of a new love.

Not content with half measures, Barnes threw himself into the study of conducting. In 1958, long after he thought he had finished with formal studies, he found himself at the Vienna Academy of Music, concentrating on the art of the conductor. Afterward, he developed a career leading various Ontario symphonies and his own Toronto Repertory Orchestra.

When still a youth, Barnes says he realized that to do anything well, "you have to put all your apples in one basket." Excited by music unlike anything else, he responded to its call, but was smart enough to know that to get the most from his muse he had to be a dedicated follower. He has been writing music for over 40 years.

Often Barnes' Russian-Jewish heritage emerges in his work. "Well over a third of my repertoire of works is based on Hebraic subject matter," he says.

As well as composing works, Barnes has arranged Sephardi and Ashkenazi melodies for classical instrumental and choral concerts.



Milton Barnes

Though he grew up in a traditional Jewish home and though Judaism has continually been part of his life, the composer has never wanted to confine himself only to religious music. Rather, his forays into Hebraic themes and songs have been a way to explore Jewish history and identity.

"I relate naturally and instinctively to the Hebraic music I heard from the cantors in the synagogue when I was a kid," he says.

Jazz and pop are the other big influences on his style. "I realized that I had to write what I relate to and what's around me, rather than trying to write European music or other people's national idioms. I absolutely accepted that I am not Beethoven. I come from Toronto, Canada."

Throughout his career, Barnes has guarded against the lure of imitation and fashion. For the last 25 years, he has mostly worked as a composer and has nearly 100 works to this credit, including symphonies, concertos, vocal and chamber music, as well as scores for theatre, television and films.

Though established in his field, Barnes' current dream is to write an opera.

New magazine a boon for the wandering Jew

By JOSEPH SERGE
Arts Editor

TORONTO — A new magazine just hit the stands and the fact that it's free isn't necessarily the best thing about it.

The Wanderer, a Magazine of Jewish Heritage & Travel, is the brainchild of two local freelance travel writers, regular *CJN* contributor Bill Gladstone and frequent *Jewish Tribune* columnist Barbara Kingstone.

The premiere issue is a 20-page glossy filled with stories about Jewish sites in Philadelphia, Nevis, Spain, Cairo, Belarus and more. It also has feature stories on museums in Jerusalem and a feature on the Radanites, a group of medieval

[Cont'd. on page 52]

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Authors & Poets

When Pesach arrives this spring, so too will the second annual *CJN* Literary Supplement. We therefore again invite the authors and poets among our readers to submit their works to us. We are looking only for works of fiction or poetry that explore Jewish themes.

The works must be original and previously unpublished. The fiction cannot be longer than 1,500 words. We must receive your works ***no later than March 16, 1998*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4. If you want us to return them, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. We look forward to receiving your submissions.

The editor.

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CJN Purim Art Contest

It's time again for our fourth annual **Purim Art Contest** and we are looking for drawings about Purim from students in elementary school.

Who can enter: Children from grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 12. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small or too large. Please paint, draw, or color bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. And you can even give them a title. Please send us your name, address, phone number, school and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, Feb. 27, 1998. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen for publication as "winners." The judges will base their decision on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The odds of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 6, 1998.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 12, 1998. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Eye on Arts

by Bill Gladstone

YOUNG VILNA GROUP AT YIDDISHLAND CAFE

The **Young Vilna (Yung-Vilne) Group** consisted of Yiddish poets, novelists, painters and musicians who were active in Vilnius before the war. Though some perished in the Holocaust or afterwards in the Soviet Union, they and their literary works have acquired near-legendary status.

Young Vilna came together in 1929 as a group of young artists whose work continued to mature over the ensuing decade, particularly influenced by two phenomena of the period: the struggle for Jewish minority rights and the emergence of new forms of literary expression.

According to some, the group's mentor was **Moshe Kulbak**, a poet and novelist whose poetry indicates both a reverence for tradition and a taste for modernity. Kulbak's work reflects the vitality of Jews working the soil and a love of Vilnius, and captures the excitement of a society being transformed by industrial development, revolution and war.

On Jan. 25 Yiddishland Cafe presents three talented performers in The Poets of Young Vilna (Di Poetn Fun Yung-Vilne), a presentation in Yiddish and English of poetry and song from some of the group's most prominent members.

The program features readings by writer-translator **Chaya Thalenberg**, songs by mezzo-soprano **Stella Walker**, and the piano accompaniment of **Sageev Oore**.

The material consists of poetry and songs from some of the group's most prominent members: **Moshe Kulbak**, **Chaim Grade**, **Abraham Sutzkever**, **Leyzer Wolfe**, **Shmerke Kaczerginski** and **Peretz Miransky** – the last of whom lived and worked in Toronto until his death several years ago.

Workmen's Circle, 471 Lawrence Ave. W. Sun. Jan 25, 7:30 p.m. (doors open 7 p.m.) Reserved seating. $12 in advance; a few tickets may be available for $15 at the door. Tickets, 635-0720.

* * *

Israeli Culture Online: As more and more Israeli arts institutions go onto the Internet, it is becoming easier to find them through your computer. The Israeli Foreign Ministry has compiled an extensive Web site listing of Israeli organizations, including arts organizations, for the benefit of net surfers.

The site lists museums, galleries, theaters, orchestras, music festivals and competitions, dance companies and film archives. There are also updated listings of planned events for Israel's 50th anniversary celebrations, events in Israel and Israeli cultural events abroad. The address is [www://israel.org/sites.html].

* * *

Arts Briefs: Pianist **Radu Lupu** returns to the George Weston Recital Hall of the Ford Centre to perform a program of **Schumann**, **Bartok**, **Janacek** and **Schubert**. Jan. 24, 8 p.m. $45-$30. 872-2222.

• The 20th Rhubarb! Theatre Festival offers 20 original productions for three weeks from Feb. 4 to 22. Buddies In Bad Times Theatre. 975-8555.

• The University College drama program presents *Waiting For Godot*, by **Samuel Beckett**, from Jan. 27 to Feb. 7. Helen Gardiner Phelen Playhouse, 79A St. George St. Adults $12. 978-1505.

• Exile Productions offers a "sensual new production" of **Howard Brenton's** *Bloody Poetry*, which focuses on the sex, gothic visions and transcendant poetry swirling around the English poets Shelley and Lord Byron. Winchester St. Theatre, previews Jan. 27 & 28, runs to Feb. 15. $12-$15. 872-1111.

• Theatre Passe Muraille's presents *The Duchess a.k.a. Wallis Simpson*, focusing on "the love story of the century." Previews from Jan. 27, runs Jan. 31 to Feb. 22. $14-$28. 504-7529.

• *Tap Dogs*, the irreverent, rocking theatrical experience, continues to Feb.1 at the Elgin Theatre, 189 Yonge St. 345-8992.

Magazine on Jewish travel

[Cont'd. from page 51]

Jewish traders who travelled from Western Europe to the Orient.

It also has a helpful Question and Answer section plus a book column and an arts and leisure section.

Co-publisher Gladstone said each issue will feature at least one story on Israel in addition to features on other places in the Diaspora.

"Whenever I travel I always notice the Jewish sites and try to visit synagogues, etc.," he said. "I feel there are a lot of people with similar interests who may also want to visit such places.

"*The Wanderer* is a magazine that people can take with them on their travels and will serve as a reference tool on places of Jewish interest."

The articles in this premiere issue are very informative and the helpful "fact box" at the end of each travel story – "everything you need to know before you visit" – is a good idea. Future issues can undoubtedly benefit from the input of a graphic designer.

The Wanderer will be published quarterly. Free copies are available at select bookstores, synagogues, restuarants and other Jewish outlets around the city. A limited number of free copies are available by mail. Call 416-967-3930 or e-mail [bstone@pathcom.com].

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Realtors take the 3Rs to the entrepreneurial level

Re/Max Realtron owners Alex (left) and Richard Pilarski (right) demonstrate a presentation application created by the company. [Barry Shainbaum photo]

BY ADAM BELLO
Special to The CJN

TORONTO — Realtors Richard and Alex Pilarski believe a business is only as good as the people who run it.

The brothers' 12-year-old franchise Re/Max Realtron Realty Inc. (RRR), has become an industry leader in residential resale. Recently, RRR was ranked fifth out of 1,000 companies on the Toronto Real Estate Board, based on volume of listings sold in the first half of 1997. A third office is set to open in Markham, joining its operations in Willowdale and Thornhill.

"The key in raising the calibre of our business comes from creating an approach that has made the good agents even better," says Richard.

The company's more than 120 sale representatives have been trained in time management, planning and business communications, and 22 representatives have been recipients of the Re/Max Hall of Fame award.

"We help our people by teaching them how to run their own business, and assist them in achieving their goals," Alex says. "A lot of the time [for real estate agents] is spent doing unproductive activities, when they should be concentrating on helping customers get the best price."

Developing a relationship between business and customer service has been a lifelong process for Richard and Alex, now ages 51 and 45.

They were born in Poland in the post-Holocaust period. In 1958, the family moved to Barbados, where their father opened a clothing store.

When the Pilarskis settled in Toronto in the mid-1960s, Richard pursued a computer sciences career as a professional engineer for IBM. However, he did not find the same level of satisfaction he had experienced when he worked in his father's store.

In 1973, Richard joined Alex, who was in real estate sales. Two years later, the brothers started their own company, Highgate Realty. Facing the domination of the real estate market by major trust companies, the Pilarskis learned a valuable lesson.

"If you want to make your mark in the business, you have to be able to draw on a strong real estate image that communicates trust and support to the public," Richard says.

The search for a recognizable image led to their signing with major franchisor Century 21 in the late 1970s. In 1979, however, when Alex was approached to manage an office for Canada Permanent Trust, the brothers decided to part ways.

Richard sold their franchise the next year and began a computer venture with their other brother Joseph, but they continued to think about working together in real estate.

The emergence of Re/Max in 1980 provided the brothers with what they were seeking: a recognized franchising system that allowed realtors greater control.

"From day one we knew this was what we wanted," Richard said. "It let us set our tone for the business, working in the way we knew best."

Their Re/Max Realtron franchise, which they opened in 1985, used leading edge technology. In fact, the combining of real estate and electronics was the source for the name Realtron. The company was the first to use computers at the reception desk and to use pagers.

Richard says while the system is commonplace today, it was still considered new to the profession, even in the early 1990s.

More recently, Realtron designed a well received software application for presentations. Built on the Microsoft PowerPoint platform, Richard says it has allowed representatives to more effectively make home buying/sales presentations to prospective clients.

Bernard Raskin, owner of the rights of Re/Max in Israel, is negotiating to use this program.

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INDEX

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL REPAIRS/SALE
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING
377 CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
410 HEALTH, BEAUTY & FITNESS
411 HEALTH THERAPIES
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
420 INVITATIONS/PRINTING
425 JEWELLERY
427 JUDAICA
430 LANDSCAPING
432 LAWN CARE
433 LEASING
434 LIMOUSINE SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
451 PROMOTIONS
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
479 SENIORS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
483 SKIING
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING/LESSONS
510 UPHOLSTERY
515 WATERPROOFING
517 WATER TREATMENTS
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
548 WORD PROCESSING
550 WORKSHOPS

REAL ESTATE Section

5 HOUSES FOR SALE

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CENTRAL PROPERTIES

FABULOUS HOME ON QUIET STREET!
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FREEHOLD GEORGIAN TOWNHOMES
Location! Location! Forest Hill, 3 bed., 3 bath. Morris Simon* 488-2875

546 OLD ORCHARD GROVE – NEW!
Best value in Ledbury! 4+1 bdrm. Howard Rensler* 488-2875

PALM DRIVE – 1 OWNER
9 rm. split, 53' ft. lot, double gar. Well kept home. Rose Simon* 226-1987

2 STOREY RENTAL IN LOWER VILLAGE
Fab. 4 bdrm., 2 bath, reno'd! $2,500/mo. Cathy Himelfarb* 488-2875

NORTH PROPERTIES

ARNOLD AVE. – 308 FT. LOT – SPECTACULAR
Build a dream home - invest. Hedda Zaionz* 226-1987

19 SILVERGROVE – RAVINE!
4+1 bdrms., heated pool, park like setting. Julie Gofman* 488-2875

CUSTOM BUILT HOME – JUST $549K
Gorgeous 5 bdrm. home, 48'x132 ft. Faithe Sversky** 488-2875

ATKINSON & CLARK – $259,900!
3 br. det., main fam. rm., 2 car gar. & more! Hedda Zaionz* 226-1987

AFFORDABLE LOT IN OLDE THORNHILL
Build, 2500 sq. ft., trees - $249K. Hedda Zaionz* 226-1987

CONDOMINIUMS

110 BLOOR STREET – LUXURY CONDOMINIUM
Panoramic views, 2 bed. $789K. Beth Sokol* 488-2875

LOWER VILLAGE GATE – FOREST HILL
Condo, 2 bed., 2 bath, garden unit. Beth Sokol* 488-2875

LAWRENCE/BATHURST – $334,900
New 2 br. + den,, lux. condo, move right in. Lil Cooper* 488-2875

EXCELLENT VALUE – $252,900
3 bdrm., Sab. elevator, 24 hr. sec. Lil Cooper* 488-2875

1ST AD! TOWNSGATE DR. – $149,900
2 br. near TTC, Shuls, shopping! Hedda Zaionz* 226-1987

NEW LISTING – BLOOR/CHURCH CONDO!
2 bdrm., 2 baths, $143K. Susan Dick-Goodman* 488-2875

2 BR. FOR LEASE
$1250/mo., 2 fin. Ref. required. Lil Cooper* 488-2875

BUSINESS (ICI) PROPERTIES

1ST AD! BATHURST/GLENCAIRN! $148K!
Wow! Seldom available! Large storefront w/priv. prkg! Front & rear entry! Sandon Schwartzben** 226-1987

FOREST HILL VILLAGE OFFICE SPACE
Secure bldg. w/elevator 10+. Russell Pearsall* 488-2875

**Associate Broker *Sales Representative

Paul Slavens
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RESULTS 483-4337

FINE HOMES

LAWRENCE PARK - $789,000.
Tastefully updated family home on quiet crescent. 4/5 bdrms. 4 bathrooms. Family [SOLD] country kitchen. Fireplaces. Skylight. Central air. Double attached garage. Inground heated pool. Call *Bill Lipson.

• • •

UPPER HIGHLAND CRES, - $449,000.
Yonge/York Mills. Wonderful family home overlooks park. 3+ bdrms. Eat-in kitchen. Finished lower level. Double garage. Lovingly cared for property. Needs a young family to make it a "home" again. *Linda Rose.

• • •

CASTLEHILL TOWNHOME - $588,000.
Dazzling 3BR. townhome boasts private master suite w/loft & walk-out to deck; elegant family rm. w/fireplace; elevator; central air & 2 car parking. Call *Linda Rose or *Barby Ginsberg.

• • •

AVENUE RD./WILSON - $459,000.
Delightful 3+ bdrm. home on deep lot. Updated eat-in kitchen. Main flr. family rm.w/skylight + w/o. Powder rm. Marble fireplace. Central air. Large, finished l/lvl. Private drive & garage. *Cathy Goldman.

• • •

AVENUE RD./LAWRENCE - $509,000.
Stunning Builder's own home. State-of-the-art kitchen. 3 good bdrms., 4 baths. Skylights & coffered ceilings. Finished lower level w/rec.rm. & nanny's rm. Central air. *Ruth Kaufman.

• • •

RIDLEY BLVD./AVENUE RD. - NOW $199,000,
Lovely 2 bdrm. condo features separate dining room, white eat-in kitchen, crown mouldings, french doors, + whirlpool in master ensuite. Parking. Fabulous amenities in this prestigious Tridel condo residence. *Edie Winberg.

• • •

BAYVIEW/YORK MILLS - 1/3 ACRE
This magnificent property has been featured in "Canadian House and Home" & boasts main-floor family rm. + panelled library, gourmet kitchen, tennis court, swimming pool & cabana w/change rms. Triple garage. *Barbara Kaplan.

• • •

SANDRINGHAM DR. - STUNNING RENOVATION
Breathtaking home set in park-like setting. 4 + BRs. Outstanding master. Gourmet kitchen. Main fl. den + family rm. Fin l/lvl. w/rec.rm. + games rm. + nanny's rm. *Eleanor Stanton.

• • •

HOCKLEY VALLEY ESTATE
Prime property backs onto Nottawasaga River. Approx. 49.6 acres. Boasts tennis cou[SOLD]d. Impressive residence with soaring ceilings, entertainment areas, 4-5 bedrooms, multi fireplaces, 3 car garage. *Larry Dahlke and * Edith Weiss.

• • •

DOUGLAS AVE - $379,000.
Exceptional 4 bdrm. family home in prime central Toronto location. Features skyli[SOLD]ace in living rm., master ensuite w/jacuzzi bath. [SOLD] lower level. Private drive & attached garage. *Jacqueline Yaffe.

• • •

A RARE FIND – $369,000.
Spectacular 2,600 sq. ft., 2 storey condo. 3 bdrms. Beautiful reno'd master ensuite. Ma[SOLD]er & separate dining rm. 2 balconies. Views of the Hu[SOLD]er & High Park. *Carol Cotton.

• • •

YONGE/EGLINTON - $339,000.
Superb renovated home. Move-in condition. Large modern kitchen w/walk-out to ded[SOLD]floor powder rm. + laundry rm. Central air. Fireplace. *Elaine & Bernard Pike.

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4+2 bedrooms, finished basement, parquet floors, side entry, $298,000.
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15 HOUSES FOR RENT

Bath/Lawrence, lovely 3 bdr. home, 4 appl., gar., avail. Feb. $1600/mo. & util. 416-364-1063

Steeles/Leslie, lovely 4 bdrm home, top 2 flrs, 4 appl, pkg, must be responsible, avail. immed., near mall, 404/401, bus, schools. $1500/mnth + utilities. Call 416-653-2877.

30 CONDOMINIUMS FOR SALE

60 SHARED ACCOMMODATION

3RD ROOMMATE NEEDED - 2 young prof. males, n/smkrs., n/Kosher, to share top flr. of duplex at Allen Rd., S. of Egl., $395/mo. Avail. March 1, 1998. Phone 416-781-5524.

30 CONDOMINIUMS FOR SALE

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Just reduced! $229,000. End unit condo over 1600 sq. ft. family rm., gorgeous, upgraded, must be sold.
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2 GOOD TO BE TRUE!
CLARK/HILDA - Stunning upgr 2 bdrm. + solarium + balcony - 2 prk, dble locker.
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2 beautiful upgr. corner units, 1400 - 1550 sq. ft., 2 prk., 2 w/o. Call:
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HomeLife/Bayview Realty Inc.

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3 bdrms., corner unit, 2 full baths, facing beautiful park, quiet neighbourhood, 5 appl's., approx. 1500 sq. ft.
EZRA BAR-NAHOR
Sutton Group Assoc. Rlty. Inc.
(416) 966-0300

35 CONDOMINIUM FOR RENT

Luxury condo, 3 bdrm. + sol., fireplace, all appl., close to all ammen., n/smkr., n/kids, n/pets, clean living. Available immed. $1400/month inclusive.
Call Nick at 905-738-3668.

60 SHARED ACCOMMODATION

Avenue Rd./Lawrence, lower duplex, 2 bdrm., mature/stable person, sec., indry., b/yard, pkng., all util., w/2 sml. dogs, $600/mo. refs. req'd. Call Mike at 242-3843 or 544-8431.

75 APARTMENT FOR RENT

Bath./Glencairn, lge bright 1 bdrm bsmt apt. avail Feb. 1st, n/pets, n/smkr. Steps to TTC, shops, Shuls. 416-256-0470.

Steeles/Leslie, lge. 2 bdrm bsmnt apt., sep. entrance, sound insulation, 4 appl, indry, lge. bright windows, must be resp., close to schools, mall, bus, 404/401. $900/mnth incl utilities. Call 416-653-2877.

BATHURST/SHEPPARD
Very lg 1, 2, 3 Bdrms, ample closets, some 1½ baths & 2 balc; roof laundry, ravine setting, pool, ind. pkg., 6 apts per flr. From $850.
960-3238 - Bus.
631-9377or 631-0388 - Super

LOCATION!
GREAT LOT "150" FT.
$435,000 custom built new home, det. 4 bdrms., 3 wshrms, family room, main fl. laundry.
C. IKEJIANI* 487-4343

YONGE/CLARK
4 Bdrm., family room, finished basement, hardwood floors, double garage, $299,900.
GABBY GOLDRING
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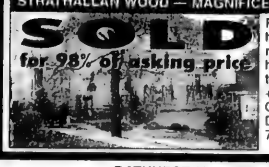
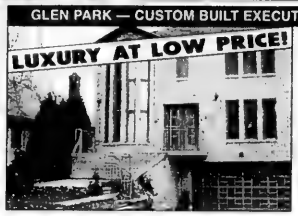


Prestigious executive home, main floor fam. room, library, granite hallway, w/o from bsmt. to yard, SOLD, hot tub +++. MUST SEE! Only $799,000. Call David Eichorn (416) 787-1712.

GLEN PARK — CUSTOM BUILT EXECUTIVE HOME!



Fabulous location, loaded with upgrades, hardwood floors, European kitchen, oak trim throughout, approx. 3,400 sq. ft. + fin. bsmt., asking $599,000. Call David Eichorn (416) 787-1712.

BATHURST VILLAGE – SPACIOUS SIDE-SPLIT
Extra-wide lot, 69 ft. frontage, super location, 3 + 1 bedrooms, family-size kitchen, separate entry to in-law suite, asking $329,000. ACT NOW! Call David Eichorn (416) 787-1712.

3000 BATHURST — SPACIOUS CONDO, PRICED TO SELL
Desirable unit, western exposure, 2 bedrooms + den, 1,450 sq. ft. (approx.), only $239,000. Call David Eichorn (416) 787-1712.

• • •

CLANTON PARK
Spacious ranch bungalow on 64 ft. lot! Pride of ownership, finished basement, gleaming new oak hardwood floors, asking $369,000. Call Esther Rubenstein (416) 787-1712.

• • •

BATHURST / HILLMOUNT — SPACIOUS 5 + 1 BEDROOM
Family room, sauna, Jacuzzi, large principal rooms, PRICED TO SELL at only $399,000. ACT NOW! Call David Eichorn (416) 787-1712.

• • •

BATHURST / YORK DOWNS
Spacious 4 bedroom executive home, family room, library, fin. bsmt. including in-law suite, gorgeous lot backs onto Clanton Park, only $499,000. Call Michael Klugman (416) 787-1712.

BATHURST / LAWRENCE
Excellent 3 bedroom value, 47 x 120 ft. lot, desirable location, finished basement, only $279,000. ACT NOW! Call David Eichorn (416) 787-1712.

• • •

BATHURST / WILSON
Spacious bungalow, 3+2 bedrooms, separate entry to in-law suite, gleaming hardwood floors, new roof, close to all amenities, only $279,900! Cal Richard Cash (416) 787-1712.

• • •

BATHURST / LAWRENCE
Spacious 3 bdrm. bungalow on gorgeous 55 x 132 ft. lot, shows very well! Sauna in basement, sep. entry to in-law. Asking $299,000. Call David Eichorn (416) 787-1712.

• • •

BATHURST / LAWRENCE — BEST DEAL IN AREA!
Renovated bungalow, 40 x 132 ft. lot, large eat-in kitchen, gleaming hardwood floors, fin. bsmt., only $229,000. ACT NOW! Call David Eichorn (416) 787-1712.

75 APARTMENT FOR RENT

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105 COTTAGE FOR SALE

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Anne van Wieringen
HOMELIFE KEMPENFELT KELLY REALTY
416-350-2366 705-436-5111

125 FLORIDA PROPERTY FOR SALE

Deerfield Beach, Century Village, furn, 1 bdrm, 1 1/2 bth, encl. patio, crnr unit, grnd lvl, opp pool, walk to synagogue. $35K US. Call 410-828-8292.

130 FLORIDA PROPERTY FOR RENT

Pembroke Pines condo, 1 bdrm, 1 1/2 bth, furn, golf, tennis, swim, secur., adult, n/pet, 2 mnths min./yrly. 954-431-4365.

Pompano Beach condo on ocean, 2 bdrm, 2 bth, washer, dryer, furn, all amen, sec, avail Feb. Min. 2 mos. 954-946-7735.

135 FLORIDA PROPERTY FOR SALE/RENT

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FISHER, Joseph - on Jan. 7, 1998.
FREEMAN, Max - on Jan. 8, 1998.
LEVINE, Eunice - on Jan. 8, 1998, late of 205 Cummer Ave.
CLEMENT, Max - on Jan. 9, 1998, late of 7 Townsgate Dr.
GOLOMBEK, Grete - on Jan. 9, 1998, late of 8 Weetwood St.
JONSSON, Bengt - on Jan. 9, 1998, late of 1121 Steeles Ave. W.
MALKA, Aoily - on Jan. 9, 1998, late of 3560 Bathurst St.
SHAPIRO, Galina - on Jan. 9, 1998, late of 130 Neptune Dr.
HERSTEIN, Isadore - on Jan. 10, 1998, late of 3560 Bathurst St.
BEKIER, Chaim - on Jan. 11, 1998, late of 1 Canyon Ave.
KOGAN, Alexander - on Jan. 11, 1998.
POLLOCK, Jean - on Jan. 11, 1998.
ACKERMAN, Jack - on Jan. 12, 1998, late of 7420 Bathurst St.
CHOCRON, Leon - on Jan. 12, 1998.
HORNICK, Lillian - on Jan. 12, 1998.
LIEBERMAN, Alan - on Jan. 13, 1998, late of 535 Sheppard Ave. W.
RIEBEEK, Solly - on Jan. 13, 1998.
FRIEDLANDER, Rachel - on Jan. 14, 1998, late of 3560 Bathurst St.

Steeles Memorial Chapel

WISLESKI, Nellie - on Jan. 2, 1998, late of 3560 Bathurst St.
DRESDNER, Alexander - on Jan. 3, 1998, late of 3174 Bathurst St., #808.
SNIDER, Bess - on Jan. 3, 1998, late of 400 Walmer Rd. E., #1028.
STONE, Pearl N. - on Jan. 3, 1998, late of 80 Antibes Dr., #1407.
ZUKERMAN, Fenia - on Jan. 4, 1998, late of 355 Winnett Ave.
MENDLY, Gordon - on Jan. 5, 1998, late of 3560 Bathurst St.
MOSES, Joseph - on Jan. 5, 1998, late of 19 Sunbeam Ave.
PULLAN, Rose - on Jan. 5, 1998, late of 3636 Bathurst St., #1805.
CRYSLER, Bessie - on Jan. 6, 1998, late of 151 Centre Park Blvd. S.
INGBER, Mina - on Jan. 6, 1998, late of 55 Ameer Ave., #505.
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Israel & the Jewish World

PA faces numerous internal difficulties

By PINHAS INBARI and ZIV HELLMAN
Jerusalem Post Foreign Service

Commentary

With Benjamin Netanyahu's meetings in Washington expected to be devoted to the issue of redeployments in the West Bank, a number of Palestinian Authority (PA) officials have stated that if no breakthrough is forthcoming, the result will be "an explosion." Some of them are warning of an imminent renewal of the intifadah.

A simplistic reading would take the situation at face value. The genuinely pessimistic expectations Palestinians have with regard to the Israeli government's readiness to fulfil its Oslo obligations are explained as the sole trigger for the threats of violence.

The truth, however, is much more complex, and the latest Palestinian warnings have as much, if not more, to do with internal difficulties within the PA as they do with the exact percentages of upcoming redeployments.

Indeed, the PA's internal difficulties are much more severe than usually depicted in the media, which is fixated on the ups and downs of the latest round of negotiations.

For one thing, the continuing struggle between the executive and legislative branches of the PA has been sharpening in recent months. The legislature, which since its inception has insisted on the adoption of proper norms of government, extended those demands to include the dissolution of the entire cabinet and its replacement with a government composed of technocrats.

Even Arafat himself was not immune from calls for his resignation from the position of head of the PA's Council of Ministers. As an indication of how far things have gone, it was no less than the Fatah faction in the legislature which, ignoring pleas to "be considerate of the delicate state of negotiations with Israel," told Arafat in a stormy session that he was the problem.

Brandishing accusations of widespread corruption in the PA, they asserted that the solution to the constitutional dispute in the PA lies "in Arafat's hands."

Another serious crisis facing the PA involves its economic future as its aid dry up. In contrast to initial rosy reports of what went on behind closed doors at the last donor nation conference held in Paris in December, it now transpires that the donors refused to guarantee any further grants beyond the original five-year plan to which they committed themselves in 1993.

That five-year stretch will end this year, and it does not even appear as if those commitments will be fully honored. Last year only about one-third of the payments promised by donor countries were disbursed.

Without any solid guarantees of more funding, the PA's economic outlook is grave.

The two crises, constitutional and financial, are really aspects of the same problem the PA has had since its founding: The PA leadership thought it could create an entity that functioned along the same cozy, monopolistic lines that kept the PLO running for decades, as far as possible from the demands of transparency and accountability demanded of modern nations.

It didn't count on the strong negative reaction it is now facing, both from the international community, which has tired of giving money to an entity that lacks accounting supervision, and from the Palestinian population itself, through its representatives in the legislature who want to march forward with a properly operating government.

The PA leadership's response to these crises is predictable: It keeps stressing that "the Palestinian revolution" has not yet ended.

The strategy is to hearken back to the PLO's days as a "revolutionary organization" in order to justify the current regime; after all, one can't expect a society in the throes of revolutionary struggle to produce normal governmental institutions.

Which brings us back to the threats of violence against Israel, an integral part of that strategy of keeping alive the atmosphere of revolution in order to silence those calling for normal institution-building instead.

Unfortunately, many aspects of Israeli policy on the PA are playing into the hands of this "revolutionary leadership."

By dragging its feet on the redeployment question, it is giving that leadership a subject around which it can rally its citizenry. In addition, based on the assumption – strongly urged by the PA – that only an authoritarian Palestinian regime can fight terrorism, Israel has consistently worked to shield the PA from World Bank fiscal accounting demands, and aided many PA elements in placing money in bank accounts that are beyond supervisory controls.

Based purely on security considerations, Israel needs to seriously reconsider these policies. The list of security demands on the PA that the Israeli government is currently composing in its security memorandum is certainly important – there can be no compromising when security is threatened – but it will miss the mark if the larger questions are not addressed as well.

In the long run, security demands can only be made on the sort of stable and properly functioning Palestinian regime that the World Bank – and the Fatah faction in the Palestinian Council – are trying to bring about. When the revolutionary leadership in the PA feels that the internal Palestinian situation has deteriorated to such an extent that only making good on its threats against Israel will save it, security memorandums will be the last thing on its mind.

The writers are, respectively, director of research and senior research at the Institute for Peace Implementation, a Jerusalem-based think-tank studying permanent status issues.

Yasser Arafat [file photo]

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Power forward Henrich hitting his hockey stride

By PAUL LUNGEN
Staff Reporter

TORONTO — Michael Henrich. Remember the name.

A native of Toronto, Henrich is a strapping six foot three, 208-pound forward with the Barrie Colts – one of the top players on one of the top teams in the Ontario Hockey League (OHL).

At 17, he's beginning to hit his stride as a hockey player. After a rookie season in 1996-97 in which he saw only spot duty, he's played his way onto the team's number 1 line with star centreman Daniel Tkaczuk and speedy left winger Brian Barker.

Together, they've contributed a potful of goals to the Colt's cause. In his first 39 games, Henrich bulged the twine 26 times and added 10 helpers, for 36 points. He's +8 on the balance sheet and he's scored seven game-winning goals, tying him with Maxim Spiridonov of London Spitfires for the league lead in that category.

Tkaczuk, meanwhile, recorded 41 points in 30 games while Barker has 12 goals and 29 assists in 39 games. They're the trio that coach Bert Templeton calls upon to energize the team and score timely goals.

Besides serving as the line's trigger man, Henrich is feeling more comfortable using his size, a tremendous asset in today's hockey world. He's winning one-on-one battles for the puck and he's not afraid to bang and crash.

That potent package combining size, grit and scoring ability hasn't gone unnoticed by those in the know. OHL central scouting has him rated as the league's number 2 prospect for next summer's NHL amateur draft, behind only David Legwand of Detroit.

Kevin McClelland, assistant coach with the Colts, believes Henrich has what it takes to make it in the NHL. If he were a scout he'd rate him high, McClelland said.

"He's a big strong winger and he's a good skater."

Templeton saw his potential when he was still in midget hockey, McClelland continued. In his second year, "he's expected to be a leader and come and contribute every night. He has great potential to score goals."

Asked to compare him to an NHL player, McClelland, who played 14 years in the league, said he most resembles the Flyers' John Leclair because of his size, scoring ability and skating speed.

One of the factors NHL scouts will consider when rating Henrich is the amorphous category called "intangibles," stuff like leadership, character, determination.

"Mike's a great guy. He's willing to learn and he gets along with the guys. He's a great kid," McClelland said.

Michael Henrich

For his part, Henrich exudes confidence, though not cockiness, in his skills as well as a desire to be considered among the elite of junior players.

His number 2 rating in the OHL "boosts confidence, but it's pressure as well," he said. "You look at the guy ahead and say, 'why can't I get ahead of him'."

Looking ahead to next season, he admits he'd love to be asked to try out for the national junior team. He wasn't too disappointed not being asked this season, since the team had only one or two 17-year-olds.

But his ultimate goal is to play next year in the NHL and he pointed to outstanding junior-aged players like Joe Thornton and Patrick Marleau, who earned spots on their NHL clubs.

"Why not be one of them?" Henrich asked.

Henrich is dedicated to becoming a top player. After scoring only nine goals with the Colts last year and getting limited ice time, he worked hard during the summer to prepare himself for training camp.

Part of that training regimen was participating with the Canadian team at the Maccabiah Games in Israel. Henrich enjoyed the experience thoroughly.

Playing under a Stanley Cup-winning coach, Jacques Demers, was a particular treat. "He's a good motivator. I think he helped me in that department," Henrich said.

"He told me I'm big and strong, 'use your body,'" Henrich recounted. "'People look for that. You've got to play a big man's style as a power forward.'"

During the tournament, Demers juggled all the lines except the team's number 1 unit of Mikhail Nemirovsky (Colonial and East Coast leagues), David Nemirovsky (Florida Panthers) and Aaron Brand (St. John's Maple Leafs). Henrich was teamed at various times with ex-NHLer Brian Wilks and American Hockey League player Harold Hersh, among others.

The Canadian squad of pros and junior-calibre players "really kicked some butt in the tournament," Henrich said. Although the American team of mostly college players worked hard and were led by ex-NHLer Mike Hartman, the Canadians matched them in intensity but far exceeded them in talent.

After returning from Israel, Henrich continued to work out and he arrived in camp in excellent shape.

In his first game after the Christmas break, Henrich potted the winning goal in overtime versus Fort Erie.

"That kind of helped give me a good start to the new year," he said.

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The Inside Back

ספרותנו

מאת: יעל זליגר

בגדו של חפלאפל

אמת, חַפְלָאפֶל כנראה מקורו במצרים. אלא שאנו ולא אחרים רוממנו את המעדן למעמד "מאכל לאומי". ועוד, אם בשנים האחרונות חרדנו לעתידו של נכס שורשי זה, לאור מכת חפיצות והחמבורגרים ועד סוגי מזון מהיר בנוסח אמריקאי, באים אחוד בן עזר ואבנר כץ ומעודדים את נשמתנו חציונית ביצירת חמד לילדים. באמצעות סיפורת מלבבת זו לילד חרך, נאמר לנו מפורשות, שחפלאפל, כבודו במקומו מונח, ואין לערער בזכותו חקיומית, חישראלית.

דדו פאפל, כתב: אחוד בן עזר, אייר: אבנר כץ, הוצאת מטר, הוא סיפור עכשווי לכל ילד קורא עברית.

דודו הוא פעוט תל-אבירי. "הוא לא חיה קטן-קטן" מפני שכבר ידע לומר את שמו, אך "הוא גם לא היה גדול, כי עדיין לא ידע לומר את כל חמלים." לדודו, הורים אוהבים וכולם גרים בדירה נחמדת מול חים. כנראה שגם המצב חכלכלי חיובי בחחלט שכן אבא ואמא נותנים לטייל חרבה בעולם. כאשר דודו מתחיל כבר ללכת ואפילו קצת לרוץ, ארזו אבא ואמא מזוודה, תיקים וחמריאו עם דודו לחוץ-לארץ.

לכאורה, מה רעו אלא שדודו לא מאושר וכל נסיונות חחורים לעורר בו התלהבות לנפלאות חוץ-לארץ עולים בתוהו. דודו רוצה חביתה ומכיוון שעמקי חפסיכולוגיה אינם נחירים לו עדיין, אין הוא יכול להסביר לחוריו שילדים בגילו אינם מתעניינים במראות חעולם הגדול, הוא מבקע את מורת רוחו בשתי מלים בלבד וחן: "דדו פאפל!"

כבר באתר חתיירות הראשון, גבעת האקרופוליס באתונה, מתחילות הצרות. אבא מסביר "שזה המקדש העתיק של היוונים" ודדו מתחיל פתאום לצעוק: "דדו פאפל! דדו פאפל!". אבא בטבלנות עושה מאמץ נוסף וחוא מסביר לבנו: "אומרים א-קרו-פו-לים!" אך דדו בשלו: "דדו פאפל!". אמא משתדלת להבין וחיא קונה לדודו אוכל את חואפל אך ממשיך לבקש "דדו פאפל". (באיור המשעשע אפשר לזחות תיירת שתוחה לעצמה "מעניין באיזה שפה הם מדברים"). ואולי פאפל זה בעצם אַפִּפֶל-שְׁטְרוּדֶל, חושבים חחורים! אולי. ומיד הם עולים למטוס לויונה. וכאן, כמו בחקדמה לכל אתר, מובא חסבר תיירות מלבב לילדים. בויונה מבקרת המשפחה חישראלית ב"לונה-פרק ענקי שקוראים לו פָּאטֶר", בארמון ובגן חחיות ואבא מספר שפעם גר בארמון חקיסר פָּנְקִי יוֹוֶף. לבסוף מתיישבים בבית-חקפה ולדודו מונשת צלחת ובה אפפל-שטרודל חם וטעים. ודודו... דודו חוסיף לבקש: "דדו פאפל".

מויונה לפריס וחנה נדמה להורים שחתעלומה נפתרה; חילד בטח רוצה לפריס "וָפָאפֶל זה מגדל אַיְפֶל!" שוב חסבר תיירות חינני על מרומי מגדל איפל, נחר חסינה, שער חנצחון ומוזיאון חלובר ופריס ללונדון, אולי פאפל זה בעצם ככר טְרָאפַלְגָר... ובככר טראפלגר דודו כבר ממש כעוס וחוא צורח "דדו פאפל! דודו פאפל! וכל חיונים נבחלו וחתעופפו במשך כמים". בקיצור, דודו בשלו ואמא ואבא מביעים שאולי מוטב לחזור חביתה. עלו על מטוס ושבו לישראל. בבית, מפרקים את המזוודות, ובעצם גם חהורים די מרוצים להיות בבית ("חתעליים לחצו לי כבר בלונדון" אומרת חאם) וחולכים לשוק. פתע דודו רואה דוכן של פָּלָאפֶל וחילד מחל לצחול בשמחה. ובסיום, חפיתה חגדולה ובה שלל של טחינה וחומוס, חמוצים, חצילים מטוגנים, כרוב, זיתים ופרוסות פריכות של תפוחי-אדמה, דודו זולל את המעדן חלאומי, וחטחינה נמרחת לו על חלחיים ושביעות רצונו חוגשמה.

דדו פאפל, ספר מומלץ שכולו חן וחומור לילדים ולמבוגרים. ספר איכותי וכן מדריך תיירות מקסים לילדים קוראי עברית באשר חם. חאותיות גדולות, חשפה פשוטה וחאיורים נחדרים.

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2 tblsp. margarine
1 garlic clove, minced
1-3/4 cup chopped carrots
6 tblsp. cashews (for cashew "butter")
1/4 cup chopped onion
1/2 tsp. curry powder
1/4 cup coarsely chopped cashews

Cook carrots until tender. Put 6 tblsp. cashews in food processor and process into "butter". Over low heat, sauté onion and garlic in margarine, stirring occasionally until limp (mixture not you). Stir in curry and cook a few more seconds. Process all ingredients except chopped cashews. Taste and add salt if needed. Stir in chopped cashews. Keep chilled. Bring to room temperature before serving.

About families

Dear Susan,

I have been divorced for one year and I feel I am ready to think about dating again. However, I have two sons, ages eight and 11, and I am very worried about how this would affect my relationship with them. How do I broach the subject with them?

Dear Reader,

I applaud you for taking the time to consider your sons' needs and their possible reactions to your dating.

Just as you have taken time to emotionally prepare for this step, your sons will need time to come to grips with the possibility of their mother dating. Be prepared for a wide variety of responses from your sons, including indifference, denial, anxiety, over-protectiveness and anger. Since your sons are at different developmental stages, their reactions will reflect their sibling order and emotional maturity. Give each of your boys the opportunity to express his full range of feelings, even if those feelings are negative and difficult for you to hear. They will need to finally lay to rest any hope that their mommy and daddy will magically reunite and accept the end of your marriage before they will be able to accommodate the possibility of your embarking on other relationships. They may feel protective of their father, particularly if he is not in a relationship at present.

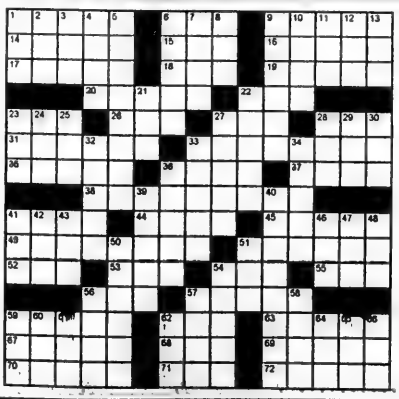
They will first need to accept the idea of your dating before they will be able to deal with the reality. You should not spend time talking about the implications of any serious relationship until this becomes a real possibility. To broach that eventuality now would only serve to overload your sons, and to increase their anxiety and insecurity.

Always make sure you are honest with them as to how you are coping and how any new relationship is progressing.

Above all, you must reassure them that your dating will not impact on your relationship with them, and that despite any new relationship you may at some point become involved in, you will always remain first and foremost their mom.

Susan Leventhal is a family, marital and individual therapist, who has been practising for more than 19 years.

CROSSWORD PUZZLE



Across

1. "Ten __" Buber's work
6. Vase
9. New Year's wish
14. Father of twins
15. Biblical fishing device
16. Samson to Delilah
17. Deeps
18. Sort of? (ending)
19. Schrieber
20. Eretz (Eng)
22. Shalom!
23. Shiva sound
26. Hebrew letter
27. Gelilah act
28. Lemon drink
31. Biblical giants
33. Secret Jews
35. Peerce part
36. Jerusalem __, Newspaper
37. Ancient seaport city
38. NY Times past editor
41. Book pub.
44. Adam to Eve
45. "__Pass" (Uris)
49. Tossing sins
51. Bath-sheba to Solomon
52. Shikker's choice?
53. Number ending
54. Over to Ha Levi
55. __ Kippur
56. "__ Promise", by Potok
57. Son of Simeon
59. Old Jerusalem?
62. Matriarchs
63. Hebrew month
67. Israeli cosmetics
68. Bet (Eng)
69. Trotsky
70. Author Yael
71. Capp or Jolson
72. Passover sign

Down

1. Got away
2. Employ
3. Shluf (Eng)
4. Jerusalem entry
5. Kosher wine maker
6. Solidarity
7. Hebrew Letter
8. Last degree
9. David to Goliath
10. Made a tallit
11. Erev (Eng.)
12. Ever to Bialik
13. Nizer pleasure
21. Isaac stand in
22. Occasion for a bris
23. Used his tuches
24. Shema ender
25. Censor
27. Again specialty
28. Whichever
29. Generation (Heb)
30. Tel Aviv to Jerusalem (dir)
32. Rebel against Moses
33. Nisan
34. Israeli city
36. Lazarus creation, "Miss __"
39. Kill biblically
40. Ancient enemies
41. Jewish Telegraphic Agency
42. Friend
43. Haifa to Hebron (dir)
46. Thou possesive
47. Writer Rosten
48. Supply with Uzis
50. Brokerage firm
51. Alephbet member
54. Desert cool spots
56. Shoe maker
57. Sisera's murderess
58. __ Year in Jerusalem!!!
59. Tish B'Av mood
60. Got ya!!
61. Secular
62. Degree
64. __Maris, Jerusalem
65. Ithamar high priest
66. Plagues

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 58.)

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This Week

Greater Toronto Area

Brian Morris is the new national chair of the Canada-Israel Committee *Page 3*

Baycrest Centre residents prove that age is no barrier to finding happiness *Page 7*

NCJW opens a shelter for women. *Page 20*

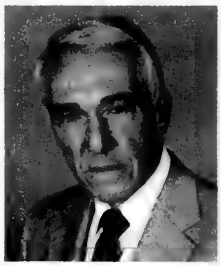
On Campus

WLU student newspaper apologizes for Holocaust denial ad. *Page 21*

Israel & the Jewish World

Israel prepares to welcome tourists for the country's 50th birthday bash. *Page 31*

Sports

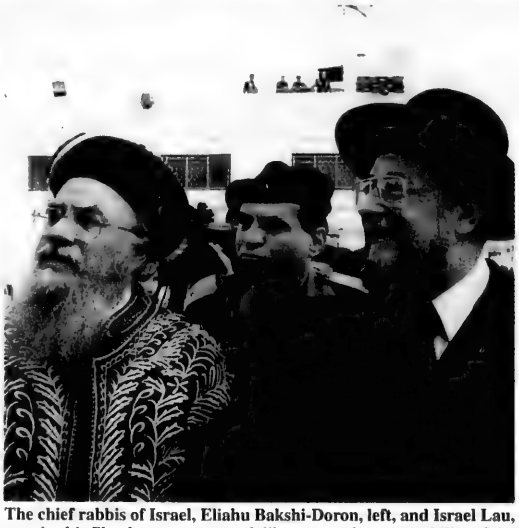


Buffalo Bills coach Marv Levy leaves the sporting scene. *Page 42*

Index

Coast to Coast 3
GTA 4
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Obituaries 14
What's New 16
On Campus 21
Just Between Us 26
International 27
Health 33
Travel, Arts & Business 34
Classified 38
Sports 42
Ask Lisa 43

Shabbat: Bo
Candlelighting: 5:07
Shevat 3, 5758
Havdalah: 6:12



The chief rabbis of Israel, Eliahu Bakshi-Doron, left, and Israel Lau, seen in this file photo, must now deliberate on the acceptability of the recommendations of the Ne'eman Committee. *[Israel photo]*

Netanyahu calls Ne'eman report 'important step'

By HERB KEINON
Jerusalem Post Foreign Service

JERUSALEM — Finance Minister Ya'acov Ne'eman presented the recommendations of his seven-member committee on conversions to Prime Minister Benjamin Netanyahu last week, seven months, 70 sessions and 150 hours of formal discussions after it first began work last June.

The panel's two main recommendations are the establishment of a joint conversion institute to be run by the three major streams of Judaism, which will educate prospective converts, and the establishment by the Chief Rabbinate of special rabbinical courts that will perform the actual conversions.

Netanyahu congratulated the panel on its work, calling it "an important step in finding an all-encompassing solution to the conversion issue." He passed the panel's finding on to the Chief Rabbinate "in the hope" that it will be adopted.

A letter that accompanied the findings called for the recommendations to be approved by the Chief Rabbinate. After this is done, Ne'eman wrote, the seven members of his panel – including one each from the Reform and Conservative movements – will formally sign the recommendations.

"The panel," wrote Neeman, "placed before it the legal situation that has existed on this matter since the establishment of the state, and also the acute problem facing the masses of immigrants from the CIS, who immigrated to Israel under the Law of Return, have integrated into the educational system, the army, the public and private sector, the

Continued on page 30

INSIDE

More coverage of the Ne'eman Commitee Recommendations.
Please see page 9.

Bilateral trade up 40 percent

By RON CSILLAG
Staff Reporter

TORONTO — The first figures are in, and what a difference a year makes.

On Jan. 1, 1997, the free trade deal between Canada and Israel came into force, knocking down most trade barriers between the two countries. Observers did expect a rise in bilateral trade, but in just a year the numbers show that commerce between the two nations has taken off.

Canada-Israel Free Trade

Two-way trade between Jerusalem and Ottawa in 1997 jumped by 40 percent over the year before, to roughly $440 million (US), according to initial figures released recently by Israel's Ministry of Industry and Trade. Final numbers will be released in April, but experts feel they will reflect the same overall trends.

Israel last year imported $294 million worth of Canadian goods, a 55 percent jump over the year before, with a big boost in high-tech machinery and telecommunications equipment (up 124 percent). Other growth areas were chemical products (up 34 percent); paper products (32 percent); base metals (10 percent of all imports); and transport equipment, including aircraft (up 136 percent).

Israeli exports to Canada last year totalled $146 million, an increase of 18 percent over 1996. Leading the way were machinery and electrical equipment (up seven percent); precious stones, including diamonds (11 percent); chemical products, including pharmaceuticals (28 percent); and rubber and plastics, whose sales doubled over 1996.

"I'm very happy," said Yael Varsano-Barzilay, Israel's Toronto-based trade commissioner to Canada. "These numbers are very impressive. They show the promise that free trade has, especially in the high-tech area."

Continued on page 30

Flashback: Then industry minister Art Eggleton and his Israeli counterpart, Natan Sharansky, sealing the Canada-Israel Free Trade Accord in Toronto in July, 1996. *[Stephen Epstein photo]*

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Zevulun Hammer, 61, dies of cancer — please see page 29

The News in Brief

CANADA

Bullet Fired Through Shul

WINNIPEG — Someone fired a bullet from a high-powered rifle straight through the building housing Herzlia Synagogue some time during the night on Dec. 16 or 17.

No one was in the building, but police are investigating the crime, and have referred it to their hate crimes detectives.

Rabbi Yaacov Benamou, spiritual leader of the South End Orthodox synagogue, described it as a "random incident," and said police have "no signs" that it was a hate crime. Rabbi Benamou emphasized that the shooting was "a very isolated incident," adding he's convinced it had "nothing to do with Jewish people." He and synagogue members he's talked to believe it was the work of "a group of teenagers vandalizing."

ISRAEL

Museum Flap

JERUSALEM — Two Israeli Holocaust memorial sites have extended invitations to Palestinian Authority Chairman Yasser Arafat – after the Washington museum dedicated to those who perished at the hands of the Nazis said it would not receive Arafat in an official capacity.

The position taken by the U.S. Holocaust Memorial Museum set off a heated debate in Israel and the United States over whether it was appropriate for the Palestinian leader to visit the site.

Meanwhile, against the backdrop of the uproar, the administration of the museum in Washington was reportedly reconsidering its position.

WORLD

UN Watch

GENEVA — UN Watch chair Morris B. Abram recently issued a warning that the UN is being abused and misused for anti-Semitic purposes. The group is a Geneva-based monitoring body affiliated with World Jewish Congress.

Helping Pollard

NEW YORK — A major campaign to win the release of Jonathan Pollard after 12 years in prison will be launched for the first time by the Conference of Presidents of Major American Jewish Organizations.

The decision to mount the campaign and to write to President Bill Clinton asking for Pollard's immediate release came after a meeting at which strong support was expressed for the former Navy intelligence analyst convicted of spying for Israel in 1986. He was sentenced to life in prison and Clinton has twice rejected requests for commutation of his sentence.

Israeli Request Refused

LONDON — Jordan's King Hussein is insisting that the chief of the Israeli foreign intelligence service be fired.

The king also rejected an Israeli request to reopen the Mossad office in the Jordanian capital of Amman, which was shut down after a bungled attempt to assassinate Hamas political leader Khaled Mashaal last September.

Monument Unveiled

MOSCOW — A monument to one of the most famous Yiddish writers ever has been unveiled in Kiev.

The 10-foot monument to Shalom Aleichem was erected in the downtown section of the city, next to the house in which the writer lived at the turn of the century. Renovations have begun on the house, which is slated to become a Shalom Aleichem museum.

Shul for 10,000 in Ukraine

MOSCOW — Construction of a synagogue expected to hold 10,000 worshippers has begun in a Ukrainian town with fewer than a dozen Jews.

The synagogue, billed by its founders as the world's largest, is an undertaking of the international Bratslaver chassidic movement.

It is being built in the town of Uman to serve the needs of chassidic pilgrims who come once a year at Rosh Hashanah to visit the grave of Rabbi Nachman of Bratslav.

Torah Scroll in Belarus

MOSCOW — A Reform congregation in Belarus has received a Torah scroll as a gift from its sister congregation in Oklahoma.

The scroll, which the Minsk congregation Simcha received in a ceremony in the Belarussian capital last week, is being kept at a private apartment.

Simcha is the only Reform congregation in Belarus to have its own scroll.

Red Heifer Impure

JERUSALEM — A red cow named Melody, once thought to have fulfilled a biblical requirement, has been declared impure.

The declaration came after a rabbi detected white hairs on her tail.

According to Jewish scripture, the ashes of a red heifer are required to purify Jews before they can enter the Temple in Jerusalem.

Melody's birth last year was seen by some haredi Jews as a sign that the time had come to build the Third Temple, which some consider to be one of the preconditions for the arrival of the Messiah.

There's still some hope.

The rabbi who revised his earlier hopes that Melody was a red heifer, said Melody is pregnant with the seed of a reddish bull.

"We'll check in six months and who knows, maybe we'll have a red heifer then," he said.

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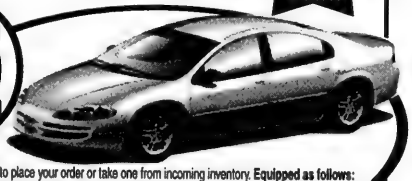
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Brian Morris national chair of CIC

By RON CSILLAG
Staff Reporter

TORONTO — Becoming the national chair of the Canada-Israel Committee (CIC) was a trial by fire for Brian Morris.

The 51-year-old Bay Street lawyer and former national president of B'nai Brith Canada assumed the top lay post at the CIC on the same weekend as the forged passport affair blew up, with its potential to irreparably harm relations between Jerusalem and Ottawa.

Prime Minister Jean Chrétien called the use of the forgeries by two Mossad agents "unacceptable," and opposition parties demanded sanctions be imposed on Israel. In all, it was an ugly episode that strained relations between friends.

After a week of intense diplomatic manoeuvering, including the recall of Canada's ambassador to Israel, the crisis began to ease. Israel offered an apology and assurances that it would never again use Canadian passports, real or forged, in covert operations.

Morris believes the passport affair won't hurt long-term relations between the two countries. As far as he's concerned, it was a good litmus test of those ties.

Desperately seeking Khatami
see page 24

"Things could have gone any which way, depending on the strength of the relationship" he told *The CJN* in a recent interview. "It's evidence that bilateral relations are strong, very strong."

For Morris, a former Montrealer and McGill University graduate, the episode was also evidence of the CIC's ability to act swiftly and effectively to calm the waters and contain the damage.

Morris himself spent a week in Israel following the passport affair, meeting with Knesset members to patch things up and clear the air. He found that the CIC "was not exactly on Knesset members' radar screens," but by the end of the mission, MKs were listening and "actually took advice." Given that success, Morris promises the CIC will do "a lot more legwork in the Knesset."

Brian Morris

The new chair acknowledges that the CIC, with headquarters in Ottawa and offices in Toronto and Montreal, has a low profile. It likes it that way, working behind the scenes to lobby government officials, parliamentarians, the media and others with influence in a variety of areas on Israel's behalf. It's been compared to the powerful U.S. America-Israel Public Affairs Committee (AIPAC), but the CIC operates with much less fanfare.

It goes the low-key route, preferring to play its cards close to its vest and take quiet satisfaction in the end result: mostly solid relations between Canada and Israel.

Founded after the 1967 Six Day War, the CIC encompasses other national Jewish organizations, Zionist groups across the ideological spectrum and all branches of Judaism. Morris says the Canadian Jewish community is "lucky," in that it speaks "with one voice" on matters of Israel, through the CIC.

He adds that the "animosity" that once existed between Canadian Jewish Congress and B'nai Brith, both constituent members of the CIC, has "dissipated."

Last year, the CIC facilitated the first-ever meeting between a Canadian foreign minister and all the major national Jewish organizations. It also helped organize the successful Canadian trade mission to Israel, led by then industry minister Art Eggleton.

These days find the CIC working in a number of bilateral areas, including joint research and development, agriculture and human rights initiatives.

Here at home, it has worked on opening a dialogue with the Reform party and the Bloc Québécois.

Morris is particularly proud of the CIC's efforts to help push through the Canada-Israel Free Trade Accord, which came into effect a year ago after some pointed debate in Parliament and has since boosted two-way trade by 40 percent (see story, page 1).

He feels that every step between the two countries helps, even in the face of long-standing sticking points, like Canada's refusal to recognize Israel's post-'67 borders, including eastern Jerusalem.

"Every time you increase the bilateral relationship, you raise ties and strengthen them," he explains.

The Jewish state, he adds,

[Cont'd. on page 20]

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➤ Take a careful look at the average returns for funds over the past 5 or 10 years, you'll notice in the vast majority of cases, their growth significantly exceeds the current cost of borrowing (despite the fact that in recent weeks we've seen interest rates spike upwards - but then again, they were at 30 year lows, so they had room to move up and still remain comparatively low).

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The Western Wall Tunnels

Yonina was our guide, an enthusiastic, articulate woman in her mid-20s. She met us, a group of 20 journalists, in a dimly-lit, low-ceilinged room that I subsequently learned was once called the "Donkey's Stable."

Moving fluidly between heavily-accented, Brooklynesque-English and the clipped, guttural sound of flawless, Israeli Hebrew she introduced herself as the person who would lead us on a tour of the Western Wall Tunnels.

It was Tuesday, a lucky day for sure, the first full day of my brief visit to Israel last month. I was delighted to be inside the Donkey's Stable, hardly able to control the excitement and sense of anticipation surging within me at the thought of imminently stepping into the tunnels. Moreover, it was raining heavily outside.

In 1968, the government of Israel undertook the project of uncovering the full length of the Western Wall, the last remnant of the Second Temple built by Herod. In 1985, the project was completed.

Visitors to the Western Wall see approximately 160 metres of the "exposed" wall that extends to the southern extremity of the Temple Mount and of which only about half has been designated as the public plaza familiar to us all as a place of public prayer and private consolation.

But these visible 160 metres of the Western Wall are not its full measure. The wall continues northward from the point that it seemingly disappears inside the synagogue at the north end of the plaza.

The full measure of the Western Wall is 488 metres.

Since 1985, the entire length of the wall that continues uninterrupted northward from the place of public prayer has been revealed. And the visitor to the Western Wall may now walk its full northward length, some 328 metres, hand on wall virtually the entire time, as mine was, through these tunnels.

The goosebumps began right away.

From the Donkey's Stable we moved into a long room, really only a long passageway, facing east. A series of arches are noticeable to our left as we continue moving in the direction of the wall.

Yonina pointed out that at the time of the Second Temple, a large bridge existed spanning the valley between, what is now the Old City to the west and the Temple Mount itself. The bridge enabled the people who lived in the (then) Upper City, and what would now be the Jewish quarter in the Old City to walk to the Temple Mount. An aqueduct bringing water for the Temple was also carried along this bridge.

When the Temple Mount was under siege by the Romans, the Jews destroyed the bridge to deny its use to the Romans. After their conquest and destruction of the Temple, the Romans rebuilt the bridge.

Yonina explained the arches that we see now are likely remnants of that bridge.

We continue our slow, awestruck walk through this chamber and then turn left, northward. We are underneath more arches. There are markings and chiselled cuttings in the walls and rocks, and small outcroppings of edges and blunted surfaces on other rocks. Indeed Yonina pointed to some of them as signatures and signposts from our past that we should notice, but being pressed for time, she did not elaborate. To archeologists, architects and engineers, their structural significance is undoubtedly obvious. To me however, they are more mysterious pieces of a jiggled puzzle of an ancient time, long past, but never forgotten.

The light is too dim for me to be able to jot down notes legibly and neatly. At that moment it hardly matters anyway, for my mind is racing to far off corners of a questing imagination trying to envision who and what may have travelled these same paths before.

We pass through more narrow passageways into another room with a large arch. Yonina draws our attention to yet another arch that she says is the famous "Wilson Arch," named after the British archeologist who searched out the continuation of the Western Wall in the middle of the last century. Wilson's Arch actually joins to the Western Wall and is the largest arch of the former bridge joining the Temple Mount to the former Upper City.

From this area we are led down a set of recently-built stairs. We again turn our gaze northward and are ready to set our feet upon the course of road that travels adjacent to the length of the full Western Wall.

Every few paces we stop, our eyes open wide, to behold yet another marking or another sight of daunting significance. Hasmonean blends with Herodian; bedrock blends with quarried rock; past blends with present.

At one point along the wall we stand opposite a large carved area that we are told is the point in the wall closer than any other to where the Holy of Holies once stood. Immediately, I reach into my pocket to retrieve a note given to me before my departure for Israel, by a friend on the eve of major surgery.

Along with another small note that I hastily write in minimalist, precatory Hebrew, I bury them both as deeply as I can into the crevices between the stones.

At another point along the wall, the Holy Sites Authority, the body managing the Western Wall Tunnels, has built a mini-sitting area at the centre of which is a model of the Temple Mount with full true-to-scale topographical background. With parts that move, and parts that illuminate, it is a wonderful teaching device.

From the very beginning to the very end, I felt myself transported.

The end of the tour is at a door that opens onto a street close by the Via Dolorosa, in the Arab quarter of the Old City. It was this door whose opening for the first time more than a year ago was the pretext for Palestinian rioting that resulted in scores of deaths, Israeli and Palestinian.

The full, finally revealed length of the tunnel had existed since 1985. Prior to the opening of the door last year at the northernmost end of the tunnel, visitors had to retrace their steps to back, as it were, to the very beginning of the tour.

This retracing of steps, however, posed a number of drawbacks. In certain places, the width of the tunnel is so narrow as to accommodate only single files of people. Thus a 328-metre tunnel with only one point of access and egress meant tours that had to be conducted one group at a time, and at twice the length of time than was necessary.

After I had returned home from Israel, I noticed an article in the *Toronto Star* of Dec. 28, 1997, written by its Middle East correspondent, on the riots of one year ago. He wrote: "Sparked by Israel's *expansion of an archaeological tunnel* in Jerusalem's Old City..." (My emphasis)

What he wrote was false. The tunnel had not been expanded.

But what did expand, indeed, was one's sense of utter amazement and wonder at the ingenuity of a people whose Temple to their God was literally carved out of a mountain, and to which, in every generation, their children would return. *MBD*

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Chief Rabbi Hirschprung dies at 87

MONTREAL — As *The CJN* was going to press, it was reported that Rabbi Pinchas Hirschprung, Montreal's chief rabbi for the last 28 years, died Jan. 24, after a lengthy illness. He was 87.

At funeral services the following day, Rabbi Hirschprung was praised for his renowned scholarship and for his many contributions as leader of the Jewish Community Council, the Beth Din and founder of the Beth Jacob School for Girls.

Rabbi Hirschprung is survived by wife, Chaya, nine children and several grandchildren.

A full obituary will appear in next week's *CJN*.

Greater Toronto Area

Vitols' unit linked to anti-partisan atrocities

By PAUL LUNGEN
Staff Reporter

TORONTO — A defence lawyer and a historian of the Holocaust sparred last week over whether German-led attacks against partisans could be considered ordinary anti-guerrilla warfare or whether it invariably constituted war crimes.

Historian Konrad Kwiet, testifying at the citizenship hearing of alleged war criminal Peter Vitols, said the anti-partisan warfare conducted by Germany and its collaborationist allies was an "inhumane campaign. The rules of war were not applied... This was carried out against civilians."

Kwiet was responding to suggestions from lawyer Donald Powell that the 1943 campaign in which Vitols participated, called "Winter Magic," was nothing more than anti-guerrilla warfare "without atrocities."

Kwiet rejected that suggestion: "To put it in a blunt and clear form, Operation Barbarossa [the German invasion of the Soviet Union] was a war of annihilation, of total destruction. Therefore, I have trouble accepting it as a regular war."

Vitols is alleged to have been a second lieutenant and platoon commander in the 281st Schuma (Latvian Auxiliary Police) battalion during the Winter Magic campaign. He is alleged to have lied about that involvement, about his earlier membership in the Madona district auxiliary police and about his later participation in the Latvian Legion, a volunteer unit that fought as part of the Waffen SS. Government documents claim that he would not have been admitted to Canada and would not have been granted citizenship if he had disclosed those activities.

In documents filed with the court, Vitols admitted to joining the Madona district police – but not until after the Jews in that area had already been murdered. A former Latvian army officer, Vitols stated he needed a job so he joined the police unit in September 1941. That was about a month after the region's approximately 600 Jews had been killed, other evidence indicated.

Vitols stated he was assigned to the 281st battalion in January 1943 and a month later was involved in combing the forests on the Latvian-Byelorussian border for partisans. His unit "searched for partisans and engaged in battles but did not capture or execute any of them. He was not involved with any civilians and had nothing to do with any villages being burned. He later heard about actions taken against civilians by German SD [the SS security service] units," his affidavit stated.

However, Kwiet told a different story about anti-partisan warfare. His affidavit evidence stated that the orders for Winter Magic were simple: "To destroy each village in the operation area... which could be used as a base for partisans and to execute all partisans and persons suspected of being partisan supporters. These orders permitted extraordinary measures whereby the whole male population between 16 and 50 was killed and the female population was sent to concentration camps and forced labor. Documents point at the high number of executed 'cripples and old people.' This was only the first wave of actions."

Historian responds to critics

By PAUL LUNGEN
Staff Reporter

TORONTO — In an emotional response to her critics, Holocaust historian Ruth Bettina Birn last week defended the publication of her work with that of an outspoken critic of Israel.

Bettina Birn, chief historian of the Justice Department's war crimes unit, said she did not share any of the views about Israel associated with Norman Finkelstein, who has compared Israeli policy to that of the Nazis and who compared Israeli "apologists" to "the Gestapo."

She said she has spoken to Finkelstein only once and believed him to be "entirely sincere about the Holocaust.

He is not a Holocaust denier," she said. In fact, "his life is consumed by what happened to his parents," who survived Nazi death camps. He once accompanied his mother to Dusseldorf, where she testified in the Majdanek war crimes trials, she added.

Bettina Birn said she did not feel uncomfortable being published with Finkelstein in a book examining Daniel Goldhagen's controversial work, *Hitler's Willing Executioners*, even though she does not agree with Finkelstein's conclusions. According to the *Forward* newspaper in New York, Finkelstein characterized Goldhagen as a Zionist propagandist who distorts evidence in order to support the legitimacy of Israel.

Last November, Canadian Jewish Congress spokesperson Irving Abella said Bettina Birn should never have published her work with Finkelstein's, particularly at a time when the war crimes unit was being investigated for anti-Jewish prejudice.

That suggestion stung Bettina Birn, who called it "character assassination."

She said she "wouldn't be caught dead in a ditch with [Holocaust denier] Ernst Zundel." Furthermore, "my whole adult life has been devoted to the study of the Holocaust and doing war crimes work. That's why it's absolutely offensive to me."

Instead of criticism, Bettina Birn believes "there should be some justice done and recognition [given] to those who are breaking their backs on this [work]."

She said members of the war crimes unit are devoting themselves to the work, but they feel they're under a cloud. She said the unit's morale has been hurt by allegations of anti-Semitism and by the inquiry into those allegations.

Last week, Abella repeated his criticism of Bettina Birn but denied it was character assassination. "It's a question of a civil servant getting involved in a controversy at a time the unit is being investigated. She should be careful of the company she keeps," he said.

Abella said Congress did not object to her work when it was published elsewhere, but Finkelstein "is an enemy of the Jewish people... It would be like being published with someone from the Ku Klux Klan," he said.

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Greater Toronto Area

Rabbi Schneider maintains tradition at Beth Emeth

By FRANCES KRAFT
Staff Reporter

TORONTO — The past year has been one of transition for Rabbi Barry Schneider, who took on the spiritual leadership of Beth Emeth Bais Yehuda Synagogue following the retirement of Rabbi Joseph Kelman last fall.

Rabbi Schneider, formerly associate rabbi of the shul, also had a milestone birthday, his 50th.

But one thing that is not likely to change soon is the traditionalism of Beth Emeth, a Conservative synagogue.

"My theology and my point of view lean towards original traditional Conservative Judaism," said Rabbi Schneider, a Brooklyn-born alumnus of Yeshiva University, the Orthodox institution where he was ordained in 1971.

Prior to being hired by Beth Emeth, he served as a deputy chaplain in the U.S. Army from 1971 to 1974, then as rabbi of Congregation Ahavas Israel in Passaic, N.J., also a traditional Conservative congregation, from 1974 to 1978.

Rabbi Barry Schneider

Although women are now recognized and ordained as Conservative rabbis by the Jewish Theological Seminary, Rabbi Schneider said he wouldn't encourage his two (grown) daughters to pursue a career in the rabbinate.

"I don't think that's a role they should be playing, and I feel traditional Judaism still has a lot of meaning and is relevant [to them]."

At Beth Emeth, women are not counted in the minyan nor do they receive aliyot. Neither do girls celebrate their bat mitzvahs at Saturday morning services.

"Women participate within the realm of traditional Conservative Judaism. Women have always done prayers and now they're doing more," explained the rabbi. Readings and prayers like Ashrei, the prayer for Israel and the prayer for the congregation are some examples.

Serving a congregation that is about four decades old – a "very warm, tremendous congregation" – Rabbi Schneider recognizes how important it is to meet the needs of older congregants while making the synagogue welcoming to the younger generation.

To the latter end, he established a regular *Mishmor* (study) night 10 years ago for high school age students. He still runs the program, which includes dinner and learning with 20 to 30 teens from both Community Hebrew Academy of Toronto and the public schools.

"We discuss Bible, G-d, theology," said the rabbi. "We study the Chumash, the biblical portion of the week, and from that we elicit a lot of discussion. A lot of different issues come up."

It was during his stint as an army chaplain that Rabbi Schneider discovered he had found his niche. "I was going to be a chemist," he recalled, "but I also studied for smichah."

In the army he realized he liked helping people in times of need. "I liked feeling that I made an impact upon people's lives."

He is very concerned about the "terrible friction" within the Jewish community here and in Israel. "Unless we begin to learn to respect and tolerate and love each other, and respect the various points of view, there'll be a lot of difficulty."

Last month, he participated in a 40-person Unity Tour to Israel initiated by Rabbi Philip Scheim of Beth David B'nai Israel Beth Am Congregation.

"We need to go to Israel. We need to show our solidarity... [but] most importantly, the Jewish community of Toronto needs to unite. If anything's going to destroy Israel, it's going to be the Jews themselves, unless we work together. Religious friction is becoming a sore point there and here."

Yet he says he's optimistic, if only because historical precedent speaks for Jewish survival. On a positive – and more current – note, he said rabbis from all denominations come together for Israel Bonds as well as within chaplaincy roles.

TZEDAKAH PROJECT

Guess the number of chocolate gelt in the jar was a fundraiser organized by the USDS Richmond Hill student council. Students raised $161.30 for the Hospital for Sick Children. Seen here are Rachel Goldenberg, the winner (holding the gelt), and (from left) Blaine Edson, Rachel Groskopf and Ziv Har-Gil.

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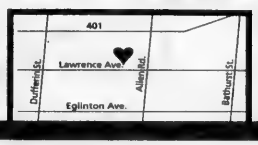

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Greater Toronto Area

Baycrest residents prove age no barrier to finding happiness

By CAROLYN BLACKMAN
Special to The CJN

TORONTO — For the first time that anyone can remember, two Baycrest Centre for Geriatric Care residents have met and married.

Rwyka Braun, 79, and Abraham Nyman, 85, were wed in a recent ceremony officiated by Rabbi Israel Silverman.

About 30 family members and friends watched as the bride, in a cream-colored suit, marched down the aisle with the aid of a flower-covered walker and the groom came down in his wheelchair. A luncheon and reception followed in the Fireside Lounge.

Braun, whose husband died about two years ago, came to Baycrest Centre in March 1995, after recuperating from a stroke. She met Nyman, who arrived in the summer of that year, after her daughter noticed him in the lobby and introduced them.

"That day, they had the first of many coffee dates," says Braun's daughter, Brigitte Levine.

The only member of her immediate family to survive the Holocaust, the Polish-born Braun says she "never dreamed I would get married again. I never envisaged this day. I am a religious woman, however, and when we began seeing each other regularly, I told him I would not be a girlfriend, only a wife."

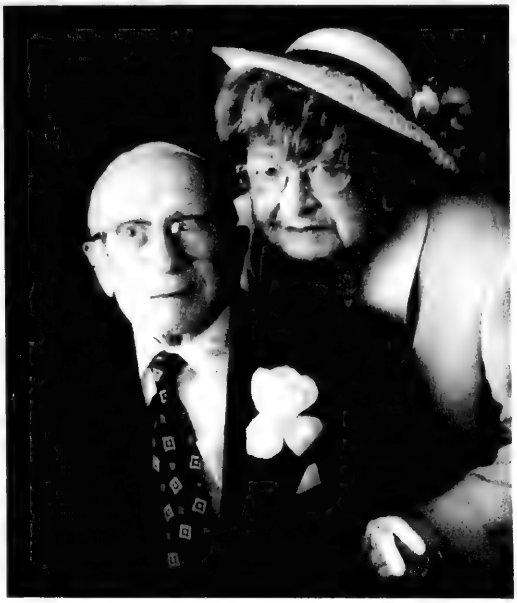
After being married for 47 years, Braun says she was heartbroken when her husband died. "But I came here and I realized that good things can happen in our golden years. Life keeps going on – there is always something good waiting around the corner."

Nyman, who owned the Perfect Junior Dress Shop on Spadina Avenue for 27 years, said that when his wife died in 1989, he also did not think he would remarry. "But I am very happy, and I wouldn't back up."

Levine, who arranged much of the wedding, along with her husband Lorne, says "I think it's wonderful that these two people have found each other. I believe that when older people are happy it can help to lengthen their lives. They have a purpose and meaning to their life."

Braun thinks that fate plays a large role in everyone's life. "I believe in destiny and feel that there is a reason for everything.I believe that if we are charitable and give of ourselves, we will get back what we give out. If we make others happy, G-d will make us happy back."

The couple is waiting to get a room they can share.



Rwyka Braun and Abraham Nyman were recently married.

Associated Hebrew Schools to honor couple

By LEILA SPEISMAN
Staff Reporter

TORONTO — Sheldon Goodman, president of Associated Hebrew Schools, and his wife Rosalinde (Lindy), co-chair of the school's Vaad HaChinuch, will be honored at a gala evening on Feb. 7, 8 p.m., at the Ontario Science Centre.

Parents' Association president Sally Zigler told *The CJN* that the Goodmans are being honored as part of a tribute to volunteers that is being sponsored by her organization.

A light dinner will be followed by brief ceremonies, a viewing of the film *Cosmic Voyage* in the Omnimax Theatre, and then a live auction, coffee and dessert.

At the end of evening, those who buy tickets will have the opportunity to smash a giant, candy-filled balloon.

Both Goodmans are graduates of Associated.

Dietary laws will be observed.

For more information, call Associated Hebrew Schools, 494-7666.

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Editorials and Letters

The Canadian Jewish news

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For rabbinic approval

The report of the seven-person committee, ostensibly examining the issue of conversions in Israel, chaired by Finance Minister Ya'acov Ne'eman, has been submitted to Prime Minister Benjamin Netanyahu.

The committee's main recommendations are:

• the establishment of an institute jointly run by the Orthodox, Conservative and Reform establishments in Israel to instruct and teach conversion candidates. According to reports, the curriculum at this unique college "will emphasize the uniqueness of the Jewish people and its Torah that unites the Jewish people in its variations and streams."

• the establishment by the Chief Rabbinate of special rabbinical courts that will perform the actual conversions.

The prime minister received the report last week with effusive words of warm praise and commendation for the panel that labored long and hard, as reported in the media through 70 sessions of more than 150 hours of formal discussions, to produce the compromise proposals. He also unambiguously expressed the hope that the chief rabbis will accept the committee's recommendations.

The principles underlying the compromise, were explained in the past by one committee member, Prof. Alex Lubotsky, himself Orthodox, a teacher of mathematics at the Hebrew University and a member of the Knesset for The Third Way. The Conservative and Reform establishments in Israel would receive formal recognition, but halachic norms and standards acceptable to the Orthodox establishment would apply in matters of personal status, such as conversion.

The mere proffering of the proposals is itself a watershed in Israel's social development. It marks the very first time that the main streams of Judaism sat officially and formally together at the same table, striving towards a common solution to a common problem.

But the submission of the report last week is only the beginning, and an incomplete one at that. Even though the recommendations represent the unanimous agreement of the committee, five of whose members were Orthodox, the report itself has not been signed. As of this writing, the committee is awaiting the report's formal approval by the chief rabbis before they officially sign the protocol.

But approval from the chief rabbis may not be imminent. Chief Ashkenazi Rabbi Yisrael Lau's first public comments on the report were only guarded. Moreover the recommendations must come before the 16 rabbis of the Chief Rabbinical Council for study and direction before the two chief rabbis will officially pronounce upon its acceptability.

For the sake of the unity of the Jewish people in Israel and in the Diaspora, we urge the Chief Rabbinical Council to approve the Ne'eman Committee's recommendations. We urge them to heed his plea, plainly and poignantly expressed: "The command of the hour is unity. It is agreed upon to have a government conversion procedure according to the law of Torah that will accepted by all of Israel." In their deliberations, we humbly offer to the council the words of the former chief rabbi, the great Avraham Isaac Kook:

"Hearken, O my people
From the very depths of my soul
I speak unto you.
From the core of life where lies the tie
That binds us one to the other,
With devotion, deep and profound,
I declare unto you
That you, *each one of you,*
All of you, the whole of you,
Your very souls, your generations
...are the essence of my life."

Even after the council's approval, the task of nurturing and consolidating feelings of intra-communal unity will be great and demanding. But at least it will have begun.

WISDOM OF THE AGES
"Difficult means possible."
Ze'ev Jabotinsky

Dry Bones
"IN A MOVE TO ALLAY IRAQI FEARS..."
"UN OFFICIALS ANNOUNCED THAT ALTHOUGH THE U.S. WEAPONS INSPECTORS WOULD NOT BE REMOVED."
"THEY WOULD BE REQUIRED TO FOLLOW NEW WORK GUIDELINES"
EYES SHUT?
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Opposes catalogue list of 'genuine' Jews

While in Israel during the second week of January 1998, I read with great discomfort the proposal to catalogue a list of "genuine" Jews. The proposal conflicted with everything considered important in Jewish history.

Those who have sought to destroy world Jewry must be gloating with glee as they witness Jews ignoring at the same time, the rich and tragic history that we as a people have experienced. Those who are Jews by ancient and direct lineage, and those who are Jews by marriage and conversion have all shared in the joys and catastrophes of the Jewish people.

This initiative to catalogue "genuine" Jews is an insult to the history and legacy of the Jewish people. If implemented it will erode the commitment of world Jewry to a State of Israel. Canadian Jews of all denominations should vigorously oppose this perverse initiative.

Michael Gordon, MD, FRCPC
Toronto

Freud's patient a fighter for women

There was an interesting and informative article (*CJN*, Jan. 14) outlining the sensational events in the life of Bertha Pappenheim.

Pappenheim tirelessly campaigned against what she considered injustices against women in law, in society and in the Jewish community. Although the issue of "white slavery" became her later focus, her campaigns to have women in leadership roles of Jewish charities, and her campaign for women's vote in the Gemeinde should not be overlooked. Jewish women were not allowed to vote or run for office for the central regulating body of the Jewish community, although they worked and paid taxes.

As regards Pappenheim's psychological illness (she was a patient of Freud), speculation ran rampant among her contemporaries as to the case of the hysterical woman who became a well-known feminist. Whether or not Pappenheim was cured, is a moot point. Because of her illness, Pappenheim developed a sensitivity to injustice and a strong social consciousness. She fostered cooperation with German society through interaction. This should be her legacy and not her so-called psychosis.

Barbara Raubfogel
Toronto

Sacrifices of veterans are forgotten

I applaud greatly the efforts of Oscar Adler and all others who are compiling the *Canadian Jewish Book of Remembrance* (*CJN*, Dec. 25, 1997), so that we Jewish Canadians shall never forget the sacrifices made by our Jewish veterans; so that we could live in freedom and peace.

Yet in the face of these sacrifices, there are those in Canada, and in Jewish society, who would dishonor these veterans by creating and propagating historical revisionist lies, as in the series *The Valor and the Horror*, which greatly tarnish the sacrifices made by our veterans. This for the almighty dollar.

The bitter irony is that without the efforts made by these soldiers, sailors and airmen, the creators of these lies would not be alive today.

Gerry Finkle
Winnipeg

Objects to letter about Rabbi Stern

I am responding to a letter to the Editor (*CJN*, Dec. 25, 1997) which attacks Rabbi Moshe Stern personally over the conversion issue.

While Rabbi Stern makes a strong case for the Orthodox community (*CJN*, Dec. 4, 1997), Bob K. Hundert attacks the rabbi on a personal level without addressing or rebutting any of the rabbi's substantive issues.

Although, generally, I am not in favor of censure, I would expect the editor of *The Canadian Jewish News* to exercise some discretion before publishing a letter against a rabbi.

I pray for the unity of the Jewish people.

Renee Abraham
Toronto

Objects to Bishop's sermon on Israel

Re: "Ottawa Bishop's sermon angers Jews" (*CJN*, Jan. 8).

Why did Bishop John Baycroft single us out? Maybe I shouldn't ask.

He also neglected to mention thousands of people slaughtered by their co-religionists, in Algeria and other places.

When I visited the campus of Tel Aviv University, I came across Arabic-speaking students and couldn't help wondering if there would ever come a time when Israelis will be free to speak Hebrew on campuses of "friendly" countries like Egypt or Jordan.

Maybe Bishop Baycroft should have mentioned tolerance in his sermon.

Ann Szedlecki
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

Chief Rabbinate must now decide

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Israel's Chief Rabbinate was slated to convene Monday for what some Israeli legislators viewed as "make-or-break" deliberations on a recommended solution to the crisis over conversions performed in the Jewish state.

But amid uncertainty over whether the rabbinate would endorse the recommendations, Avraham Burg, the chair of the Jewish Agency for Israel, offered an alternative that could temporarily ease the crisis if the Ne'eman Committee's recommendations were rejected.

Burg announced Sunday that the three major streams of Judaism had reached a "technical understanding" on the registration of individuals converted in Israel.

Under the arrangement, those converted in Israel by the non-Orthodox streams would be listed as Jews on their identity cards, but the population registry would keep a record of the type of conversion.

This arrangement would not affect a convert's rights as an Israeli citizen, but the Religious Affairs Ministry could continue to deny recognition of their marriages and burials because they were not converted under the aegis of the Orthodox.

While Orthodox authorities would probably not recognize such converts as Jewish, an agreement to record them as Jewish on identity cards would be a significant breakthrough for the non-Orthodox movements.

Rabbi Yehuda Gilad, who acted as a representative for Sephardi Chief Rabbi Eliyahu Bakshi-Doron in the discussions organized by Burg over the past several months, stressed that "this solution means one thing for the state and another entirely for the religious authorities."

Burg said the plan is "not intended to replace the Ne'eman Committee's work by any means, but to offer an alternative, if necessary."

Meanwhile, the recommendations of the Ne'eman Committee, which came after seven months of deliberations, may provide a solution to a protracted crisis that has the potential to bring down the Netanyahu government.

In a letter to the prime minister, Finance Minister Ya'acov Ne'eman, who heads the committee, termed the compromise a "breakthrough for the unity of the Jewish people" and expressed hope that Israel's Chief Rabbinate would view it the same way.

But there was considerable uncertainty over whether the rabbinate would indeed agree.

Chief Ashkenazi Rabbi Yisrael Lau denied reports this week that he had rejected the Ne'eman Committee recommendations out of hand, saying he had yet to review them.

And Rabbi Bakshi-Doron, while welcoming the work of the committee, still evaded questions over whether he would agree to meet with Reform leaders, saying that he would not refuse to meet "any Jew."

If both the Ne'eman Committee's proposal and the "technical understanding" are rejected, Israel's religious political parties are likely to demand renewed legislative action on the Conversion Bill, which would codify the Orthodox establishment's sole authority over Jewish conversions in Israel.

Coalition partners from the Third Way and Yisrael b'Aliyah parties said Sunday that if the committee's proposal is rejected, they would vote against the Conversion Bill – even if it is presented as a no-confidence vote against the Netanyahu government.

"As far as I am concerned, the Ne'eman Committee proposal meets the requirements of halachah," or Jewish religious law, said Third Way Knesset member Alex Lubotzky. "If the Chief Rabbinate and Orthodox parties do not accept the recommendations, I know I for one am ready to vote against the Conversion Bill."

Lau: positive development

By HERB KEINON
Jerusalem Post Foreign Service

JERUSALEM — Ashkenazi Chief Rabbi Yisrael Lau, in his first comment on the Ne'eman Committee's recommendations, said that if the Conservative and Reform representatives on the committee agree that only conversions performed by the Chief Rabbinate will be recognized, "then this is a positive development.

"If all agree to this, meaning that any other [conversion] efforts are insignificant, then this is an achievement," he said.

Finance Minister Ya'acov Ne'eman presented the unsigned recommendations to Prime Minister Benjamin Netanyahu last week. The agreement of the Chief Rabbinate is necessary before they can be implemented.

Rabbi Lau said the Chief Rabbinate has not yet formally been given the recommendations.

The panel's two main recommendations are the establishment of a joint conversion institute to be run by the three major streams of Judaism to instruct prospective converts, and the establishment by the Chief Rabbinate of special rabbinical courts that will perform the actual conversions.

Rabbi Lau denied television reports that he had already rejected the committee's proposals, saying that the reports are "baseless lies. Someone should check who is behind reports that the ball was thrown into the rabbis' court, and that we will say no to everything."

He said the matter needs to be discussed by the Chief Rabbinical Council, a body of 16 rabbis that sets policy for the Chief Rabbinate.

The council was to meet Monday, but Rabbi Lau said that since there are already a number of issues on the agenda, it is not clear if the conversion issue would be discussed. He said the rabbinate is waiting for Netanyahu to formally present it with the committee's recommendations.

Since the Ne'eman Committee had seven months to come up with its recommendations, Rabbi Lau said, "Nobody should be standing over the rabbis with a stopwatch now. Let us study the issue, and clarify matters."

Rabbi Uri Regev, head of the Reform Movement's Israel Religious Action Centre and a member of the committee, said he is "doubtful" the rabbis will accept the findings.

MK Avraham Ravitz of United Torah Judaism said he does not see how the Chief Rabbinate can accept the Ne'eman panel's proposals, since the committee recommends establishment of a joint institute that would teach Judaism in all its variations and streams.

"This implies recognition of the idea that Judaism is a pluralistic religion," Ravitz said. "We don't accept that. Judaism is not pluralistic; it is absolute."

Ravitz said that presenting the recommendations to Netanyahu in such a way that it is dependent on the rabbis for approval is a "tremendous trick."

What it does, he said, is place the onus for torpedoing the agreement on the rabbis. This is significant if the religious parties try to go ahead and push for passage of the Conversion Bill, which would stipulate that the only conversions performed here that will be recognized are those approved by the Chief Rabbinate.

'Ne'eman's deal is needed'

Opinion

By DAVID WEINBERG
Jerusalem Post Foreign Service

It's time to mobilize the forces of moderation in this country and abroad – Orthodox, secular, Reform and all other shades of Jews – behind the plan concluded last week by the Ne'eman Committee on conversion. Because it's a good deal for the Jewish people. And because the agreement is rickety.

Essentially, the committee dealt with two problems, and found that their solution is coincident: the Reform/Conservative demand for a role in Israeli Jewish life, and the Jewish identity of 200,000 Russian non-Jews now living here.

The proposal squares the circles by creating a pluralistic conversion study process while upholding authentic halachic standards, under Chief Rabbinate supervision, for the actual conversions. Orthodox members on the Ne'eman Committee believe that 5,000 to 10,000 Russian youth could be converted each year through an entire network of new conversion batei din. The discussions have sensitized the *dayanim* (judges in rabbinical courts) to the necessity of making this feasible. That's Ne'eman's real achievement.

But narrow organizational considerations have complicated the committee's work all along, and the fragile consensus reached at the last minute could yet come unraveled. The deal needs to be defended.

Reform leaders feel the Ne'eman package is an inferior bargain from their perspective, and they would not be too sorry to see it dissolve – as long as the Orthodox get the blame. After all, the proposal strengthens the Chief Rabbinate and sets Halachah as the standard. Moreover, the provision granting Reform and Conservative rabbis the opportunity to preside over weddings has been put off for now.

Ne'eman's package infers a Reform role in Jewish life here through the joint conversion college, which is one heck of an Orthodox concession, but doesn't shout it from the rooftops. There's no flashy American Jewish victory over the hated Israeli Orthodox religious establishment. And for the Reform that's simply inadequate – not after getting everybody on the other side of the Atlantic so extraordinarily riled up for the battle of the century against the "fundamentalists."

Some Reform leaders can't wait to start filing appeals to the High Court of Justice directed at dismantling the Chief Rabbinate's hegemony, or to once again rev up the federation system to fight the pluralism wars.

This explains the last minute Reform haggling over their right to conduct unhalachic, unofficial conversions on the side, despite the deal, and their insistence on a photo-op with the chief rabbis. The Reform need to accept that this is the very best deal they can hope to achieve. Ne'eman has fashioned an inclusive model for intra-denominational Jewish coexistence and problem solving. It's historic. Stick with it.

It's also time for the chief rabbis to bite the bullet. Until now, they've followed things from the sidelines, acquiescing in the inclusiveness of the committee, tolerating the Orthodox-Reform dialogue without endorsing it, nor committing to any conversion arrangements.

I see little reason for the Chief Rabbinate not to give the Ne'eman package a try. Halachah becomes formally accepted by klal Yisrael – by Eric Yoffie, Dedi Zucker and the Council of Jewish Federations – as the yardstick for civic and religious membership in the Jewish people in the Land of Israel. No more accusations of coercion in this regard.

The accord positions the Chief Rabbinate back at the center of consensus at a time when the clamor for civil naturalization and alternative marriage procedures has threatened its legitimacy in the eyes of many. At the very least, the pact should buy a couple years of calm, free of constant legislative and judicial attempts to wear away the Chief Rabbinate's areas of authority. It buys a modicum of Jewish unity, here within Israel, and in Israel-Diaspora relations – without really recognizing any alternative religious stream as much more than brothers.

A mild statement welcoming the Ne'eman effort, and expressing an openness to give the new system a fair trial should suffice. Rabbis Yisrael Lau and Eliyahu Bakshi-Doron – the nation awaits your word! Don't let hardliners dissuade you from backing the historic deal.

The woeful alternative is *sifrei yochsin* – privately-run haredi genealogy registries for "strictly kosher" Jews, run out of Bnei Brak, and the total fragmentation of world Jewry. Such a situation would amount to the meltdown of Jewish peoplehood, and mark the marginalization of Orthodoxy into virtual ghettos of splendid isolation. It also would auger the eventual evaporation of Reform Jewry into a haze of assimilated, amorphous non-identity.

That's why Ne'eman's deal is so needed. Non-Orthodox Jewish leaders abroad, and Orthodox Zionist rabbis and leaders in Israel who recognize the merit of the Ne'eman accord need to be heard. Moderates the Jewish world over, speak up and be counted!

The writer, a resident of Israel, is the former director of research of the Canada Israel Committee.

Opinions

A new spirit of giving

"For many leading Israeli businesspeople, the words investment, profit and partnership are not merely financial terms." This recent ad, presenting a corporate-community partnership led by two leading Israeli business concerns, may be more wishful thinking than an accurate representation of reality. Nevertheless, a new wind is blowing through the Israeli business community as non-profit groups seek support in new creative ways and businesses are beginning to discuss the merits of greater community responsibility for their bottom line.

By Shira Herzog in Toronto

During a recent visit to Israel, Bob Dunn, president of Business for Social Responsibility, a 1,400-member organization based in San Francisco, described some of the pressures that have led American businesses to view their relationship with the community and employees in a more positive light. Among these are the harsh scrutiny of the media in their practices worldwide, consumer preference for socially responsible businesses, and enough evidence that socially responsible actions can improve their companies' profitability.

None of these conditions exist in Israel in any significant way. The media have paid scant attention to the intersection between business and the community; in a recent survey, only 40 percent of consumers said they would prefer a company that donated a percentage of sales to a worthy community cause (compared to over 80 percent in the United States); and social norms that favor such conduct have barely developed. Moreover, there are few examples of "best practices" that demonstrate a financial benefit.

As a result, there is no formal framework of corporate social responsibility that is part of the tradition of the Israeli private sector. In practice, there are many "random acts of kindness" that usually consist of ad hoc acts of corporate philanthropy. In a recent Gallop survey of 199 companies, 74 percent said they had been involved in some kind of community activity, but for 86 percent of these, the activity was limited to a donation, which was undertaken in a non-strategic fashion.

At the same time, there is widespread agreement in the Israeli corporate sector that the country is going through a critical transition as it seeks an appropriate vision and sense of community for the future, and an acknowledgment of the role business can play in this process. In turn, the globalization of Israel's business community has led to an understanding that a growing number of American and European companies will be requiring their business partners to evidence a commitment to social responsibility, and that early adopters of these principles will have an advantage.

An important first step would be an improvement in the tax incentive for corporate giving. In a holdover from the early socialist days when the state provided for all its citizens' needs, the cap for tax-deductible corporate contributions has been set at IS 300,000 (approximately $130,000 Canadian), rather than as a percentage of income. As a result, most corporate giving is expressed through sponsorships, which are recognized as a legitimate marketing expense.

Corporate giving will not be a panacea for the financial needs of Israeli non-profits. Just as in Canada, the private sector cannot fill the hole created by government's retreat from the community sector. But the need for a new relationship between the two sectors is clear. Some leaders are showing the way. A few examples: Delta Textile supports community projects in the communities where its employees live; Tnuva has partnered with the Society for the Protection of Nature to save wild animals; Elite has announced that it will focus its giving on larger contributions to a smaller number of organizations each year; Phoenix is known as a patron of the arts; and Co-Op commits IS 5 million annually to the community. Two new national campaigns are challenging the corporate community to contribute to scholarships for post-secondary education for combat soldiers, and for family violence, children and the elderly respectively.

Unfortunately, discussions of philanthropy in Israel often elicit one of two reactions among North American Jews. It either "isn't good enough," or it means "that they don't need us." Neither is accurate nor appropriate. Israel's private sector is relatively young and is just discovering its power as a force for social change. It is open to successful models that speak to the values and concerns of business everywhere and it will adapt these to the indigenous Israeli experience. For philanthropists from abroad, this should be seen as a welcome development. In future, rather than being the "donor" supporting the Israeli "doer," they may well find opportunities for partnership with Israelis in both giving and doing. This, in turn, will lead to a more balanced relationship in the joint commitment to a stronger Israeli community.

Our brothers' and sisters' keepers

The ice storm is over, though as I write, many homes on the South Shore of Montreal remain without power. Yet it is surprising that such a calamity can somehow have positive consequences.

By Morton Weinfeld in Montreal

People demonstrated qualities of altruism and self-reliance. Shelters sprang open. With only a few exceptions, those with power instinctively and aggressively sought out relatives, friends, neighbors and even strangers to welcome into their homes. The friends with whom we stayed had gas heat and a gas stove, but no electricity; nevertheless, at one point they were sheltering three additional families. By and large, the supply of shelter volunteers and homes matched the demand. The odd stories of price-gouging by merchants paled in comparison to the stories of selflessness and cooperation.

For many or most Montrealers, who have experienced neither warfare nor major natural disasters, a week or so with no power in the dead of winter is the closest we will come to being tested in both a moral and a physical capacity. Suddenly and dramatically, people were thrust out from their normal routine, which Wordsworth so aptly described as "getting and spending." Without power, fancy homes, elegant clothes and trendy gadgets counted for little. What mattered was food, firewood, candles, batteries, water, heat and – most important – other human beings.

People responded with their own survival strategies. We had no power in our home for a full week. I decided to keep a full or near full tank of gas in my car and stocked up on bottled water. I heard of someone else who went me one better by filling up a bathtub with water, just in case.

The Jewish community responded with energy. The Mortimer B. Davis Jewish General Hospital set up several shelters. Shelters were also established at Bialik High School and in synagogues. Those synagogues that did not have formal shelters had lists of members who were offering their homes to any who needed them. There is no denying that part of this response is a result of the moral legacy of the Holocaust – people in need of safe refuge simply must be helped.

Many of the Jewish-sponsored shelters took in large numbers of elderly Jews, including Holocaust survivors. I recall chatting with three survivors at one shelter, where the topic of conversation quickly turned to the best analogy from their wartime experience to the conditions in the shelter. An Auschwitz survivor reasoned that the shelter was obviously much better. So did a survivor of Siberian work camps. The third claimed that the best fit was to her post-war experience in DP camps.

The shadow of the war was not far away. In one of the shelters, a non-Jewish Frenchman recounted how his aunt, a nurse, had cared for camp survivors in post-war France. He noted the irony that some 50 years later, he was being cared for by Jews in Montreal.

Yet for all the media talk of "solidarity" and accounts of selflessness, the altruism was not random. Because of the pattern of residential segregation in Montreal and the mainly French areas outside Montreal, anglophones and francophones for the most part relied on members of their own group, as individuals or institutions, for help. The majority of those seeking help in Jewish-sponsored shelters were Jews, and it is likely that very few Jews sought shelter in churches.

In addition, on talk shows, some callers would very occasionally speculate about possible conspiracies. Others tried to score political points. Some anglophones speculated that English areas were given a lower priority by Hydro Quebec; some francophones asserted – inaccurately – that Westmount somehow was hardly touched by the blackout. All this is not surprising. Rumors and suspicions are common in periods of uncertainty. And people rely on their existing networks for help in moments of need, and these networks inevitably reflect ethnic and religious concentrations.

None of this should detract from the predominantly uplifting response. From the ground up, people helped people, in shelters and neighborhoods, regardless of language or background. Looting was practically non-existent (though family abuse apparently increased). Help poured in to the stricken areas from across Canada and the United States. Montrealers rose to the occasion.

The Supreme Court and Midrash

At times, the rulings of the Canadian Supreme Court arouse widespread discussion. A decision in early December is in that category, and I am one of those who heartily approve its conclusions.

By Rabbi Gunther Plaut in Toronto

The decision dealt with an Aboriginal land claim in British Columbia. The native group had claimed that a large area of land was theirs and that a long oral tradition of their people confirmed this. Their tradition held that the Aboriginal rights had never been abdicated and had been taken away without treaty, without consent and without right.

The trial had ruled that the Aboriginal people could not bring factual evidence to bear on their claim; and then the Supreme Court made its historical observation: Oral history too can be trusted under certain circumstances, especially when it arises in a culture that knows no written records, is consistent and has a likely factual basis.

Said the court: "The Aboriginal historical tradition is an oral one, involving legends, stories and accounts handed down through the generations in oral form…The purposes of repeating all accounts from the past is broader than the role of written history in western societies. It may be to educate the listener, to communicate aspects of culture, to socialize people into a cultural tradition, or to validate the claims of a particular family to authority and prestige…This contributes to a sense that there are many histories, each characterized in part by how a people see themselves, how they define their identity in relation to their environment and how they express their uniqueness as a people."

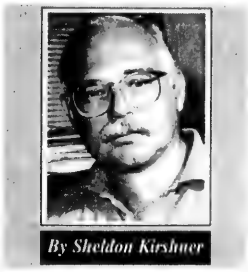
This judgment struck a familiar chord with me, as it must have done with other Jewish readers. For we Jews too, for a very long time, were the bearers of a significant oral tradition. In fact, much of our Halachah was at one time based on such tradition, until it was written down into the Mishnah. There was also another oral tradition that continued even after the mishnaic codification. It was called Midrash and while it is not history as we understand it today, it often is the bearer of significant memories.

Take for instance the biblical story of the destruction of Sodom and Gemorrah. The text does not say why God's judgment came down upon them, but according to a persistent Jewish tradition, the major contributing factor to their demise was their absence of social morality. Thus, says the midrash, though Sodom's streets were paved with gold, its citizens were unwilling to share any of their riches with other people. The midrash says that this occasioned God's interference.

What the midrash observes here is not only an interpretation of why Sodom perished, but – equally important – it teaches that the absence of social morality can contribute to the destruction of society. Some will call this an interpretation while others will call it oral history. And since much of our tradition belongs in this category, I felt that the Supreme Court of Canada had asserted a truth that Jews had long known. To be sure, not all oral history is trustworthy just because people repeat it, but some of it is indeed when one looks more closely.

The Kirshner File

A new interpretation of Jewish history



By Sheldon Kirshner

No, it's *not* a coffee-table book, definitely not, Nicholas de Lange insists, referring to *The Illustrated History of the Jewish People*, published by Key Porter recently. With its lavish cover, glossy color photographs and illustrated plates, it certainly resembles an example of the genre. But, as we all know, appearances can be deceiving.

"You don't leave it lying around to impress anyone," de Lange, the book's general editor, said. "You read it. You dip into it."

Playing the devil's advocate again, I asked de Lange — a Cambridge University scholar who specializes in rabbinics and Hebrew — whether *The Illustrated History of the Jewish People*, weighing in at 433 pages and aimed at a general readership, is not in fact old wine in a new bottle.

He seems to have anticipated the question. "It's not a blow-by-blow account," he said. "Most books like this have a time line. This is an interpretation of Jewish history, written by specialists on the cutting edge of the latest research. Their essays are more than linear, factual accounts."

Composed of eight chapters, the book traces the saga of the Jews from their emergence as a distinct Middle Eastern people to their dispersion to places as diverse as Egypt and France. It describes the relationship between Jews and Christians, on the one hand, and Jews and Muslims, on the other. The concluding chapters deal with anti-Semitism, the Holocaust, Zionism, the rise of Israel and, finally, the state of the Jewish world today and what the future may hold in store.

The Illustrated History of the Jewish People was conceived by, among others, Toronto publisher Malcolm Lester. Given a free hand to select the contributors, de Lange chose British, Canadian (Michael Marrus of the University of Toronto), American and Israeli scholars.

He expects good sales. "It's attractively packaged and priced ($50) and responds to a particular gap in the market." His last book, *An Atlas of the Jewish World*, has sold more than 120,000 copies and has been translated into several languages.

As a historian, de Lange believes that Jewish history is constantly being rewritten. "No two versions are the same," he observes. "In part, the reasons are personal. Each author has a different perspective. Advances in our knowledge, due, for example, to discoveries of new documents, play a large part too. But the most significant differences result from the changing needs of the times."

A century ago, the dominant mood in Jewish historiography was one of hope, despite the spectre of Russian pogroms and the spread of racial anti-Semitism. "There was real confidence in progress," he said. Political emancipation, intellectual enlightenment, social openness and technological breakthroughs appeared to augur well for the future.

But in the aftermath of the Holocaust, the atmospherics have changed. "Everything is colored by the Holocaust. Even the great achievements of the past are poisoned by this perspective."

Although he understands and empathizes with this mindset, he believes it is a passing trend. "Jews are a practical people with enormous powers of adaptability," he mused, pointing out that the Mishnah, the early rabbinic legal code, appeared after the destruction of the second temple, and that the *Shulchan Aruch*, the code of Jewish law, was compiled by Joseph Caro following the expulsion of Jews from Spain.

Born in Nottingham, England, de Lange, 53, is a graduate of Oxford, Cambridge and Leo Baeck College. He has written numerous monographs and has been a visiting scholar and a professor in Hungary, France and Germany.

He regrets to say that Jewish studies at the university level in Britain are dwindling, not being supported by the Jewish community. Yet the calibre of Jewish studies programs, particularly at London University, Cambridge, Manchester and Oxford, remain high.

"But we can't encourage our good students to go into the field, there being so few available teaching positions," he adds.

In addition to his role as an historian, de Lange has a second career as a Hebrew-to-English translator, having worked on the Israeli novels of Amos Oz, including *My Michael*, *Black Box* and *Under This Blazing Light*.

"We met when we were both starting out in the early 1970s, and we've gotten used to each other."

Deriving enormous satisfaction from this sideline, de Lange likens a translator to a violinist who can magically lift the notes of a Bach sonata off a music sheet and make them soar.

The strange case of Robert Maxwell

The late Robert Maxwell was the wealthiest self-made man in Britain after World War II, a press titan who mingled with the creme de la creme of international society.

Robert Maxwell

After his mysterious death in November 1991, he was given what amounted to a state funeral in Israel. But no sooner had he been buried than revelations surfaced about the insolvency of his far-flung publishing empire.

According to biographer Tom Bower, Maxwell – a Czech Jew whose family perished in the Holocaust – was a man who ignored the norms of morality throughout his life. In *Maxwell: The Final Verdict* (HarperCollins, $16), a plodding but scrupulously-researched account of his last years, Bower claims that Maxwell's fortune was built on "deliberate transgressions."

Describing him as a person whose theatricality, egocentricity and vanity were unsurpassed, Bower suggests that he fraudulently concealed his debts; used listening devices in negotiations and telephone conversations with his executives; and relieved his sexual appetite by summoning well-endowed and compliant secretaries to his office.

For many years, Maxwell denied that he was Jewish, but after visiting Israel in 1985, he embraced Judaism and grew close to London's Jewish community. Bower adds that Maxwell's French Roman Catholic wife, Betty, encouraged him in this direction.

Due to Maxwell's investments in Israel, his circle of acquaintances included the mighty and the powerful. He employed the services of lawyer Yaakov Neeman, the current Israeli minister of finance, and had a good working relationship with the then prime minister, Yitzhak Shamir, who entrusted him with a secret mission to Moscow, related to Iraq's aggression in Kuwait. In this connection, Bower repeats the allegation that Maxwell was "a Mossad source."

In a reconstruction of his sudden death, Bower claims that no foul play was involved. Aboard his yacht in the Mediterranean, Maxwell suffered a heart attack, toppled forward, fell into the sea, struggled frantically and drowned. An ignominious demise for a larger-than-life personality.

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UJA FEDERATION

Books

By Bernard Baskin

***Shtetl: The Life and Death of a Small Town & the World of Polish Jews*, by Eva Hoffman (Houghton Mifflin Company).**

In post-Holocaust memory, Poland holds an exceptional place. That was where most of the world's Jewish population lived before the war and that is where the mass extermination of European Jewry occurred. When the war began, there were three million Jews in Poland; when it ended, between 250,000 and 300,000 remained.

How Poles reacted to the persecution of Jews varied considerably. Many of them turned a blind eye to horrors visited on their neighbors. Many even informed on Jews and welcomed the Nazi killings. But the author, in this elegiac and firsthand survey of Jewish-Polish relations through the centuries, reminds us that "every Jew who survived in occupied Poland did so with the help of individual Poles and of organizations set up for the purpose of aiding Jews." Moreover, this help involved enormous risk. Those found guilty of harboring Jews were summarily executed.

The world of Polish Jews

For almost 600 years, Poland was among the most important centres of Jewish life and culture. Jews began to settle in Poland as early as the 11th century and arrived in larger numbers in the 14th. By the late 17th century, nearly three-quarters of the world's Jewry lived in the Polish-Lithuanian Commonwealth. In the 18th century, before the various partitions, Jews constituted about 10 percent of Poland's population, which made them that country's largest minority. This proportion rose to about 13 percent in 1939.

Despite the terrible pogroms of the 17th century that uprooted 700 Jewish communities and led to the murder of 100,000 Jews, "Polish Jews created impressive religious institutions, political movements, a secular literature, and a distinctive way of life. In modern times, Polish Jewry gave rise to Yiddish and Hebrew culture, which crucially influenced Diaspora cultures in Europe and the United States."

In *Shtetl*, the author indicates that her parents left Poland in 1929 to settle in Vancouver and that she herself was born in Krakow. She has written several highly acclaimed books and is a former editor of the *New York Times Book Review.*

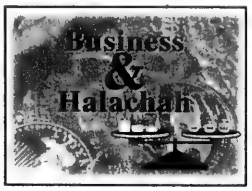
In this soberly written book, the author focuses on the village of Bransk, 110 miles east of Warsaw, which had 4,600 inhabitants before 1939, of whom half were Jewish. There are no Jews left in Bransk today.

The author maintains that – despite their long history together – the Jewish and Polish communities rarely shared common ideals or cultural values. Jews engaged in an "ethos of separateness" that was echoed in the feelings and actions of their neighbors. There were deep and painful ambivalences. Had both sides been willing to share more willingly and fruitfully in their common needs and struggles, there might have been greater affection and understanding and less indifference on the part of Poles to Jewish suffering.

Even today, Jews and Poles look at the Holocaust with different eyes. Both feel their moral truth has been violated. "Poland lost three million non-Jewish citizens during the war. It put up the most concerted resistance of any occupied country and had its independence wrested away by infuriatingly unjust means. The Poles have felt that none of this has been recognized...the Jews have felt just as outraged and wounded when the Poles have emphasized their wartime heroism while giving scant attention to the genocide committed on their soil and to their own contributions to Jewish suffering and losses."

The author's thesis is controversial and arguable. After all, it was only in Poland that Jewish survivors were murdered when they returned to their homes. Anti-Semitism in Poland, often furthered by Church and State, was especially virulent and deep rooted.

Today, there is a modest revival of Jewish life in Poland and widespread interest in Jewish history and culture. Perhaps "it is time for Poles and Jews to recover the memory of generosity and the generosity of memory" and to face the future with a new sense of friendship and mutuality.



Towards reasonable prices

By RABBI JAY KELMAN

There is no doubt that the cost of leading a Jewish life adds extra expense to a family's budget. The cost of sending three children to a Jewish day school roughly equals the yearly wage of the average Canadian worker. Additionally there is the cost of religious articles such as tfillin, mezuzot, sukkot, not to mention the extra cost of keeping kosher.

Since the demand for many religious articles is inelastic, meaning that the observant consumer will pay practically any price for the commodity needed, some controls are necessary to prevent price gouging. With limited competition in many areas, what measures can be taken to prevent exorbitant pricing policies should they exist?

The earliest case of rabbinical intervention in regulating the sale of religious artifacts seems to be regarding the price of *korbanot* (sacrificial items). The Torah tells us that as a token of thanksgiving, a mother had to bring a *korban* for each child born, consisting of either animals, or if that proved too expensive, a pair of birds. Opportunistic farmers began to raise the price of these items in order to capitalize on the captive market.

Rabbi Simoen ben Gamliel therefore decreed that one sacrifice would suffice for five births even though this went against what was explicitly decreed by G-d in the Torah. His bold declaration had the desired effect and immediately prices dropped, enabling mothers to bring the proper number of sacrifices.

Throughout the ages, rabbis have modified religious practices if the costs became too high. Decrees have been made forbidding the purchase of fish for Shabbat when merchants were charging too much; insisting on having only one set of lulav and etrog for the entire community; and even limiting the amounts that could be spent on *streimlach* (fur hats worn by chassidic Jews). These laws were binding on both rich and poor.

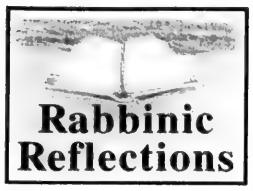
In order not to entice envy (of Jew and non-Jew alike), or cause those who could ill afford it to spend beyond their means, rules were often promulgated limiting the expense that one could pay for a simchah.

These restrictions have as their precedent the rabbinical rulings standardizing funeral practices. Originally the rich would bring foodstuffs to the house of mourning in gold and silver vessels and the food would be served on fancy china. The poor, who were unable to afford such trimmings, felt embarrassed and the rabbis therefore outlawed such displays of wealth.

Before money could be spent on new religious initiatives, it had to be ascertained that existing communal institutions would not suffer. A prime example is setting up a new synagogue that will draw members and resources from an existing synagogue capable of catering to the entire community. In fact, Rabbi Moshe Feinstein issued an injunction forbidding the opening of a new synagogue in a case where an existing shul had just committed to large capital outlays. This injunction, which would be reviewed after a period of 10 years, applied irrespective of the fact that certain of the synagogue customs would be different in the new shul.

An area that has received scant attention is the issue of moving out

[Cont'd. on page 13]



The path to freedom

By RABBI MICHAEL DOLGIN

We read this week of the beginning of the most important journey ever travelled by our people, the journey from Egypt to Sinai.

While the exodus is an event in history, it is also beyond history. Every generation must see themselves as having gone forth from Egypt. Every generation must travel the road from dependence to responsibility and from the slaveries of their day to freedom to serve the Holy One of Israel.

While the path may look different than it did in the ancient wilderness, many of the same obstacles and temptations remain.

Consider the interactions between Moses and Pharaoh before the latter finally lets our people go. As last week's parshah concludes, Pharaoh begs Moses to stop the hail and promises to set us free, only to renege once the immediate danger is passed. But as parshat Bo begins, Pharaoh's tactics change.

When Moses announces the coming of the locusts, Pharaoh and his courtiers realize that the battle will eventually be lost. When Moses is recalled, Pharaoh asks him, "Who among you will be going?"

The Torah tells us that Pharaoh was only willing to allow the men to go. Imagine the temptation. After centuries of slavery, even a partial exodus may have sounded like progress. With only a simple yes, Moses himself would have been one of those to go forth.

Moses knew better. He knew that a great future lay ahead, not for a select group of free individuals, but for a covenant people. He knew that our strength lies not in achieving swift progress but in moving ever closer to Sinai as a whole healthy community.

In a time when so many temptations threaten to fragment our people, the Torah's words must echo in our minds: "We will go with our young and with our old, with our sons and with our daughters."

The path out of Egypt is not available to individuals. It offers itself only to those willing to work and wait, to serve and sacrifice so that we might yet walk that road together.

Rabbi Dolgin is the spiritual leader of Temple Sinai Congregation in Toronto.

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Your absence is felt, it cuts like a knife.
In all of our lives, we'll never forget,
The values you taught us, examples you set.

As a Wife, Mother, and Bubba, you were the best,
Our lives were enriched, we were all truly blessed.
Our sunshine is shadowed, since we've been apart,
You will live on forever, in all of our hearts.

With all of our love,
Roman, Perry & Reva, Sally & Michael and Families.

Web packed with Yiddish sites

By MARK MIETKIEWICZ

Is Yiddish a dying language? Not if the Jewish Highway has a thing or two to say about it. The World Wide Web is packed with sites about the mameloshen. What comes through on the dozens of sites devoted to the language is that there are many people of all ages around the world who clearly live and love Yiddish.

We may think we know where Yiddish comes from, but the sources of the language are not so clear. And clarifying the language's roots could affect the way European Jews look at their own heritage. That's because the spread of Yiddish sheds light on where the Jews of eastern Europe came from. Traditional thinking says Yiddish originated in western Europe. But new questions are being raised about whether the massive Jewish populations of eastern Europe really could have originated in the west too. These theories are explained in an excellent *New York Times* article that also traces the renewed popularity of Yiddish **[http://www.santafe.edu/~johnson/articles.yiddish.html]**. For a brief overview on the state of Yiddish today, see What is Yiddish **[http://www.bergen.org/AAST/Projects/Yiddish/English/yidish.html]**.

There are a few online Yiddish dictionaries **[http://sunsite.unc.edu/yiddish/diction.html]** although none is as comprehensive as one you'd get in the store. However, you may enjoy the Travlang Dictionary because it speaks to you **[http://www.travlang.com/languages/yiddish]**.

One of the hottest areas of Yiddish pride is in the pronunciation. If you say kugel and I say kigel, we may be headed for a bit of a tzimmes. The Yiddish Atlas Project at Columbia University is an attempt to document and record the varieties of Yiddish speech **[http://www.columbia.edu/cu/cria/Current-projects/Yiddish/herzog.html]**.

There is a link on this page to the online audio archive which you can sample.

We all know that Yiddish words have permeated the English language. Someone has taken the time to search all the words in the Oxford English Dictionary with "Yiddish" in the etymology field and came up with over 100, such as heimish, narrishkeit, tchotchke, zaftig and glitzy **[http://liberty.uc.wlu.edu/~hblackme/oed/yiddish.html]**. But I particularly like a list of words in "Yinglish" or "Yidlish." These words sound like they came from Yiddish, but *really* are English **[http://rtt.colorado.edu/~biasca/fake_yid.html]**. Some examples: bedridden, boxkite, canticle, conniption, epistle and farfetched. (Try them out loud!)

Ready for a test? Try the online Yiddish quiz **[http://www.joods.nl/jiddisj/jidquiz.html]**. Sample question: Someone who falls on his back and hurts his nose is a: (a) kvetch (b) shlemazl (c) shlep or (d) shmuz.

Not surprisingly, the vast majority of Yiddish Web sites are American.

But I was particularly interested in pages from a bit further afield. Imagine the irony that a Yiddish page from Poland is created by a non-Jew. Magdalena Sitarz loves Yiddish and teaches it at the Jagiellonian University. She created the Unofficial Cracow's Yiddish Page for her students as an introduction to Yiddish language and culture **[http://www.cyf-kr.edu.pl/~ufsitarz/yiddish.htm]**. She also includes some of her favorite Yiddish proverbs, such as "Varf di kats vi du vilst, blaypt zi alts shteyn af di fis." (You can throw a cat however you want, it always stays on its feet.) **[http://www.cyf-kr.edu.pl/~ufsitarz/proverb.htm]**.

Also, don't miss *Der Yapanisher Yid*, newsletter of the Japan Yiddish Club **[http://super.win.or.jp/~jhalpern/jyc.htm]**. The club seems to be made up mostly of lovers of Yiddish who now find themselves in Japan for the short or long term. But you don't have to be Jewish or even Japanese to be intrigued by the article Fascinated by Jewish Languages **[http://www2.gol.com/users/tsuguya/jewish-languages.html]**. In it Tsuguya Sasaki explains how as a young student in northern Japan, he began to learn foreign languages, including Hebrew. And how his curiosity eventually brought him to Israel where he studied and eventually taught Yiddish. According to Sasaki: "Maybe it was all bashert, who knows?"

Next week, Yiddish, the arts and a few surprises, too.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

[Cont'd. from page 12]

Towards reasonable prices

of a "dying" neighborhood. While freedom of movement is a basic right that we take for granted, Jews must always be concerned with the welfare of the community they are leaving behind. A Jewish community can force a member to hire or find a replacement before allowing him to leave for the High Holy Day period if his departure would leave the community without a minyan.

Regarding our modern neighborhoods, Rabbi Feinstein ruled that one may not "flee" a neighborhood and leave behind fear amongst those who must remain and a community infrastructure that must be rebuilt at considerable expense.

It is clear that in observing our "rituals," great care must be taken to consider the impact the observance will have on our fellow human being. Service of G-d can demand no less.

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Joe Ain dedicated his life to aiding Jewish immigrants

MONTREAL — Community leader Joe Ain, who died recently at age 85, was remembered especially for his dedication to Jewish immigrants and others in distress worldwide.

Ain held several key community positions, including chairship of Montreal's Combined Jewish Appeal in 1971, the national presidency of Jewish Immigrant Aid Services (JIAS) from 1971-73, the presidency of Allied Jewish Community Services (AJCS) from 1975-77, and the presidency of United Israel Appeal of Canada Inc. (UIA) from 1980-82.

He was by profession an engineer, and became one of the biggest builders of shopping centres in Quebec.

Born in Poland, Ain knew firsthand what it meant to be an immigrant. He joined his sisters and uncles in Montreal in 1930, and soon found work as a bus mechanic for Montreal Tramways, going to school at night.

Ain had studied mechanics at the ORT school in Vilna. One of his first communal interests was the ORT organization here, and he eventually became its president (1959-61) and remained an honorary member of the World ORT Union central board.

From 1935-39, he studied civil engineering at McGill University and after graduating, worked on the construction of airports for the federal Department of Transport.

After the war, he formed his own construction firm, Ain and Zakuta,

Joe Ain

and prospered with the housing boom and later moved into development of commercial properties.

But the community was his greatest interest. He volunteered his services to JIAS, which had helped him when he first arrived, and served as its Eastern region president from 1963-65, and later national president. He was also a vice-president of the international Hebrew Immigrant Aid Society (HIAS), and was active with the Joint Distribution Committee, which at the time aided Jews in 33 countries, serving on its executive.

He became involved with AJCS in the mid-'60s, and within four years was an executive member and by 1973, chair of the executive.

During his presidency, Ain was known for spending more time in AJCS's Cummings House than his business office.

"Joe was a fine gentleman, a good friend. He respected people and was always optimistic that solutions could be found to issues and problems facing the community," said Manny Weiner, who was associate executive director at the time.

Ain was also quite an intellectual, he said, well-read and very knowledgeable about Jewish history.

During his term, Ain oversaw a number of important construction projects during that period, including the Golden Age Association on Westbury Avenue and the Harry Bronfman Square apartments for senior citizens across the street.

After leaving the top job at AJCS, he chaired Project Yeruham, a campaign to improve the quality of life in that poor Israeli town. During the same period, he was honorary president of the YM-YWHA and vice-president of the New York-based Council of Jewish Federations.

In 1982, he was appointed a member of the board of governors of the Jewish Agency in Jerusalem. Through this position, he took a keen interest in the migration and absorption of refugees to Israel..

Ain's commitment to learning was appropriately commemorated by the UIA with the construction of a library in Israel named for him and his wife Fay. He was also made a member of Keren Hayesod's World Board of Trustees.

In addition to his wife Fay, Ain is survived by sons Aaron and his wife Joy, Steven and his wife Rosanne, and daughter Susan Werner and her husband David, and eight grandchildren.

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Orlikow fought for social justice

By RON CSILLAG
Staff Reporter

TORONTO — David Orlikow, a Jewish member of Parliament for 26 years and a tireless fighter for social justice, died last week of pneumonia. He was 79.

Orlikow served as an NDP MP, representing the riding of Winnipeg North from 1962 until 1988. Prior to his career in federal politics, he served in the Manitoba legislature as a Winnipeg alderman and as a school trustee.

"He never really cared about personal recognition," his daughter Leslie told *The CJN*. "He did what he could for anyone who asked."

Federal NDP leader Alexa McDonough praised Orlikow as "a champion for working Canadians and their families, who will long be remembered."

Born in Winnipeg, Orlikow graduated from the pharmacy school at the University of Manitoba. He joined the CCF, the NDP's predecessor, in 1934, the year it was formed. He would later become active in labor unions and human rights organizations.

He served as a Winnipeg School Board trustee from 1945 to 1950, and was elected alderman for Ward 3 in 1951.

In 1958, he won the provincial seat of St. John's and held it until 1962, when was elected an MP.

At the time of his election to Parliament, Orlikow was national director of the now-defunct Jewish Labor Committee.

David Orlikow

His father, Louis, who came to Winnipeg in 1904, had been a founder of the city's Jewish Workman's Circle, whose school Orlikow attended as a child.

He once credited his parents with introducing him to socialism, saying it was members of their generation who brought Jewish social democratic traditions with them when they immigrated to Canada from eastern Europe.

In Parliament, Orlikow lobbied on behalf of Soviet Jews and many other issues which affected the Jewish community.

His main interests were employment equity, education, labor and immigration policy. He helped draft Canada's early human rights laws.

In later years, Orlikow played a key role in winning compensation from the U.S. Central Intelligence Agency (CIA) for his wife Velma (nee Kane) and eight other Canadians who claimed to have suffered permanent emotional damage as a result of CIA-backed brainwashing experiments at a Montreal hospital in the early 1950s.

The suit was settled in 1981 for $750,000 (US) and Velma Orlikow won a further settlement from the Royal Victoria Hospital, where the mind-control experiments were carried out.

Velma Orlikow died in 1990.

Orlikow leaves his daughter Leslie and two grandchildren, Sarah and Keir Johnson.

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Greater Toronto Area

U of T obtains Hebrew manuscript, book collection

By BILL GLADSTONE
Special to The CJN

TORONTO — A rare manuscript of the Zohar that dates from the early 1400s and may once have belonged to the 17th-century messianic pretender Shabbetai Tzvi is the "crowning jewel" in a large collection of Hebrew manuscripts and printed books recently attained by the University of Toronto (U of T), according to Barry Walfish, a Judaica specialist in the U of T library system.

The collection was a gift from Albert (Dov) Friedberg, head of the Bay Street-based Friedberg Group of Companies, which are the oldest and largest independent futures and foreign currency brokers in Canada, with offices in Toronto and New York. An Orthodox Jew, Friedberg has been collecting rare Hebrew manuscripts and books for at least half of his 50 years.

Modern scholarship has assigned authorship of the Zohar to Moses De Leon in the late 13th century. Only two known Zohar manuscripts predate Friedberg's Zohar, but both are fragmentary while Friedberg's contains most of the full text. As well, its first page bears an inscription that indicates the manuscript was acquired for Amira, an epithet denoting Shabbetai Tzvi, thereby enhanzing its historical interest immeasurably.

"The Zohar manuscript is the most valuable item [in the collection] and the one of greatest scholarly interest," Walfish said. "It's the best manuscript of the Zohar in existence, to our knowledge. It's a very important work for the study of Judaism."

In all, Friedberg donated 35 manuscripts, about 100 printed books of exceptional quality, and three dozen fragments from the Cairo Genizah. Items include a Bible manuscript written by the scribe Joseph ben Judah ibn Merwas, originating in Toledo, Spain, in 1307; and a two-leaf fragment from the Mishnah from the Cairo Genizah, which scholars have variously dated to the 9th and 11th centuries.

Gift from Friedberg

The collection also includes two rare manuscripts by Rashi, one a commentary on the Torah and the other a commentary on the Prophets. Both are of German provenance, date from the 13th century, and are considered of great scholarly importance since Rashi manuscripts from that period are very rare.

According to Walfish, the National Library in Jerusalem was seeking microfilmed copies of the collection in the early 1990s and asked him to be the liaison. However, after receiving numerous requests from scholars to study the Zohar manuscript and other items, Friedberg "decided these things were too important to be in a private library," Walfish said. "That's when he arranged to donate them to us."

(The collection has not been microfilmed, although an Israeli company has been negotiating for the right to publish a facsimile edition of the Zohar manuscript.)

Neither Walfish nor Friedberg would comment on the value of the collection, but it is purportedly worth millions of dollars. The Friedberg Collection of Rare Hebraica has been placed in the Thomas Fisher Rare Book Library in the University of Toronto library system.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 2 is deadline for Feb. 12 issue, and Monday, Feb. 9 is deadline for Feb. 19. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Jan. 31

REFORM MINYAN

Downtown Reform Minyan invites everyone to a warm, egalitarian Shabbat service. Services held Saturdays, 10 a.m. at Bloor JCC (Bloor and Spadina), Room 204. Jan. 31, **Rabbi Paul Golomb** will lead service and lead Torah discussion. Call **Shelley**, 469-4287.

YOUNG FAMILIES GROUP

Beth Emeth Bais Yehuda Synagogue Young Families Group Bowling Nite, 8 p.m., York Bowl. $20 includes bowling shoes, refreshments. Call **Rhonda**, 731-9441 to reserve. Members and non-members welcome.

ISRAEL AND JEWISH WORLD

Beth Tikvah Synagogue is hosting a current events discussion series on Israel and the Jewish World featuring guest speaker **Yehudi Kinar**, Consul General of Israel, 7 p.m. Everyone welcome.

BETH TZEDEC LUNCH

Young Members invites singles 25-40 to a lunch and interactive discussion with **Susan Jackson**, director of Jewish continuity, UJA Federation, following services. $15 prepaid reservations only. Visa and Master Card accepted. **Marlene**, 781-3514, ext. 46.

Sunday Feb. 1

BOOK GROUP

A Season in the Life of Emanuel by **Marie Claire Blais** will be discussed by the Feminist Book Discussion Group of the North York chapter, Older Women's Network, 2 p.m., Barbara Frum Library, 20 Covington Rd. (N.W. corner Bathurst and Lawrence). Call **Mildred Selznick**, 488-2287.

ORIENTATION MEETING

The Downtown Jewish Day School is holding an orientation meeting for all parents wanting to learn more about the new school. Come meet our new principal, **Dori Levine,** 7 p.m., Bloor JCC, Wallin Lounge.

JEWISH STORYTELLING

Jewish Storytelling Arts presents Jewish Storytelling, Beit Habonim, 5 Glen Park Ave., 7:30 p.m. All welcome to listen or tell. $3 donation. Call 440-1330.

Monday Feb. 2

LECTURE SERIES

Monday Night Series with **Dr. Aaron Nussbaum** presents Biblical Jerusalem, the capture by David and its expansion in biblical times as reflected by the older and recent discoveries, 8 p.m., Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd.

Tuesday, Feb. 3

WINTER FILM SERIES

Holy Blossom Temple is screening *Gentlemen's Agreement* starring **Gregory Peck** and **Dorothy McGuire**, 8 p.m. Discussion with **Richard Rotman** follows film. Free admission.

MISSIONARY IMPOSSIBLE

The Battle for the Jewish Soul with **Rabbi Michael Skobac**, 8 p.m., new Jews for Judaism Centre, 800 Steeles Ave. W., in the Main Exchange Plaza. 905-761-0040.

Wednesday, Feb. 4

COMEDY REVIEW

Beth Emeth Bais Yehuda continuing education presents *The 4 Vitz Comedy Revue,* featuring **Jack Gelman**, **Alf Kwinter**, **Norman Gilbert**, **Jack Markle**, 8 p.m., Arback Hall. Admission $3. Light Refreshments. Tickets available at synagogue office. Call **Tema Wasserman**, 905-770-0355.

WOMEN AND JUDAISM

The University of Guelph Jewish Student Organization is hosting a meeting, featuring **Rachael Turkienicz**, 7:30 p.m., Room 333, University Centre. Refreshments served. Call **Naomi**, 519-766-1806.

[Cont'd on page 17

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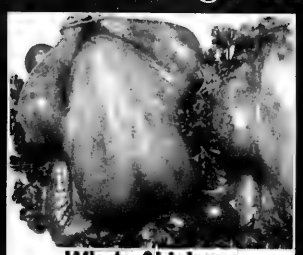
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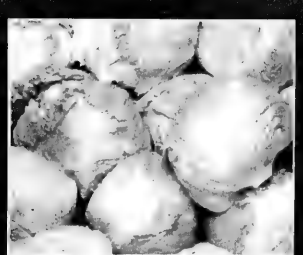
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WE RESERVE THE RIGHT TO LIMIT QUANTITIES. PRICES IN EFFECT SUNDAY, JAN. 25 UNTIL SATURDAY, JAN. 31, 1998.

What's New

[Cont'd from page 16]

And What Else Is New

SERVICES TO SENIORS

Downsview Services to Seniors Inc. in partnership with North York Branson Hospital is opening Branson Place, a day program for people with dementia living in the community. For information call **Jennifer D'Amico** or **Elisa Curcio-Mazza**, 633-1771.

BETH JACOB WEEKEND

Beth Jacob Synagogue, in conjunction with Kedma and Jewish Campus Services, presents **Rabbi Nati Helfot,** senior educator at Drishna Institute in New York, as part of its Young Scholars Series. Shabbat, Feb. 6-7. Call 638-5955 or 785-1465.

JF&CS GROUPS

Jewish Family & Child Service Groups. **Pat Lieberman** 638-7800, ext. 215

Single Again – building a new life, avoid previous mistakes, begins Feb. 3.

Living With Your Teenager – discuss expectations, rights and responsibilities, begins Feb. 5.

Social skills group for children ages 7-17 who have difficulty in social situations, begins March 3.

Facing Yesterday, Today and Tomorrow – discuss how being a child of survivors has impacted on your life, begins Feb. 3.

THE YONGE SHUL

Sunday Bagel Brunch & Learn Series, Feb. 1 and 15: How to Make Positive Changes in Your Life, with **Mark Halpern**, 12 p.m., North Toronto Memorial Community Centre. Cost $15 for two classes per session. Space limited. To register call 787-2444.

VEGETARIAN SOCIETY

Jewish Vegetarian Society of Toronto, 10th annual Tu b'Shvat seder. Tuesday, Feb. 10, 7 p.m. (meeting at 6:30 p.m.), in cooperation with Beth Tzedec Vegetarian Group. Reserve, **Evelyn**, 485-9164 or **Sandy**, 781-3511, ext. 10.

KABBALAH COURSE

Ten-week course on how to handle challenging situations and difficult people, begins Monday, Feb. 2, 7 p.m. For information and registration call Kabbalah Learning Centre, 631-9395.

WHO IS A JEW?

Kolel mini-course on the politics of Jewish identity, Jan. 31-Feb. 1 featuring **Julius Lester**, author of *Lovesong: My Journey to Judaism,* Saturday, Jan 31, 7:30 p.m., Leah Posluns Theatre, $15 in advance, $18 at the door. Follow-up classes Sunday, Feb. 1, 10:15 a.m.-4 p.m., Bathurst Jewish Centre, Jerusalem Room. Each class $8 or class pass $20. Call 905-764-1329.

UPGRADING COURSE

York University offers a 13-week, non-credit course for women who want to upgrade writing and reading skills and explore potential for university study. Call **Marlene Richman**, 736-2100, ext. 40204.

BETH ISRAEL ACADEMY

Beth Israel Hebrew Academy presents two open houses for Sunday and afternoon Hebrew school: Feb. 1, 10 a.m., Alexander Mackenzie; Feb 3, 5:30 p.m. Rosedale Heights. Call 905-770-1082.

FOR SENIORS

Beth Tzedec Seniors Haverim presents Alternative Medicine: Some Answers to Your Questions, Monday, Feb. 2 in Hurwich Board Room, 11:30 p.m. Bring a friend. Nominal charge.

Shaarei Shomayim Friendship Club: In the planning – musicals combined with cruises during the summer starting in May, and vacation trip. **Lena**. 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield**, 787-1526.

Earl Bales Seniors' Club: Feb. 2, Thornhill Square, coffee, cookies, bingo with prizes, seniors discounts in stores. $2; Feb. 4 Bramalea Civic Centre day trip; Feb. 11, eye clinic 10 a.m.; Feb. 25, Casino Rama; March 18 and 25, Casino Rama. Renew membership as soon as possible.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays, 15 Hove St. (B'nai Brith Building). **Aaron Dahary**, 661-4689 or **Malka** 630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., 225-2112.

Low vision support group, Tuesday, Feb. 3, 1:15-2:30 p.m., Cultural Room. **Chris Cowan**, will present Dry Eyes. Bring questions.

The Heart and Stroke Association will discuss Cardiovascular Disease in Women, Monday, Feb. 2, 1:15-2:15 p.m. in the synagogue. Admission free.

Uzi Grunvald of Lenscrafters, Promenade Mall, adjusts glasses free of charge, first Tuesday of the month, 12:15 p.m. in the cafeteria. Next date, Feb. 3.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, sing-alongs, dances, bingo. Movie on Feb. 3. Call **Anna**.

BLOOR JCC

Bloor Jewish Community Centre,750 Spadina Ave., 924-6211.

A cardiac exercise program for those concerned about their heart health, either for prevention or for people in physician-recommended programs is now running.

Beginning March 1, a health centre featuring chiropractic and nutritional consultations, for JCC members and the general public. For fees and more information call **Maureen** or **Alison**.

Are you looking for a volunteer opportunity? Call Maureen for more information.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St., 636-1880.

Join Senior Adult Services Department at its February luncheon, Feb. 10, 12:30 p.m. Entertainment by **Lenka Lichtenberg**. Tickets on sale at BJC information desk. call **Teme**, ext. 364.

September registration continues for full day daycare, Tic Tac Two, Nursery, JK and SK. Program includes Hebrew, gym and swim. Ext. 248.

CORRECTION

The address for the Prostate Cancer Awareness meeting on Wednesday, Jan. 28 was incorrect in the edition of Jan. 22. The meeting was at 777 Lawrence Ave. East.

ABOUT PEOPLE

SALUTE TO VOLUNTEERS

Sheldon and **Lindy Goodman** are the honorees at the 90th anniversary celebration of Associated Hebrew Schools Parents' Association, Feb. 7, at the Ontario Science Centre. As well as being involved with Associated, the Goodmans, both graduates of Associated and Community Hebrew Academy of Toronto (CHAT) are active at CHAT and UJA Federation. They are members of Shaarei Shomayim Synagogue.

Lindy and Sheldon Goodman

TORAH FUND HONOREE

Canadian Seaway branch of Women's League for Conservative Judaism (WLCJ) honored Margo Grosbein (centre) at the recent Annual Torah Fund Dinner at Adath Israel Synagogue. She is the first woman president of Beth Emeth Bais Yehuda Synagogue and a past president of the Ontario branch of WLCJ, now called Seaway branch. Seen are Corinne Hammershlag, left, president of Canadian Seaway Branch, and Sandra Parl, Torah Fund chair. [Mollie Rothman photo]

BAT MITZVAH GIFTS

Through her bat mitzvah gifts, Jessica Pollack contributed to Toronto Hadassah-WIZO's Rose Dunkelman Day Care Centre in Israel. From left are Sharon Kroft, president of Toronto Hadassah-WIZO; Penny Pollack, Jessica's mother; Adam, Jessica's brother; Jessica; Shelly Pollack, Jessica's father; and Carol Lou Spiegel, vice-president of Toronto Hadassah-WIZO.

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Updating the news...

Minsk surgeon released

By BEN ROSE
Staff Reporter

TORONTO —A Jewish surgeon from Minsk, Belarus, who faced retrial on a murder charge, is now a free man, thanks to the efforts of a group from Beth Tzedec Synagogue and its Men's Club.

The group, along with Dr. Carolyn Bennett, Liberal member for St. Paul's, were planning a major effort on behalf of Dr. Albert Lavrenev, 41, when they received word that all charges against him had been dropped.

The Jan. 15 *CJN* story about the campaign is credited by Herb Landis, vice-chair of the synagogue's Soviet Jewry committee, with freeing the Minsk surgeon, who now plans to emigrate to the United States with his wife.

"The Belarus ambassador to Canada read *The CJN* story and was unhappy about the unfavorable publicity his country was receiving," Landis said.

Shortly after the story appeared, Berta Dukarsky, a cousin of Lavrenev in Florida, called Genya Intrator, chair of the Soviet Jewry committee, to announce that the charges had been dropped.

"I was in on the conference call with Dukarsky and she was ecstatic about her cousin's release. She was sure *The CJN* story did it," said Landis.

"It sure has saved us a lot of work because we were in the midst of writing letters to members of the Canadian parliamentary affairs committee," Landis said.

Lavrenev had been acquitted of the charge of murder against a neighbor, Olga Vasilieva, but through a quirk in the Belarus legal system, was facing the same charge again.

The new charge was the result of a complaint by Vaslilieva's son, Nikolai Victorovich Palaznik who reportedly had a grudge of long standing against Lavrenev.

Ukrainian couple gets medical aid

TORONTO — The question of health coverage for an elderly Ukrainian Jewish couple is still in limbo, but at least their urgent needs are being attended to, according to the family.

The couple, Georgi Ilvovski, 91, and his wife, Polia, 83, were denied refugee status but allowed to stay on a minister's humanitarian permit. They have been denied OHIP because they were inadmissible to Canada on medical grounds. The husband has kidney cancer and needs prostate surgery, while his wife is paralyzed on her right side.

Their daughter, Mila Filatova, a concert pianist, said she cannot afford to pay their medical bills.

The couple have been treated at the Lawrence Heights Community Clinic on Flemington Road by Dr. Nina Malayoil, and nursing services have been provided at St. Elizabeth Chronic Hospital at no charge to the family, said Filatova.

In addition, Dr. Arthur Ross has voluntarily done urgent dental work required by Polia Ilvovski.

An appeal to the Ontario Ministry of Health for coverage of the couple was adjourned Jan. 20 until March or April by Jennifer Lothier, hearing chair.

The adjournment was granted because the ministry did not have counsel present, though the Ilvovskis were represented by Patrick McCool, lawyer for Northlea United Church. McCool did not object to the postponement as he has only recently been retained. The ministry was represented at the hearing by Margaret Dougall, a policy analyst.

The right to equal treatment for the Ilvovskis under the Human Rights Charter will be raised at the appeal, McCool told *The CJN*. He has been asked to represent them by the church, which has assisted the family in other ways.

An important consideration is that the Ilvovskis did not sign a form indicating they were not entitled to health coverage, although later people granted stays on permits were required to do so, McCool said.

A concert in aid of the Ilvovskis held at the church raised $5,000 for the family, Rev. Carolyn Miller said.

The uncertainty of their status under OHIP is a terrible burden, their daughter told *The CJN*.

Rev. Miller said Polia Ilvovski's condition is so serious she should be in a chronic hospital.

—B.R.

The JEWISH RESPONSE to MISSIONARIES
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Greater Toronto Area

NCJW project aids women in need

By CAROLYN BLACKMAN
Special to The CJN

TORONTO — When a Toronto mother of five recently moved out of a women's shelter after a three-month stay, all the family had to start their new life was the clothing they were wearing.

National Council of Jewish Women of Toronto (NCJW) was there, however, to help them fill their home with many of the necessities.

Rachel Ornoy, chair of Women's Shelter, NCJW's 2-year-old project, says the project originated because the organization wanted to help these women "who often flee their homes with nothing but their children and the clothes on their back."

In the shelter, she says, the family's needs are taken care of, but when they move out on their own, it is usually into an empty apartment. "We thought that if we collected items and drove them to the shelter for distribution, we could help many women in need."

NCJW collects such items as pots, pans, blankets, pillows, curtains, towels, highchairs – "anything that is easily transportable and can be stored at our office until distribution," says Ornoy.

When seeking donations, she asks people to think about the recipient families. "Their lives are in turmoil. They have left the only home they know, with nothing. Many women do not speak English and have no way of making a living. Anything we can do for them is greatly appreciated."

Ornoy seeks the community's help in getting donations and in helping to sort the items received. "It is an ongoing task. Every month we have to go through what we have and make arrangements to have deliveries made."

To donate items or time, call NCJW at 633-5100 and leave a message for the chair of Women's Shelter.

Brian Morris named new CIC head

[Cont'd. from page 3]

simply seeks normal relations with other countries.

"Israel is used to being ostracized. Its foreign policy has always had, as a strong component, normalization and recognition. Basically, that's what's happening [with Canada-Israel relations.]"

Now, Israel and Canada need each other, at least at the United Nations.

Canada is lobbying for a seat on the UN Security Council. In return for its support, Israel has asked Canada to help it become a member of one of the large regional voting blocs at the UN.

Israel is the only nation at the UN to be shunned from all voting blocs, and is thus ineligible from sitting on any UN committees. Foreign Minister Lloyd Axworthy has pledged to try and bring about Israel's membership in the Western Europe and Others Group.

The CIC takes some credit for that, and in trying to sway Canada's vote at the UN, with mixed results. It's now concerned that Canada will "temper" its vote at the UN in order to win the Security Council seat.

Also seeing mixed results is the CIC's work with the media.

"Success in that area has not been as great as with government" Morris allows. "I don't think the press has been fair to Israel at all."

Other items on the CIC's agenda in the coming months include:

- Getting Canada to persuade Israel to approve reciprocal enforcement of foreign child support and custody orders.
- Securing a tax treaty to help Canadians who spend part of the year living and working in Israel.
- Relieving the Canadian embargo on the sale to and purchase from Israel of military goods. Last year, Ottawa lifted the ban, but Morris says it is unofficially still in force, preventing Israel from buying Canadian equipment.
- And possibly, bringing Canadian MPs to Israel in conjunction with parliamentarians from South Africa, Britain and Australia.

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CORRECTION

In a story in *The CJN*, Jan. 15, about the efforts of a group at Beth Tzedec to help a Minsk surgeon, the name of Dave Pullan was incorrectly listed.

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April 5	Hester Street
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October 18	Mr. Klein
November 15	My Mother's Courage - Co-presented with the Holocaust Remembrance Committee & Goethe Institute
December 6	East and West - With live Klezmer Music

How to get tickets:

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On Campus

WLU paper apologizes for Holocaust denial ad

By PAUL LUNGEN
Staff Reporter

TORONTO — The student newspaper at Wilfrid Laurier University (WLU) in Waterloo has apologized for carrying an ad that questions the Holocaust.

The ad "goes against everything our paper stands for," said Katherine Harding, editor in chief of the *Cord*. "It horrified the entire staff."

Harding, 23, said the newspaper's advertising manager accepted the camera-ready ad thinking it "was the exact opposite of what it was." The ad got into the paper without further scrutiny from the editorial staff.

"I feel completely horrible," she said. "We do not endorse this. It disgusts me. I feel bad for people who read our paper and think this [reflects] our policy."

The ad was submitted by the Committee for Open Debate of the Holocaust (CODOH), a U.S.-based organization run by Bradley Smith. The ad offers a $50,000 reward to anyone who can arrange 90 minutes of airtime on network television to run a video about Auschwitz. The ad refers to "the disputed Auschwitz 'gas chamber'" and "'gas chamber' stories."

Smith is well known among those who track the extremist right for targeting student newspapers in North America to promote a Holocaust-denial message. In November, the *Varsity*, the student newspaper at the University of Toronto, carried the ad. The paper subsequently apologized and ran several articles to attempt to counteract the ad's message.

The *Cord* is adopting a similar approach, Harding said.

The *Cord* will do the following:
- it will print a front page retraction and apology;
- it will run a story submitted by Canadian Jewish Congress on Holocaust denial;
- it will print a feature story on hate literature on the Internet in Canada;
- it will run an article on two Waterloo-area Holocaust survivors;
- it will open up extra space on the letters page for comments about the ad;
- it will donate the $110 cost of the ad to the Waterloo County Holocaust Education Committee;
- it will send e-mail warnings about the ad to other university and college newspapers;
- it will implement a policy on screening controversial ads for content.

Harding said that until the CODOH ad, the *Cord* did not have a set of guidelines on scrutinizing advertising copy. The paper did have editorial parameters against racist, homophobic and sexist articles, she said, but in the aftermath of the ad, the board of WLU Student Publications adopted a set of advertising guidelines as well.

Tom Hrubes, president of WLU Student Publications, said the new advertising guidelines would ban ads that are considered racist.

Members of the Jewish community said they were gratified the staff of the paper quickly recognized they had made a mistake and were attempting to rectify it.

"It's a shame that it happened in the first place," said Michael Soberman, director of community services and youth activities for Canadian Jewish Congress. In a letter to Hrubes, Soberman pointed out that Smith and CODOH are among the "most virulent and prolific Holocaust-denial groups in North America."

Heath Applebaum, founder and former president of the WLU Jewish Students Association, said he received 30 to 40 phone calls from students and faculty concerned about the ad. He immediately contacted Harding and she agreed to carry an interview of two Holocaust survivors by Applebaum, former international editor of the *Cord* and currently a staff writer at the newspaper.

"We thought the best form of damage control would be to educate people that Holocaust denial is not open for debate, that it is promoting hatred," he said.

Torah text study encouraged

By SUSAN JACOBS
Jewish Telegraphic Agency

NEW YORK — A new educational initiative launched by Hillel aims to encourage college students to study the Torah's text directly.

Thanks to a recent $5 million grant, the Joseph Meyerhoff Centre for Jewish Learning will emphasize informal study of Jewish texts. Sessions may take place in dormitories, dining halls and student unions.

The centre is based at the Washington headquarters of Hillel, the Foundation for Jewish Campus Life.

The uniqueness of the program is its emphasis on traditional Jewish texts.

"Students will respond, they'll connect to the original text, the words, the story," said Richard Joel, president and international director of Hillel.

Traditional sources, especially those in Hebrew, are often intimidating, Joel said. The centre's programs, which will be distributed to Hillels on campuses across the country, "will allow them to encounter text by having a one-on-one relationship with the Torah."

Joel made a distinction between Jewish study and Jewish learning. He characterized study as the occupation of formal classroom instruction, now available on many college campuses, in part, because of Hillel's influence. Jewish learning, in contrast, is informal interaction with traditional sacred texts.

While individual campuses have had text-based learning programs for years, the Meyerhoff Centre hopes to makes this standard programming on a national and international basis.

The centre "takes what is anecdotal and idiosyncratic" on college campuses and "makes the entire franchise respond to it," said Joel.

In Brief

GUELPH – The University of Guelph Student Organization is hosting a meeting on Feb. 4 at 7:30 p.m.

Rachel Turkienicz will speak on Women and Judaism. The meeting will be held in room 333 of the University Centre. Refreshments will be served.

For more information, call Naomi at 519-766-1806.

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- B'nai Brith Young Leadership Network
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- Baycrest Women's Auxiliary
- Beit Rayim Synagogue
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- Beth Emeth Bais Yehuda Synagogue
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- Canada Israel Experience Centre
- The Canada Israel Forum
- The Canada Israel Gesher Foundation
- Canada-Israel Children's Centres
- Canadian Associates of Ben Gurion University
- Canadian Council for Reform Judaism
- The Canadian Foundation for Masorti Judaism
- Canadian Friends of Boy's Town Jerusalem
- Canadian Friends of Bar Ilan University
- Canadian Friends of Bezalel Academy
- Canadian Friends of Israel Museum
- Canadian Friends of Peace Now
- Canadian Friends of Ezrath Nashim-Herzog Hospital
- Canadian Friends of Givat Haviva
- Canadian Friends of Hebrew University
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- Canadian Jewish Congress
- Canadian Magen David Adom
- The Canadian National Exhibition Foundation
- Canadian Shaare Tzedek Hospital Institution
- Canadian Society for the Weizmann Institute
- Canadian Society for Yad Vashem
- Canadian Technion Society
- Canadian Young Judea
- Canadian Zionist Cultural Association
- Canadian Zionist Federation
- Chadbad Lubavitch
- Chenstochover Society
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- The Country Shul
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- Jewish National Fund
- Jewish Vocational Services
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- Jewish Women International of Toronto
- Jewish Women's Federation
- Kehillat Shaarei Torah
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- Labour Zionist Alliance
- Leo Baeck Day School
- Lithuanian Jews, Masada Chapter
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- Mercaz-Canada
- Minyan Sepharad
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From coast to coast

Vancouver-based shaliach promotes Israel programs

BY DAVID J. LITVAK
Pacific Correspondent

VANCOUVER — Ran Harash, shaliach for Pacific Northwestern Jewry and regional coordinator for the Habonim Dror youth movement, travels in the region promoting Israel-based programs and the Israeli way of life to Jews in British Columbia, Washington and Oregon.

"I try to maintain a constant connection with Israel for the northwest region," says Harash, a native of Kibbutz Yiron in the Upper Galilee. "Basically, I promote any Israel affiliated issues in this region, such as giving information on aliyah, trying to help people find jobs in Israel and helping to promote the Web sites that are related to Israel."

Harash believes that involvement with local youth movements such as Habonim Dror is a good way to promote Israel. "Exposing Jewish children to Israeli culture and programs has been proven to be an effective way of helping to maintain people's Jewish identity, trying to prevent assimilation and intermarriage, and staying within the local Jewish community."

His involvement with Habonim Dror also entails being an administrator for Camp Miriam, a non-profit Jewish camp located on Gabriola Island, off the coast of Vancouver Island, which attracts Jewish campers from around the region, as well as from Alaska, Florida, New York, and even Israel.

The aliyah-in-stages premise implemented two years ago, just prior to Harash's arrival in Vancouver, operates on the principle that aliyah "is a process that has to take some time, and therefore, an attempt is made to provide a suitable program for each applicant."

Harash says that part of the rationale of the aliyah-in-stages process and the Israel Experience programs is to help make people aware of the fact that a trip to Israel helps to "promote Jewish continuity."

Those who travel to Israel, he says, are able to experience living a "fully Jewish life" in a country that is predominantly Jewish. Even those who don't make aliyah, he says, "become more dedicated leaders of their own Jewish communities.'

Although Harash is based in Vancouver – he shares an office in the Vancouver Jewish Community Centre with the Canadian Zionist Federation – he travels to Seattle monthly and to the Mittleman Jewish Community Centre in Portland, Ore., every two months. His Seattle visits are sponsored by Rabbi Dan Bridge and Linda Karlin, employees of Hillel House at the University of Washington.

Harash provides information to local residents about a variety of opportunities including a hockey camp in northern Israel, kibbutz programs, and one-year work/study programs such as WUJS, which is offered to young Jewish professionals.

He also travels to Israel fairs in both cities and has helped to plan Israel's 50th anniversary celebrations in Seattle, Portland and Vancouver.

Harash says he has observed similarities between the Jewish communities of Oregon, Washington and British Columbia. He believes that "partially because of their isolation from major Jewish centres, all three communities are facing similar issues in their daily lives."

Among those issues, he says, is the decentralized nature of the Jewish communities in the region, the broad range of Jewish beliefs and the high intermarriage and assimilation rates.

CORRECTION

In the story, "Art programs capture Jewish students' attention" in the Education Supplement (Jan. 22), the art teacher at the Toronto Heschel School was incorrectly named. She is Judith Leitner.

The CJN regrets the error.

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Shaping the Future

The shovels are in the ground!

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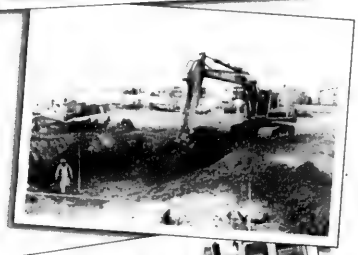
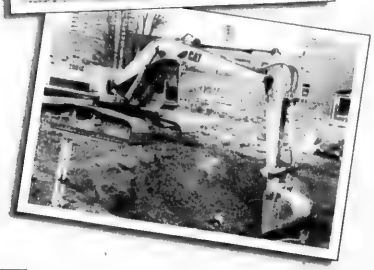
By September 1998, just eight months away, the entire concrete structure from ground to roof should be built. By November, the brick exterior should be finished. It will then take approximately 10 months to a year to complete the interior of the building and prepare it for occupancy.





MILESTONES

A tentative schedule of significant achievements during the 22-months of construction

1998

February	Demolition of west wing (the former hospital) complete
March	Excavation complete
April	Foundation complete
September	Concrete structure from ground to roof complete
November	Bricking of exterior walls complete
December	Roofing complete

1999

February	Interior walls and framing complete
June	Elevators installed
July	Interior finishes complete
August	Exterior landscaping complete
Fall	Building cleanup in preparation for moving day

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Desperately seeking Khatami

By BRIAN MORRIS

American and Israeli officials must be wondering what all the fuss was about. In his much anticipated interview with CNN, Iranian President Mohammed Khatami certainly projected a more sophisticated style than his revolutionary predecessors. But the obvious questions remain: Where is the evidence of moderation in Iranian behavior to warrant an easing of U.S. economic pressure on Tehran? Where is the evidence of interest in a serious rapprochement with Israel?

Guest Voice

True, one should not diminish the symbolic importance of Khatami's appearance on U.S. television or the fact that the entire interview was broadcast in Iran. At the same time, one is struck more by the smoothness of Khatami's delivery than by the substance of his remarks.

For example, while regretting that the 1979 hostage-taking at the U.S. embassy in Tehran had "hurt the feelings of the great American people," Khatami never got around to actually apologizing for the incident. Rather, he insisted that it must be understood in the broader context of the youthful hostage-takers' "revolutionary fervor" and Iran's historic grievances against the United States.

Predictable was Khatami's denial that Iran was actively pursuing a nuclear military option. Unfortunately, the CNN interviewer did not challenge Khatami about Iran's efforts to acquire other weapons of mass destruction (including biological and chemical warheads and long-range ballistic missiles) or the open cooperation between Tehran and Moscow in the transfer of sophisticated military technology.

Equally amazing were Khatami's pronouncements about international terrorism. Iran, he declared, deplores and condemns all forms of terrorism as contrary to the precepts of the Koran. He also denied that any Iranian official ever was involved in funding or otherwise supporting terrorism – this despite Tehran's open relationship with Hezbollah and other Muslim extremist movements.

In an impressive display of "double speak," Khatami drew a distinction between terrorism and national liberation. Iran, he declared, is morally justified in supporting the efforts of all "oppressed peoples" – especially the Palestinians, who are "engaged in combatting [Israeli] state terrorism." This contradictory logic reinforces the need for careful analysis of every word uttered by Iran's leadership.

According to Khatami, Iran opposes the Middle East peace process only because it is "morally flawed and destined to failure," and not, he implied, because of an inherent aversion on the part of revolutionary Islam to living in peace with Jews. He condemned anti-Semitism as a racist Western concept alien to the Middle East and reminded viewers that Muslim and Jew "have lived harmoniously together for centuries." He did not mention that in Islamic countries, Jews were always subordinated to second-class status.

For Khatami, the problem is not with the Jewish people but with Jewish nationalism – Zionism – and Israel, which he called a "racist, terrorist regime." He charged that Israelis and world Zionists had manipulated anti-Semitism "into a tool for the imposition of a whole range of improper policies and practices on the people of the Middle East and Muslims in general... Certain foreign policy decisions of the United States are in fact made in Tel Aviv and not in Washington."

These offensive and inflammatory remarks reveal Khatami's true biases and the essence of Iran's current Middle East policy. Iran remains fundamentally opposed not only to the Oslo process but to the very concept of independent Jewish sovereignty anywhere in the Middle East.

Perhaps one day, true rapprochement with Iran will be possible and perhaps Mohammed Khatami is the man to deliver it. However, such rapprochement will have to be premised on a substantive transformation in Iranian behavior rather than merely a superficial – if carefully crafted – change in style. The international community, including Canada, must continue to press Tehran to provide firm evidence of its permanent commitment to political liberalization at home and moderation abroad.

Brian Morris is national chair of the Canada-Israel Committee.

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2-4 p.m.	סוגיות יסוד בתלמוד מ. פז
4-6 p.m.	גלות וגאולה בספר בראשית הרב פ. טסלר

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7-9 p.m.		הוראת ישראל-תכנים ומתודולוגיה י. זליגר		
7-9 p.m.				
7-9 p.m.				דרכים להוראת פרק בתנ"ך ס. אילת
7-9 p.m.	עולם התפילות - תוכן והוראה. ח. שאנני		מעגל השנה היהודי הרב נ. קנדלר	

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From coast to coast

Montreal agencies coping after storm

MONTREAL — Le Mercaz, the Jewish agency that normally supplied second-hand clothing and other goods to the community's needy, took on an expanded role during the ice-storm aftermath.

The return of power to the West End where most Montreal Jews live only marked the beginning of the great demand of Le Mercaz's resources. With many Quebecers on the South Shore and beyond still without power, the agency expanded its mandate beyond the Jewish community, playing "matchmaker" between corporate and individual donors of food, clothing, blankets and other supplies, and relief organizations.

At times, Le Mercaz was the clearing house for goods to a variety of institutions: toys to the Montreal General Hospital, baby food and undergarments to the Old Brewery Mission, linens to the Salvation Army, blankets to Montreal Harvest, as well as food and clothing to a half-dozen shelters.

Le Mercaz itself is now in need of assistance to replenish its supplies of food and clothing. The staff foresees the demand for food increasing at the end of this month because those on social benefits have likely exhausted their funds with the extra expenses associated with the storm.

* * *

Project Genesis advises welfare recipients who lost power for a minimum of 24 hours to go to their welfare office where they will be given a questionnaire to evaluate their individual situation and determine the amount of compensation they will receive.

The maximum claim for perishable food lost for a single person is $150 and for a family $400, depending on the family composition.

Claims can also be made for household appliances destroyed or damaged as a result of the outage up to $1,500 for individuals and $4,000 for families. Proof of the value of the goods must be provided.

A guarantee of payment will be issued rather than cash. This guarantee can be used at any grocery store, which will remit the paper to the welfare office for reimbursement.

Welfare recipients cannot receive both the reclamation from welfare and the $10 a day compensation offered to certain storm victims through the municipalities.

Tenants who want to be compensated for the period of time they had to abandon their homes should negotiate first with their landlords, Project Genesis suggests. If that fails, they can try applying to the Rental Board for a rent reduction.

* * *

Auberge Shalom...pour femmes, the shelter for battered women and their children run by the National Council of Jewish Women, is grateful to all those which helped it get back in operation after the storm.

Auberge Shalom was closed for eight days because of the blackout, the first time in its 9½-year history that it could not provide a safe haven to its clients.

After one night toughing it out, clients were transferred to other shelters, including Le Parados and Le Dauphinelle.

Bayefsky exhibit opens in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — In the midst of the controversy about the proposed Holocaust Gallery in Ottawa's Canadian War Museum, and in the middle of a blinding snow storm, an important art exhibit opened at the museum on Jan. 16.

Reflections on the Holocaust: The Art of Aba Bayefsky consists of some 50 works representing half a century of memories and images. The exhibit, which runs until September, is a synthesis of two collections that resulted from Bayefsky's experience as a Canadian war artist when he visited Bergen-Belsen at the age of 22.

Born and raised in Toronto, Bayefsky displayed an early interest in art. He studied at the Children's Art Centre of the Art Gallery of Ontario and later at Central Technical School. At 21, two years after enlisting in the Royal Canadian Air Force, he was appointed an official war artist and assigned to depict airborne operations over north-west Europe.

During his attachment to the No. 39 (Reconnaissance) Wing of the RCAF's Second Tactical Air Force, he recorded his experiences at Bergen-Belsen, experiences that influenced his life and art.

The exhibition consists of nine works from the museum's permanent collection created by Bayefsky in May and June 1945. Another 41 drawings and watercolors and four oil paintings from Bayefsky's personal collection, are also being shown.

Three of his oil paintings have been donated to the museum.

Since the announcement several months ago that a memorial Holocaust gallery would form part of the proposed addition to the Canadian War Museum, veterans' groups and individuals have mounted protests, saying that the venue is not appropriate for such a gallery. The current exhibition appears to contradict this sentiment because the images on display record the Holocaust, yet they were created as part of the artist's duties in his service to Canada.

"I don't think there is any question that war is war and that this is an appalling experience for anyone to see," says Bayefsky, "It seems most appropriate that this experience of the Jewish people be identified with war because it was war ...I feel it is appropriate for this gallery."

The Canadian War Museum is at 330 Sussex Dr.

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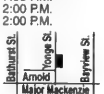


CJA campaign pledges up

By MYRON LOVE
Prairie Correspondent

WINNIPEG — The usually cheerful Gerry Koffman has good reason to be upbeat this year. The executive director of Winnipeg's annual Combined Jewish Appeal (CJA) campaign reports that the 1997-98 campaign is the first one in years to show an increase over the year before.

As of the middle of January, he says, total pledges are just over $3 million, compared to $2.8 million at this point last year and $2.9 million when the campaign was officially closed in April. Pledges for the local community are near $2.1 million, as compared to $1, 850,000 last year.

(Winnipeg is the only community in North America that has a two-line card offering donors the option of determining how much they want to give to Israel and how much to the local community.)

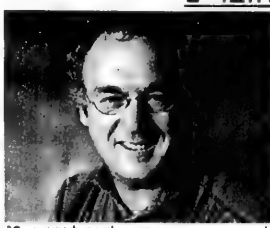
Koffman attributes the increased giving this year to several factors.

The opening of the Asper Jewish Community Campus in September has given the Jewish community a shot of renewed self-esteem, he suggests. As well, the Manitoba economy is noticeably better than it has been in years.

"I also think that because we have two lines, a number of people who are unhappy with the current government in Israel are directing more of their gift to the local community," he says.

שישאר בינינו

גידי קורן וחברים



בשורה חשובה לכל המטלפנים:

מידי חודש אנחנו מוציאים מאות דולארים על טלפונים לארץ. ככה זה כשיש בארץ הורים וילדים. גם אתם? דקה של שיחה עולה בחברות הטלפונים בסביבות דולאר, קצת יותר או קצת פחות. והינה עכשיו- בעזרת כרטיסי טלפון בינלאומיים חדשים אפשר לדבר לארץ ב- 38 סנט לדקה (אם השיחה היא בין חמש בערב וחצות). ממש מדהים! החלטתי לשתף אתכם בידיעה מרעישה זו למרות שחלק מיכם בטח כבר שמעתם על כך. מאחר ואין אני רשאי לעסוק בפירסום, לא אגיד לכם איפה אפשר להשיג את כרטיסי הטלפון- מלבד שהם מאוד נפוצים בהרבה חנויות יהודיות- ישראליות. ואין ספק שחלק ממקריכם וחבריכם כבר יודעים עליהם, ורק שכחו לספר לכם.

גשר שאסור להחמיץ- יהורם פירוצקי:

תרומת העליה הרוסית בישראל גדולה בכל תחומי החיים, ומי שלא מאמין, יכול לשאול מורים שתלמידיהם המצטיינים הם לעיתים קרובות עולים מחבר העמים. מהנדסים, רופאים, מדענים, אנשי מחשבים, וסתם אקדמאים הגיעו לארץ במספרים מדהימים והכשרתם לא עלתה כסף למשלם המסים. אך הדבר הטוב ביותר שקם בארץ בעקבות העליה הוא תיאטרון "גשר", תיאטרון שהפך מיד למוסד מכובד, ומחזות שעולים על בימתו הפכו להיות נכס תרבותי שמביא גאווה לכל מי שמחשיב אמנות. לכן כרטיסים להצגה שמועלית באולם הלהקה ביפו העתיקה, הפכו להיות מצרך מבוקש אותו צריכים להזמין חדשים מראש. לאחרונה הצלחתי להשיג זוג כרטיסים להצגה שנקראת "עיר". זהו מחזה שמבוסס על לקט סיפורים קצרים של יצחק בבל, סופר רוסי שכתב על ננגסטרים יהודים באודסה. עלגונים בעלי שרירים, וזונות כשרות, שוחד, דמי חסות ועוד ענפים כלכליים שלא הביאו גאווה להורים יהודים. מאחר וצר המקום לכתוב על ההצגה אציין בקצרה שמהרגע בו עלה המסך השתלטה על הבמה חגיגה חצי סוריאליסטית של תאורה, תפאורה, דמיון, כושר המצאה ומשחק מעולה שהפכו את המחזה לחויה מיוחדת במינה. במשך שלוש שעות לא היתה סצינה אחת שחוזרה על קודמותיה. וכל סצינה הביאה הפתעה ויזואלית חדשה ושיא של הנאה. וכשירד המסך הקהל קם על רגליו והודה לבמאי ולשחקניו במחיאות כפיים שנמשכו שבע דקות ללא הפסקה, ואני חשבתי באותם רגעים של עמידה שבעצם רק פליני במיטבו הצליח להשיג על המסך את מה שהצליח יבגני אריה, מנהל ובמאי הלהקה להשיג על הבמה הרחבה. בזכות תיאטרון גשר יכול הציבור הישראלי לראות את הפוטנציאל האדיר שגלום בעליה הרוסית.

ילדי הצפרדעים:

ילדי העכשיו מקובלים בדרך כלל כריקניים, חומרניים ומפונקים, (בעצם זה גם מה שאמרו גם עלינו הורינו.....). על כן כל-כך נהניתי לפתוח את הטלביזיה ולראות את סיפור ילדי מערב ונקובר והצפרדעים הירוקות. ומעשה שהיה כך היה: במערב ונקובר החליטו לאשר לקבוצת קבלנים לבנות בתים באזור שיש בו צפרדעים מסוג נדיר. הבנייה היתה מחסלת את החיה הנדירה. להצלתן של הצפרדעים באה קבוצת ילדי בית ספר עממי באזור שהופיעו בישיבת מועצת העיר ונשאו נאומים מרגשים בזכות של הצפרדעים. בטלביזיה הראו אותם מדברים בשפה רהוטה על מה שווה העולם אם לא שומרים עליו. היה מרגש! והסוף הטוב - פנייתם של הילדים נשאה פרי, והקבלנים התחייבו במועצת העיר לבנות בצורה שמאפשרת להאביקטו של הצפרדעים להתקיים. הילדים הבטיחו לעקוב ולראות שאכן לא מסכנים את הצפרדעים. שרק יהיו עוד סיפורים כאלה.

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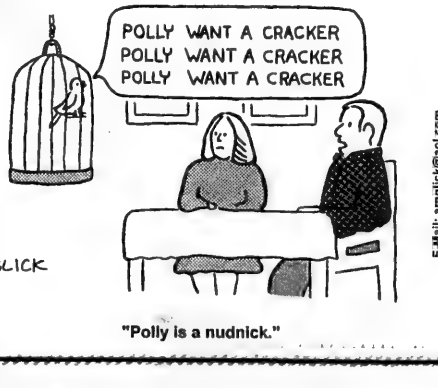

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Arafat, Albright meeting planned for Europe

By JAY BUSHINSKY, MARGOT DUDKEVITCH, and MOHAMMED NAJIB
Jerusalem Post Foreign Service

JERUSALEM — Palestinian officials said Sunday that Palestinian Authority (PA) Chairman Yasser Arafat would meet with U.S. Secretary of State Madeleine Albright in Europe in two weeks to discuss U.S. proposals about how to move the peace process forward.

Albright briefed Prime Minister Benjamin Netanyahu by telephone on the discussions that U.S. President Bill Clinton and she conducted last Thursday with Arafat.

She was expected to propose a date for another round of talks with Netanyahu within the next two weeks.

Sources said they believed the meeting would be held in western Europe.

Netanyahu told the cabinet Sunday that the United States has moved closer to Israel on the issue of redeployment in the West Bank in that it may settle for a handover of a smaller percentage of territory to the Palestinians than before last week's talks in Washington.

"Regarding the redeployment," the cabinet communique said, "there still is a gap between Israel and the United States as to its scope, although the gap between these positions has been reduced."

"The main thing is the U. S. realization that no government in Israel can withdraw from territory before we see a Palestinian crackdown against terrorism and revision of the Palestinian Covenant," said David Bar-Illan, Netanyahu's communications adviser.

Referring to the threats of violence "made by some members of the Palestinian Authority," Netanyahu said they are extremely serious and "Israel will respond aggressively should the Palestinians engage in violence or threaten to do so."

In Jericho PA negotiator Saeb Erekat said the Palestinians would agree to international arbitration to get the peace process going again.

PA cabinet secretary Ahmed Abdel Rahman vowed that independent Palestinian statehood would soon be declared.

Arafat's adviser Marwan Kanafani said Sunday that Arafat had told Clinton he would ask the "PLO's Executive Committee to meet to confirm the cancellation of the mentioned articles in the PLO charter."

Israeli satellite falls to watery grave

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

JERUSALEM — Space Agency technicians are still trying to figure out what went wrong with the rocket booster that failed to put the $50-million Ofek 4 spy satellite into orbit, but the agency's head insisted the malfunction has not harmed the reputation of Israel's space industries.

"Israel Aircraft Industries and all the other space industries in the country still have a good name," said Avi Har-Even, director general of the Space Agency. "We are gritting our teeth and going on.

"What we know is that the malfunction was in the missile, the satellite launcher called the Shavit, and not in the satellite. The satellite simply did not get into orbit," Har-Even told Army Radio last weekend.

The secret launch took place last Thursday at around 2 p.m., but the failure was put under heavy censorship until just before midnight.

Har-Even said that when the Ofek 4 failed to reach orbit, it fell back to earth. "It continued in a ballistic trajectory and fell, in this case, into the sea."

Israel is the only country which launches satellites into a western orbit. The reason is that it would prefer its satellites or other payloads to fall into the sea in case of malfunction.

Har-Even said they would not try to locate and retrieve the satellite. "That is impossible. It is a long way away," he said.

The Shavit is a small launcher that puts satellites into low earth orbit and is built by IAI's MLM Division plant in Be'er Ya'acov, where the Arrow anti-ballistic missile is also produced.

"The launch of Ofek 4 was set to coincide with the end of Israel's first spy satellite, Ofek 3, which was launched in April 1995.

Ofek 3 was designed to last about two years, but it has already exceeded the expectations of its builders.

"Usually the limitations depend on their power sources and the aging of parts," Har-Even said. "This sort of low earth orbit satellite – between 400 and 700 kilometres – lasts for 3 to 3.5 years. For the time being, the [Ofek 3] works well beyond our expectations."

Western sources said the 280-kilo spy satellite's cameras send back high resolution black and white photos in real time.

Har-Even refused to elaborate on its functions.

"This sort of satellite can be loaded with all sorts of things. It is a platform and the rest you use for your needs, be they science, agriculture, ecology, communications…IAI had a number of aims. Some of them are still in the stage of commercial secrets. We are sorry about what happened. It is not the satellite's fault."

He said satellites are usually covered by insurance, since there are always fears launches will fail.

"If [the launch] had succeeded, it would have been used for all sorts of commercial aims," he said.

"We still have great benefits. What is nice with us is that with our relatively small budget, we are able to do what space agencies of other countries do with budgets four, five, and six times ours."

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Hussein, Mordechai meet

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

JERUSALEM — Defence Minister Yitzhak Mordechai was to meet with King Hussein in Amman Monday evening at the monarch's invitation. He was also to meet with Crown Prince Hassan and other Jordanian officials.

Mordechai had been invited last month, but his visit comes a day after King Hussein's surprise trip to Egypt, where he met with President Hosni Mubarak.

Mordechai and King Hussein are expected to discuss the peace process and the redeployment being offered to the Palestinians, defense sources said.

They added that Mordechai will also raise the matter of terrorism and seek to enhance the cooperation between security bodies in both countries.

King Hussein has reportedly rejected an Israeli request to reopen the Mossad office in Amman, closed since the September Mashaal affair.

Mordechai will be traveling with a small entourage including David Ivry, his top adviser; Brig.-Gen. Ya'acov Amidror, his military aide; and Avi Benayahu, his media adviser. No Israeli journalists were invited to cover the event.

Defence sources said Mordechai would be meeting with U.S. Vice-President Al Gore in March.

Covenant revision refused

By MARGOT DUDKEVITCH and MOHAMMED NAJIB
Jerusalem Post Foreign Service

JERUSALEM — Palestinian officials rejected Israel's demands to amend the Palestinian Covenant, insisting that articles calling for the destruction of Israel had already been annulled in 1996.

In Jericho, top Palestinian negotiator Saeb Erekat said Arafat presented U.S. President Bill Clinton with a letter last week, specifying what was annulled.

"After receiving our clarifications, there was an American understanding of our position regarding the...charter and security issues," he said.

"The PNC [Palestine National Council] will not reconvene. It convened in 1996 and cancelled the articles which contradicted the mutual letters of recognition."

But Israel's insistence that the covenant be revised by the PNC was reiterated Sunday by Prime Minister Binyamin Netanyahu's communications adviser David Bar-Illan.

"Just because they refuse to do it doesn't mean that we have to accept that," he said.

Bar-Illan contended that the covenant's revision was a "sine qua non" for any IDF redeployment.

"That is the only way it can be changed – by a two-thirds majority of the PNC," Bar-Illan said.

Jay Bushinsky contributed to this report.

Family of Monica Lewinsky belongs to California temple

By TOM TUGEND
Jewish Telegraphic Agency

LOS ANGELES — Monica Lewinsky, the former White House intern alleged to have had an affair with U.S. President Bill Clinton, is the daughter of a prominent Los Angeles Jewish physician.

Dr. Bernard S. Lewinsky and Monica's mother, Marcia, joined Sinai Temple, an upscale West Los Angeles Conservative synagogue, in the mid-1970s, and Monica later attended the temple's religious school. The Lewinsky family holds a current membership at the temple.

Monica grew up in Beverly Hills, Calif., and attended Beverly Hills High School, which is fictionally portrayed on the television show *Beverly Hills 90210*. She then transferred to Bel Air Prep, an exclusive private school from which she graduated in 1991.

Monica attended a junior college in Santa Monica, Calif., and then transferred to Lewis and Clark College in Portland, Ore., from which she received a bachelor's degree in psychology in 1995.

The *New York Times* reported that Monica's former neighbors in Portland described her as an outgoing young woman who studied a lot and babysat for families in the neighborhood.

Lewinsky, now married to his second wife, Barbara, is an oncologist who lives in the upscale neighborhood of Brentwood in West Los Angeles.

He is affiliated with the Henry Mayo Newhall Memorial Hospital and the UCLA Medical Centre, and maintains private offices in Sherman Oaks and West Hills, two San Fernando Valley communities in suburban Los Angeles.

Monica showed her support for the Democratic Party in 1996, when she donated $250 to its coffers. Her mother contributed $1,000 to the Democratic National Committee the same year.

The Week in Israel

Jan. 19

• According to *The Foreign Report,* King Hussein rejected an Israeli request to reopen the Mossad office in Amman.

• Two F-151 jets arrived in Israel, the first of 25 purchased from the United States.

Jan. 20

• Some 70 Palestinian professors, journalists and religious leaders rallied in the Gaza Strip to support a French Muslim writer in Paris, Roger Garaudy, who has written that the Jewish people had inflated the number of Holocaust victims for political purposes.

Jan. 21

• The chief of staff of the IDF, Lt.-Gen. Amnon Shahak warned Palestinians not to resort to violence if there is no progress in peace negotiations. He was responding to threats uttered earlier in the week by Yasser Arafat of the possibility of a renewed intifadah.

Jan. 22

• A German citizen, Stefan Josef Smyrek, was charged in an Israeli court with planning to carry out a suicide attack in Israel for Hezbollah.

Jan. 23

• Israel announced that it had secretly launched the Ofek 4 spy satellite, but that it had failed to reach its proper orbit and was expected to burn up on re-entering Earth's atmosphere.

50 Years Ago

LAKE SUCCESS, N.Y., Jan. 21 (JTA) — The British government notified the United Nations today that it would not comply with the UN recommendations that the British withdraw from a port in the Jewish area of Palestine by Feb. 1, in order to facilitate Jewish immigration.

Britain does not intend to admit into Palestine more than the present quota of 1,500 Jewish immigrants a month until the termination of the mandate. Sir Alexander Cadogan, British representative at the UN said the British navy will continue to intercept all ships carrying "illegal" Jewish immigrants to Palestine until the mandate is surrendered.

With files from JTA and the JPFS

Israel & the Jewish World

He was modest to an extreme

By SARAH HONIG
Jerusalem Post Foreign Service

Without a doubt Zevulun Hammer was the most accessible cabinet member. Reporters felt free to phone him at any time and disturb him at home. He may have been busy and preoccupied, but the voice on the other end was always more than polite. It was friendly to the point of giving the impression of delight at hearing from a friend.

The calls didn't always have to do with business. He also was available to hear opinions and gripes about the educational system and would take what he heard seriously. Though politically one of the most powerful figures in public life, Hammer was never higher than thou. In fact, it was almost the reverse. He was modest and unassuming, nearly to an extreme.

Hammer was often derided, especially during his first stint as a minister in the 1970s, for sounding like a bar mitzvah boy, innocently rolling his eyes heavenward. But there really was something of the bar mitzvah boy in him; he was very sincere, idealistic, and easily moved by any story of personal hardship – often to tears.

At the same time, this sentimental, ostensibly naive man was a political heavyweight who helped change the country's entire political configuration. When he first appeared on the National Religious party (NRP) scene, the NRP was run by European-born politicians whose main objective was to bend with the prevailing political winds blown by the omnipotent Labor party, and to somehow win concessions for various religious demands. The NRP was then far more religious and far less nationalistic. It was the object of ridicule for its accommodation and compromises. It was accused of corruption and shady dealing.

Hammer was a reformer and always squeaky clean, both personally and politically. He helped create a different NRP. He was, significantly, the first sabra NRP leader and he paved the way for a party more sure of itself in society's mainstream, less of a special interest group, less for sale, more nationalistic, and extremely vocal on issues far removed from local religious council politics.

His young guard, which undermined and then toppled the old NRP establishment, also shook and then cast aside the alliance with Labor. Gush Emunim, which Hammer helped found, was responsible for the great settlement movement in the territories, and the NRP in turn nurtured and protected the Gush. The NRP at times appeared to the right of the Likud, and Hammer stayed in the opposition during the Labor government of 1992 to 1996.

But Hammer should not be seen as unequivocally and inflexibly far-right. He was more complex than that. He started out by putting a renewed emphasis on the first initial in his party's acronym, but he was a moderate hawk and a pragmatist. He retreated from militant positions for a time, and especially took to heart the heavy casualties among hesder yeshivah students in Lebanon.

Hammer was always very carefully attuned to his party. His political fingers were constantly on its pulse. This is not to say that he was a weak figurehead. In fact, for the past 20 years Hammer was the uncontested leader of a party which had once been torn by internal strife and malignant intrigue.

After he took over, he did away with the warring factions. He evinced an uncanny ability to reconcile the deep differences between many of the NRPs disparate components. He was in full control of a party that was difficult to control, but he was never arrogant and never dictatorial. Hammer led but he also listened. He was very sensitive to every nuance and mood swing in his very ideological party.

Overwhelming sentiment in the NRP made him appear to veer rightward again, especially since the Oslo accords. Yet Hammer could voice the same opinions as his more outspoken party colleagues, while seeming to send a softer-spoken message. He didn't ignore reality and was open to negotiations, while at the same time resolutely sticking to his ground.

That made him a unique phenomenon in the political arena – he could communicate with the secular and the religious, the hawk and the dove. Despite his very distinct positions, he was capable of verbal tolerance and a healing dialogue. He was as accessible to his political foes as he was to nagging reporters.

NRP leader dies at 61

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Zevulun Hammer, described as an embodiment of the religious Zionist movement, died last Tuesday morning of cancer. He was 61.

Hammer, the leader of the National Religious party and Israel's deputy prime minister and education minister, was remembered across Israel's political spectrum as a dedicated public servant.

Prime Minister Benjamin Netanyahu, in Washington at the time for talks with President Bill Clinton, said in a statement that Hammer's life was shaped by his love for Israel and Jewish values, which he worked to instil in younger generations.

President Ezer Weizman recalled Hammer as someone who in his life and work understood the connection between Jewish tradition and the new Israel. He described him as someone who integrated his religious Zionist heritage to serve the state with faith and passion.

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Canada/Israel commerce jumps following trade deal

[Cont'd. from page 1]

Indeed, high-tech helped fuel the boost in numbers, accounting on its own for fully 43 percent of all Israeli imports from Canada, and 27 percent of all Israeli exports to Canada.

Instead of looking at percentages in individual categories, the trade commission examines which categories account for the largest percentage of overall trade.

Almost a quarter of all Israeli exports to Canada were precious stones, including diamonds. And diamonds, probably for industrial use, accounted for the single biggest increase in Israeli imports from Canada last year over 1996.

Israel also did a booming export to Canada of hides and leathers, as well as headgear and footwear, the latter including the popular Naot sandals.

Israel sold Canada 47 percent more medical and optical equipment last year than the year before.

The arrival in Israel of Loblaws' President's Choice label is being credited with helping to boost Israel's imports of Canadian prepared foodstuffs by 38 percent. At the same time, however, exports of all Israeli foods to Canada dropped by seven percent.

The free trade deal lifted duties on all industrial goods, with two exceptions: women's swimwear, at Canada's request, and certain cotton fabrics, at Israel's request. Varsano-Barzilay said those are scheduled to be phased out over the next two years.

Yael Varsano-Barzilay

The "clear trend" in trade, Varsano-Barzilay said, is in software, high-tech and biotechnology.

The treaty includes trade with the West Bank and the Gaza Strip, although Canada is pursuing separate agreements with the Palestinians.

Apart from boosting trade, the trade pact also delivered a shot in the arm to Canadian companies doing business in Israel, and vice-versa. Among the deals last year:

• Northern Telecom of Canada bought 21 percent of Telrad, one of Israel's largest telecommunications firms, for $45 million.

• Icon, an Ottawa-based software company, signed a million-dollar agreement with Israel's Yael Software for applications Icon is developing.

• Motorola Communications of Israel signed a deal to supply Toronto-based Clearnet with customer billing software.

• Nice Systems of Israel, which develops telephone hardware and software, acquired Dees Communications of Vancouver for $8 million.

• Toronto's Consumer Packaging Inc. bought 25 percent of Phoenicia Glass Works in Israel for $4.3 million.

• NMF Canada Ltd. signed a $15-million deal with Israel Aircraft Industries to supply the skins for Galaxy and Astra aircraft wings.

• Newbridge Networks of Kanata, Ont., joined with the German giant Siemens AG to buy Radnet in Israel for $107 million.

• Canadian Highways International Corp. became one of two finalists in the tender to build a $1 billion cross-Israel toll highway.

Other Canadian companies pursuing ongoing deals in Israel include Bombardier Inc, which wants to sell Dash-8 planes to Israel's Arkia airline; and TransCanada Pipelines Ltd., which is pursuing construction of a natural gas pipeline.

Meanwhile, the Canada-Israel Industrial Research & Development Foundation, founded in 1994 to promote joint R&D, has to date invested nearly $6 million in 16 projects.

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Ne'eman report released

[Cont'd. from page 1]

cities and rural areas, and are not Jews according to Halachah. This has prevented their complete integration into Israeli society, because – in part – it keeps them from marrying Jews in Israel. We are speaking of a difficult humanitarian problem – national and personal – that urgently needs a suitable solution."

The recommendations said that the "command of the hour is unity. It is agreed upon that it is suitable to have a governmental conversion procedure – according to the law of Torah – that will be accepted by all of Israel."

The joint institute, according to the panel, will represent Judaism in all its variations and streams.

"The curriculum will emphasize the uniqueness of the Jewish people and its Torah, and what unites the Jewish people in its variations and streams."

In addition, the panel called for the establishment by the Chief Rabbinate of the special conversion courts.

"Conversion in Israel will be performed according to the laws of Torah," the panel wrote, adding: "The state institutions will recognize only these conversions."

Israel prepares to welcome tourists for 50th birthday bash

By DAVID LAZARUS
Staff Reporter

JERUSALEM — Israel is gearing up for its 50th birthday bash, hoping that Jewish tourists will flock there in healthy numbers, Israeli tourism officials are saying.

From posh resorts in Eilat and the Dead Sea to the stark beauty of the Timna Valley to the traditional sites of Jerusalem that have drawn millions to the Holy Land, Israel offers something for everyone.

And there will even be more to offer this year, when Israel marks 50 years since it became a state, with community-run programs all over the country. On Independence day, April 30, an estimated 50,000 are predicted to be on hand to witness concerts and audio-visual productions as part of the celebrations.

Yet Israeli officials who met recently with a visiting delegation of Canadian Jewish media on a trip sponsored by the Tourism Ministry, continue to struggle against the perception that Israel is unsafe.

They readily concede that tourism was down six percent in 1997, in part attributable to a spate of terrorist attacks, one of which took place on Jerusalem's tourist pedestrian mall, Ben Yehuda Street.

But that decline, they stressed, was nowhere close to the 30 or 40 percent predicted by what they portray as media doomsayers – including Israel's home-grown media.

It's true, Israeli tourism marketers tremble a bit every time a terrorist bomb explodes.

But terrorism, tourism officials explain, tends more to affect long-term plans, not individuals who have booked a flight a couple of months in advance.

Officials bridle at the message the media is sending.

"Everyone thought tourism would be a disaster," David Ben-Zion, director of the ministry's North American operations, told the group.

"But it is not the way the media like to portray it. No matter what people say, there is still only one Holy Land, and it is a safe destination for everyone."

Canadian numbers tell the tale.

Traffic to Israel from Canada in 1997 hovered around the 50,000 mark, consistent with previous years yet fragile, and in 1998, Ben-Zion hopes for a "much better year."

One of the biggest challenges for the Tourism Ministry is to make up for the slack seen since the peace process faltered, according to Roby Harly, director of the ministry's overseas offices and marketing department.

Between 1991 and 1995 – the years of the Labor government and the signing of the peace deal with the PLO – the giddy mood that prevailed doubled the number of tourists and set off a boom in hotel construction by international hotel chains.

Estimates that tourism would stay at that level, however, proved to be presumptuous, Harly admitted. Hotels were caught off guard with too many staff and too much infrastructure set up for the number visits that did not stay at predicted levels.

That being said, record numbers of tourists from Europe are anticipated this year.

Record number of tourists from Europe are anticipated

Harly expressed a desire for "more of our Jewish friends" to come, but it is a market, he conceded, that his ministry has tended to take for granted.

"The Jewish market is always with us," Harly said, and difficult to reach beyond a certain level.

In is estimated, for example, that about 50 percent of American Jews have visited Israel. But that remains a percentage that is proving hard to improve upon.

"The fact that a potential visitor is Jewish should give Israel an advantage, but there has been nothing we have been able to do about it," Harly said.

In the United Kingdom, Harly said, the ministry placed advertising in the Jewish media but it had no effect.

"So I said instead, let's go after tourists and Jews who do not read the [*London Jewish*] *Chronicle*."

"I'm not saying we should not advertise in the Jewish press," Harly said, only that there is more potential success to be had among "integrated" Jews who come as tourists, and not necessarily as Jews.

Ben-Zion echoes the sentiment that the Jewish market, ironically enough, has always been the toughest one to crack, although he is quick to add that "Canada has not been a problem."

Idit Caro, the ministry's public relations and marketing director, said that even if some Jews cancel in the wake of a terrorism incident, eventually they do come. "Three months later and they forget about it and they come," she said.

So who else is coming?

Well, Europeans, by the planeload, especially to resort areas like Eilat and the Dead Sea. Both are booming, with five-star hotels, spas, warm winter weather and numerous tourist attractions. It's a tougher task to draw North Americans because if it's just the sun they're looking for, Florida, Mexico and the Caribbean are closer. But from Europe, tourist traffic is up 25 percent. Eilat has sun 350 days a year.

Christians, too, come in huge numbers to visit the holy sights. Harly said a recent call by the Pope for Catholics to visit both Vatican City and Israel should bring in about 4.5 million tourists in the years bracketing and including the new millennium. Even the Pope himself, it is hoped, might make his first trip.

That target group, Ben-Zion indicated, will include a marketing focus on Quebec, with its 90 percent Catholic population.

"We are mounting a huge operation," Harly said, including studies of Jerusalem's holy sites to prevent bottlenecks from forming at the most popular.

Still, except for specific target groups such as Christian pilgrims, tourism officials are resisting marketing Israel solely for its obvious religious connections, or in Harly's words, "as a monastery."

"The majority of people also come to have a good time," Harly said. And that means besides promoting Israel as the Holy Land, it should also be promoted for its great restaurants, its beaches and its unique history and culture. Simply, to show Israel for what it is, a "modern, great country."

There are also flexible packages that include the religious and recreational, combining, for example, Jerusalem and Eilat, and perhaps Petra, across the Gulf of Aquaba in Jordan.

While plans for Israel's 50th anniversary have been toned down, Caro said Israel's jubilee year will also be one of the natural marketing focuses.

One of the problems in terms of promoting Israel for the 50th anniversary, Harly said, has been that marketing campaigns must get underway as much as two years in advance

But despite the many reported budgeting and organizational troubles, it will still be Israel's birthday.

"We will not be doing huge festivals," Caro said, "but we will definitely show what Israel has accomplished."

David Lazarus was recently in Israel courtesy of the Israel Government Tourist Office.

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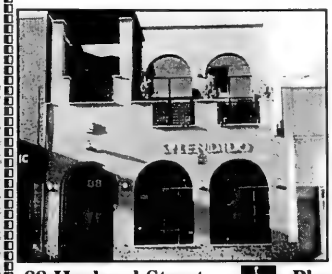
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Hormone replacement not required for all women

By FRANCES KRAFT
Staff Reporter

TORONTO — Menopausal women considering hormone replacement therapy must weigh the risks and benefits, "and they're not the same for the person sitting beside you as they are for you," cautioned a Toronto physician at a recent meeting.

Dr. Christine Derzko, an associate professor in the Department of Obstetrics and Gynecology at the University of Toronto, called hormones "a wonderful miracle drug," but noted that not all women have to take them.

She and Dr. Jenny Heathcote, a University of Toronto professor of Medicine, were speaking at a Weizmann Women & Science program entitled Challenges Facing Women: Their Careers and Their Health.

Hormones lower the incidence of heart attack, strokes and bowel cancer, minimize joint aches, arthritis, bone loss, the risk of Alzheimer disease and even wrinkles, noted Derzko.

So why, if hormones are so good, do women not want to take them? she asked. Thirty percent of women don't even fill their prescription, she said.

The most common reason is fear of breast cancer, even though the number one killer of women is heart disease, said Derzko. "Every woman knows she has a 1 in 9 [lifetime] chance of getting breast cancer. It's not recognized they have a 6 in 9 chance of getting heart disease and a 4 in 9 chance of getting osteoporosis."

From left, hosts Dr. Laurence Rubin and Cathy Beck are seen with Drs. Jenny Heathcote and Christine Derzko at the Weizmann Women & Science program on women's careers and health.

"With hormones we lower the incidence of heart attack by about 50 percent. There are fewer deaths and less progression of established disease."

Hormones can also stop bone loss and even increase bone densitv in women with osteoporosis. "That's very, very gratifying. Furthermore, women die of consequences of hip fractures, and so by reducing fractures we in fact save lives."

Some studies show an increased risk of breast cancer with hormones, but the risk "does not increase dramatically" with "short-term" (five years or less) use.

Although she believes the benefits of hormones far outweigh the risks – particularly with new modes of treatment – she advised women to re-evaluate their needs on an on-going basis.

"Five years later [a woman not taking hormones] may find her bones are bad or there's heart attack in the family, or conversely she may be on hormones and have someone close to her who has breast cancer, and that frightens her too much."

Physicians are looking at alternative therapies with great interest, she said, although "the studies aren't in yet.

She cautioned against giving developing young women more than a couple of servings per week of soya products. "It does have very potent estrogen effects...this might be good for the rest of us."

Derzko also cautioned that hormones are "no excuse for lousy living.

"It's important that we take charge of our lives and our lifestyles and our health. I think it's important that we not smoke, that we exercise, that we address the proper eating habits that sometimes we forgot during our growing years. It's important that we deal with stress...and with medical diseases. And then you should consider whether you should take hormones."

Showing a glamorous slide of Elizabeth Taylor, Derzko said, "I can't promise you that with hormones you'll look like this.

"But I do hope you'll look like this," she added, switching the slide to one of a vital-looking, grey-haired woman playing tennis.

Heathcote discussed career issues for women in medicine, particularly gastroenterologists. Because of the increasing number of women in medical school and the low percentage of women specializing in gastroenterology, Heathcote predicted a scarcity of gastroenterologists unless women are encouraged to enter the field.

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DNA test planned for meningitis

TORONTO — Through a new study, researchers at Sunnybrook Health Science Centre have begun to develop a DNA test that will rapidly and accurately diagnose meningitis. The test will allow health professionals to diagnose the disease within three to four hours, rather than the standard 24 to 48 hours. Additional funding is needed to continue this and other research into meningitis.

The test, called multiplex polymerase chain reaction (PCR), gathers information about a patient's DNA. Sunnybrook researchers are adapting the test to diagnose bacterial meningitis quickly and more accurately. They will also be able to determine the exact type of bacteria causing the meningitis.

The DNA test, also used for forensic legal cases, has already been adapted by Sunnybrook researchers to rapidly diagnose other infectious diseases such as necrotizing fasciitis (flesh-eating disease) and other antibiotic resistant organisms.

"Sunnybrook is conducting what we believe to be the first study in Canada to develop a test for rapid diagnosis of meningitis," says Dr. Andy Simor, head of Microbiology at Sunnybrook Health Science Centre and leader of the research study.

According to Simor, it is common to receive false negative results from the current standard culture used to detect meningitis. "Often patients may be taking antibiotics which mask the meningitis in a standard test, but the antibiotics aren't actually treating the disease," he says. "The new test we are developing will not share this problem since it deals with the bacteria's DNA."

Like the standard test, the new DNA test will be initially taken from cerebral spinal fluid through a lumbar puncture. Simor also plans to study the use of simple blood tests to obtain DNA samples.

Meningitis research, including Simor's study, is funded at the centre through the Orly Watkin Meningitis Research Fund, a fund set up in memory of the young dancer.

Four years ago, Shlomo Watkin lost his 15-year-old daughter Orly to meningitis, the same strain that has taken the lives of two Kitchener area teens in recent weeks. To keep Orly's memory alive and to raise money for meningitis research, Watkin established the Dance For Orly and the research fund.

The Dance For Orly, now in its fourth year, is a dance competition that to date has raised more than $200,000 for meningitis research. This year, the Dance For Orly will take place on April 26 at the Minkler Auditorium, Seneca College.

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Travel, Arts & Business

Grimm classic has modern overtones, kids' author says

By CYNTHIA GASNER
Special to The CJN

TORONTO — Award-winning children's author Maurice Sendak was the guest speaker at the Canadian Opera Company's Face to Face lecture series held recently at the Joey and Toby Tanenbaum Opera Centre.

Interviewed by Richard Ouzounian, CBC Radio's host of *Say it With Music*, Sendak, also a renowned illustrator and theatrical designer, spoke of today's troubled children and of his own experiences that influence his designs, including those for the production of Engelbert Humperdinck's *Hansel and Gretel*, directed by Frank Corsaro.

The Brothers Grimm tale is being performed at the Hummingbird Centre for the Performing Arts until Feb. 7.

Sendak, 68, said this classic fairy tale has contemporary overtones for him.

"My main purpose in doing this opera, and in doing it now, at this age, is that I'm overwhelmed by the plight of children."

He said he considers *Hansel and Gretel* a powerful analogy to modern-day child abandonment and cruelty, an opera about pertinent forms of neglect. It is about the human condition.

Maurice Sendak

Sendak has authored more than 80 books including *Where the Wild Things Are*, *In the Night Kitchen*, *Outside over There*, and *Higglety Pigglety Pop*.

He has designed and costumed sets for Tchaikovsky's *The Nutcracker* ballet, *The Magic Flute*, and *The Love for Three Oranges*. In 1997, he was awarded the National Medal for the Arts by U.S. President Bill Clinton.

Sendak said as a child he was immersed in books and music and it was then that he developed his love of opera. He discovered there were few books for children. As a young child, he illustrated stories his brother wrote and he wrote poetry and illustrated it. He said the oral folk tales of the Grimm brothers "extrapolated emotion in pictures" for him.

As a child, he learned a great deal from his Polish immigrant father who told his three children many frightening stories about the Old Country, Sendak said.

In his youth, he met a man in Central Park who told Sendak he didn't know how to tell his son he had terminal cancer. This made Sendak realize that parents did not know how to speak to their children.

"But children are perceptive and you don't have to speak to them in code. Kids think all the time – they sense everything and their radar is incredible."

His father's tales and this chance meeting in the park led him to include realism in his children's stories.

He explained that his works are about "kids who get through that moment," the moment when they must decide what to do when they are faced with something they never experienced before – they are forced to make a decision.

"Nothing has changed," Sendak said. "Children have no money or power and embarrass us by their frankness. But they are extraordinarily strong and even in the midst of trouble they have fun or they will go nuts."

Although some of his work is based on Christian writings, he said being Jewish gives him a "different feeling." He told *The CJN* his Jewishness affects all of his work. "All of my family perished in the Holocaust except my parents.

"What do you think this meant to me when I designed the Witch's oven in *Hansel and Gretel*?" he asked.

Sendak's children deal with rage, frustration and anxiety; Sendak translates these emotions to his characters through his writings and his art elevates them to heroic figures.

Arts Council grant will help bring biblical-based play to the stage this fall

By JAMES PASTERNAK
Special to The CJN

TORONTO — One of the two 1997 Emerging Artists Awards given by the Ontario Arts Council Foundation has gone to actor Alon Nashman to support his live theatre project *The Song*, inspired by the biblical Song of Songs.

The award of $7,500 will go towards bringing *The Song* to full production by this fall.

The Song, written and directed by Adam Nashman (no relation) and staring Alon Nashman, is the premiere project of Theaturtle, a production company committed to producing new works.

The Song portrays one man, Alan, an accountant who is haunted by the loss of his wife two years earlier. Jobless, purposeless and drunk, he faces a life without meaning. Unable to love, unable to be inspired, Alan is visited by ancient teachers such as Rabbi Akiva and King Solomon.

Nashman referred to the financial award as "extraordinary," and pointed out that "actors are mercenaries and agitate for whatever role they're hired in."

The Emerging Artists Awards are funded by the K.M. Hunter Charitable Foundation. The winner is selected from up to 70 theatre productions, after a rather onerous review process.

"We are given either play scripts or an outline of the [intended] project and hope they can realize it," said Martin Hunter, one of the custodians of the foundation. He said the final jury of three seasoned artists gave unanimous support to Nashman.

"I don't care if they [the recipients] become stars," he said. "The point is they continue in their work."

The other winning artist for 1997 is Linda C. Smith in the music category.

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Travel, Arts & Business

The little gifts store that grew

By FRANCES KRAFT
Staff Reporter

TORONTO — It's 9:30 a.m., and Bronson's China and Gifts is just opening. Before sitting down for an interview, Ilene Bronsteter quickly finishes examining a display shelf and suggests a rearrangement of the crystal serving pieces to one of her staffers.

Seventeen years ago, Bronsteter was a recent graduate in lab technology who decided weekend and midnight shifts weren't for her. Turning her sights to the retail sector, she launched her own business following an unsuccessful job search. "I created my own job," she laughed.

Along with her sister-in-law Bonnie Silver, Bronsteter opened a china store on Steeles Avenue west of Yonge Street. The store — stockroom, office and washroom included — was one-tenth the size of Bronson's current 9,000-square-foot location.

Although Bronsteter had worked part time for a competitor for five years from the time she was 18, neither she nor Silver (president and vice-president respectively) had any formal business training. Despite the lack of a business plan, they were able to secure a bank loan.

At the time, Bronsteter and her husband had just bought a home in Thornhill, and Silver was also living in the area. "We just knew this was a growth area," Bronsteter recalled.

Her business has grown with the area. Bronson's moved to its present corner location after five years at the first address, two plazas over. They have expanded three times, and recently renovated part of the downstairs level.

Bronsteter prefers not to divulge sales or inventory figures, but noted that "you can't sell from an empty basket." A variety of upscale merchandise fills two stores — the Thornhill location and a 3,000-square-foot store at Lawrence Plaza, where Silver is based.

The flagship store in Thornhill is full but not cluttered, with shelves, tables and display cases holding attractively arranged crystal, china, silverware and giftware.

Bridal registry forms a "huge" part of Bronson's business, but Bronsteter, who is often found on the sales floor, prefers to think of herself as being more generically in the customer service business. "I happen to sell china," she said.

She credits her staff as "some of the most professional sales people in the city. I do hire some students, but an 18-year-old sales clerk can't properly advise someone who's just renovated their kitchen. The majority of my staff have set tables. They do dinner parties."

Bronsteter tells her staff to treat customers as they'd want to be treated themselves, but admits that, because of varying preferences, "defining customer service is the challenge of the decade."

Incentives for Bronson's customers include a point program, with a $25 gift certificate for every $1,000 spent, a North America-wide toll-free number, a price-matching guarantee and a half-price policy for customers replacing broken dinnerware purchased from the store. "We don't want to benefit from your mistakes," said Bronsteter.

"It truly is a nice business if you just give everyone what they want, and meet and exceed expectations," said Bronsteter. "I don't think there's anything I dislike about what I do."

A mother of three, Bronsteter often brings paperwork home. She credits "good staff, a good support network and a good husband" with providing her the flexibility to juggle work and home.

She would advise young entrepreneurs to have realistic expectations and well thought-out business plans, and to study business before striking out on their own. "The more you can gain from school, the less you're going to learn from the school of hard knocks.

"I've learned it along the way, but I would have preferred to have it behind me. Knowing how to do business plans, and the accounting part, would have been a major advantage. And times have changed. Retail is a lot more sophisticated now."

Ilene Bronsteter examines a display shelf. [Frances Kraft photo]

Authors & Poets

When Pesach arrives this spring, so too will the second annual *CJN* Literary Supplement. We therefore again invite the authors and poets among our readers to submit their works to us. We are looking only for works of fiction or poetry that explore Jewish themes.

The works must be original and previously unpublished. The fiction cannot be longer than 1,500 words. We must receive your works ***no later than March 16, 1998*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4. If you want us to return them, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. We look forward to receiving your submissions.

The editor.

CD will have you dancing in the aisles

By BILL GLADSTONE
Special to The CJN

Dancing In the Aisles, by the **Klezmer Conservatory Band** is the most aptly-named CD I've heard in a long time. The band bursts forth with an irrepressible liveliness and rhythm. Adjectives like beguiling and foot-tapping simply don't suffice. You want to get up and dance.

Half of the 14 tunes on this outstanding CD are delightful instrumentals, while the rest are songs featuring the band's pure-voiced Yiddish vocalist, Judith Bressler. Give a listen and you may exclaim, "*Oy, S'iz Gut!*" – Oh, It's Good!"– to borrow the title of one of the songs. They are lovely little pastries that you want to eat all at once.

Two of the vocal numbers, *Oy, S'iz Gut* and *Farges Mikh Nit (Don't Forget Me)* were popular Yiddish hits originally sung by the legendary Yiddish actress Molly Picon in the 1930s. There's also *Mayn Freylekh Lid (My Joyful Song)* and *Hopkele (Dancing In The Aisles)*, two treasures composed by Alexander Olshanetsky, the first quite neglected until the Klezmer Conservatory Band picked it up.

The traditional Druze Arabic love song *Miserlou* has an intoxicating rhythm and beguiling lyrics that tear at your heart. Although it's meant for a man, Bressler's sweet voice gives it an irresistible edge.

The instrumental numbers include the *Freylekh Fantastique* (arranged by Miriam Rabson), which is klezmer's hilarious homage to Beethoven, Mozart, Tchaikovsky, Grieg, Rossini and Mendelsohn. There's also *Doyne/Freylekhs*, a traditional Romanian-style wedding lament, and the sad and lovely closing piece, *In Memoriam: For Yitzhak Rabin*, written by band leader Hankus Ketsky.

At moments it sounds almost like a New Orleans funeral dirge.

There's a mystical intelligence behind this music, which plays so well on the strings of our emotions. The Klezmer Conservatory Band proves that klezmer doesn't have to be the same old thing, ridden with cliches. The band brings an astonishing diversity to this music. It's clear that the musicians know this music inside out: they seem to breath new life into it with their very souls.

* * *

Polish-born cantor **Louis Danto**, who has been singing at the Beth Emeth Synagogue in north Toronto for 25 years, recently released his 19th recording, *Music from the Soul of A People*. This collection of 13 liturgical songs includes *Chasdei Hashem* by Israel Alter, *Birkat Kohanim* by Jacob Rapaport, *Shema Yisraël* by Leib Glantz and *Tanya* by Rapaport, in an arrangement by Olshanetsky.

Danto, as always, is in great voice. The CD also features Senya Trubashnik on oboe and English horn, Natalya Tyomkina on piano, and Charles Heller on piano; Heller is also an arranger.

* * *

In the hands of **Itzhak Perlman**, the violin is the princess Scheherezade, spinning out a story that can make you laugh, cry, shiver and rejoice. In his latest CD, *Cinema Serenade*, Perlman performs recent classics of the silver screen with the Pittsburgh Symphony Orchestra conducted by the noted cinematic composer John Williams.

Remembered here are wonderful themes from such films as *The Color Purple*, *Scent Of A Woman*, *Yentl*, *Il Postino*, *The Age of Innocence*, *Schindler's List* and *Cinema Paradiso*. Why should we hear these lovely compositions only within the confines of the movie theatre? As it happens, they stand up exceedingly well under repeated listening at home.

These compositions are meant to tell stories and convey emotions. The orchestrations are lush and dramatic, and Perlman's violin carries its trademark romanticism. There's no post-modern jarringness to get in the way in this balanced collection of tunes that fully deserve the full-blown lyrical treatment they get here.

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Eye on Arts

by Bill Gladstone

BROTHER-SISTER TEAM ENTER LAUGHING

Brother-Sister Act: Josh Garbe, best known for his portrayal of Max on CBC's *Max Glick*, is currently performing in Encore Entertainment's production of *Enter Laughing*, on at the City Playhouse, 1000 New Westminster Dr. in Thornhill, until Feb. 1.

Josh is especially happy to be in the production because his older sister **Lea Garbe**, a 21-year-old student at York University, is its producer. Lea also produced last year's production of *The Diary of Anne Frank* for the City Playhouse. Tickets to *Enter Laughing* are $14 to $18. 905-709-4057.

* * *

Judith Cohen on CD: Toronto musician **Judith Cohen**, along with **Tamar Ilana Cohen Adam**, **Rob Simms** and **Suzannah Wilde** have recorded a new CD with Radio Canada, containing Sephardi and Yiddish songs, as well as music from Balkan, French-Canadian and other traditions. The CD is called *Dans Mon Chemin J'ai Rencontre (And On My Way I Met...)*.

A CD release party has been scheduled for Feb. 1, 8 p.m. at the Flying Cloud Folk Club (Tranzac Club), 292 Brunswick Ave., Toronto. 533-2666.

* * *

Valentine's Day Special: *Sweet Hearts*, the first-ever black and Jewish Valentine's Day show and dance, features **Tweed MacDonald**, **Gloria Valentine**, **Ada Stout**, **Howard Jerome**, **Paul Mathew** and **Nina Shapilsky** and deejay **Gene Hi-Fi**.

Feb. 14, 9 p.m. (doors open 8 p.m.). Workmen's Circle, 471 Lawrence Ave. W. Refreshments available. Admission $10 in advance, $12 at the door. Rosemary Jervis, 416-266-9834.

* * *

Arts Briefs: Cindy Williams, most famous as Shirley in TV's *Laverne and Shirley*, will star in the comedy *Moon Over Buffalo*, Feb. 19 to Apr. 26 at the Stage West Hotel and Theatre Restaurant. 905-238-0159.

•Journeys, a collection of photographs by **Beverley Abramson**, depicts the pastoral lushness of Tuscany and Provence, the stark silence of Northern Scotland and the vibrancy of Israel. Scaramouche Restaurant, 1 Benvenuto Place. Until Mar. 15. 961-8011.

•**Brave Old World** plays klezmer at the Ford Centre for the Performing Arts, Jan. 28, 8 p.m. $30 to $20. 872-2222.

•Amicus Productions presents *Five Women Wearing the Same Dress*, by **Alan Ball**. Jan. 28 to Feb. 7, Fairview Library Theatre. Adults $12.50 812-6756.

•**Kronos Quartet**, avant-garde musicians, combines medieval, Renaissance and contemporary music Feb. 6 at the Ford Centre for the Performing Arts. $35 to $24. 872-2222.

•**Second City** opens its 43rd revue, *What Fresh Mel Is This?* on Jan. 28. 56 Blue Jays Way. 343-0011.

* * *

In The Spotlight: Winnipeg-born **Jacqueline Park**, a former CBC scriptwriter and editor, spent 10 years writing *The Secret Book of Grazia dei Rossi*, a sweeping historical epic of the Italian Renaissance seen through the eyes of the title character, a Jewish woman.

Published recently by the prestigious American publishing house Simon & Schuster, Park's first novel has won wide critical acclaim; one reviewer called it "a Sistine Chapel of a novel, larger than life, richly conceived and majestic in its exaltation of humanity." German publication rights were recently sold for $400,000.

A professor of writing at New York University who still maintains residences in Toronto and Miami, Park was in town late last year to give a reading at Indigo, the megabookstore at Yonge and Eglinton. She told me that her original manuscript was about 1,400 pages long, which would have made it longer than *Gone With The Wind*; by comparison, the printed book is a trim 570 pages.

"I've been educated in the high cost of paper," the energetic 72-year-old remarked. Fortunately, that hasn't deterred her from beginning work on a second novel.

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Opera solo performer cast in a 'Cunning Little Vixen'

Eitan Rosenberg

By CYNTHIA GASNER
Special to the CJN

TORONTO — Although Eitan Rosenberg has never taken a private singing lesson, the 11-year-old will be making his first solo appearance in the Canadian Opera Company's *The Cunning Little Vixen*.

The opera, which will be performed until Feb. 8 at Toronto's Hummingbird Centre, will feature Rosenberg as Pepik, the forester's grandson.

The Cunning Little Vixen, by Leos Janacek, is the story of a charming vixen whose life is intertwined with the lives of a gamekeeper and his family.

"I am honored to have been chosen by the Canadian Opera Company to appear as a soloist in this enchanting opera," Rosenberg says. "The chance to interact with, and learn from professional actors and singers such as Rebecca Caine of *Phantom of the Opera* fame, is like a dream come true."

Rosenberg is a member of the Canadian Children's Opera Chorus (CCOC), the only permanent children's opera chorus in Canada to commission and produce operas for children on a regular basis.

It provides a training ground for children between the ages of eight and 16, introducing them to the fundamental techniques of musical training, professional discipline, public performance and the complex world of opera.

[Cont'd. on page 37]

CJN Purim Art Contest

It's time again for our fourth annual **Purim Art Contest** and we are looking for drawings about Purim from students in elementary school.

Who can enter: Children from grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 12. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small or too large. Please paint, draw, or color bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. And you can even give them a title. Please send us your name, address, phone number, school and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, Feb. 27, 1998. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen for publication as "winners." The judges will base their decision on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The odds of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 6, 1998.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 12, 1998. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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TRAVEL TALK

BY BILL GLADSTONE

ANCIENT WONDERS IN EILAT & THE NEGEV

Skies were overcast the day I boarded Arkia's domestic flight south from Tel Aviv to Eilat, the country's Red Sea tourist port. The prop-plane was filled with young Israelis, many dressed as though they were going to the neighborhood shopping mall, not flying halfway across the country.

I studied the terrain from the window, watched the last bit of greenery give way to scrubland, then an even more arid landscape of sandstone-colored mountains and vast empty stretches of sand. After less than an hour, we touched down in Eilat, famous for its perennial blue skies. The morning's grayness was a fading memory.

A desert boomtown, Eilat is a premier sun-and-sand destination that attracts dozens of European charter flights each week. Astonishingly, it began as a military outpost after the War of Independence, its first building erected only in 1951. Now it has some 38,000 residents, almost all involved in the tourist industry.

"When I came to Eilat in 1959, there were 600 families here," my guide, Nachum Netzor, told me. "I came as a teacher and my wife came as a nurse.

"Nobody believed that you could have flowers or trees here, because of the climate. When I came to Eilat it took 12 hours by bus from Tel-Aviv, and we had only three buses a week. Plus two army Dakota planes to bring milk for the children."

We were driving north from Eilat across a plain of sand and scrub, the dry middle of the Arava rift valley. Separated by an indeterminate number of kilometres, two parallel mountain ridges ran on either side of us, one in Israel, the other in Jordan. Paradoxically, despite the desert conditions, a yellow highway sign warned of floods.

A distinctive-looking man with a thick white beard, leather hat and trademark pipe that was usually unlit, Netzor gave detailed, thoughtful answers to my questions. He explained, for example, that Eilat's water supply comes from wells and springs in the desert. However, since the water is slightly salty, desalination plants had to be built. But there was more to it than that.

An acacia tree in the Negev. [Bill Gladstone photo]

"To properly answer your question I must start with the geological situation of 22 million years ago, when this area was covered by one big sea from the Mediterranean down to the Red Sea – the Tetis Sea. Then a big earthquake opened a rift and pushed the mountains to either side; the Tetis Sea drained out to the Red Sea."

Eventually, we reached Timna Park, the site of ancient copper mines worked by Egyptian slaves. We passed a natural sphinx – a rock formation resembling a sitting lion, sculpted by the wind. Another peculiar formation, made of reddish rock, resembled a giant mushroom. Netzor pointed out ancient graffiti and drawings of men and chariots, the first known depictions of chariots, carved into a rock face roughly 3,000 years ago.

There is water here, if you know where to find it, he explained; 18 settlements thrive in the Negev, including a dairy farm. Two millennia ago, the region was more a savannah than a desert. The Nabateans farmed here.

Some hikers were scouring the desert floor as if for treasure. Ancient artifacts? Rare minerals? I asked Netzor what they were looking for, and he handed me a small closed box resembling a miniature box of chocolates.

Inside, arranged neatly, were six chalky seashells, each no bigger than a thumbnail. "Yes – seashells. From the Tetis Sea of 22 million years ago. It's illegal to pick them up, but many people do it."

We drove to Solomon's Pillars, a mountainous formation once wrongly believed to be the source of the marble used in the Temple. Beside these imposing pillars, archeologists found a small Egyptian shrine and a section of vertical rockface, high up, chiselled smooth as a movie screen.

Evidently, ancient Egyptian audio-visual technicians manipulated bonfires into spotlights to project shadows onto this wall, possibly for light-and-sound shows for imperial visitors.

Returning to Eilat, Netzor offered one last anecdote on the subject of water. "You know the story of Moses? How he knocked on the rock and the water came out? Well, I can do the same.

"In the rocks is a substance called bitumen. It's clay that has become very hard, and it covers the rocks from outside like plaster. Now if you take a hammer or a knife and you break it open, between the bitumen and the rock there is water. A bedouin showed me this, and now I know how to find the rocks with water in them. Moses lived 40 years in the desert, so he knew how to make these kinds of miracles, too."

11-year-old goes solo

[Cont'd. from page 36]

The chorus consists of 75 boys and girls who perform operatic and choral repertoire under music director John Tuttle. Rosenberg will be joined on stage by some of his colleagues from the CCOC.

Lynn Janes, the musical director of CCOC's Apprentice Choirs says, "Eitan has a most powerful voice for a child his age. With its rich, round and warm tone, Eitan's voice projects a confidence that is often lacking in young singers. He is very passionate about singing – that's what makes him so special."

Rosenberg, a Grade 6 student at Bayview Middle School, has been singing in choirs for the last three years. Upon the suggestion of his choir master at Toronto's Hollywood Public School, Rosenberg, who also plays drums and piano, auditioned for two local children's choirs and was accepted to both.

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10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL REPAIRS/SALE
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING
377 CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
410 HEALTH, BEAUTY & FITNESS
411 HEALTH THERAPIES
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
420 INVITATIONS/PRINTING
425 JEWELLERY
427 JUDAICA
430 LANDSCAPING
432 LAWN CARE
433 LEASING
434 LIMOUSINE SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
451 PROMOTIONS
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
479 SENIORS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
483 SKIING
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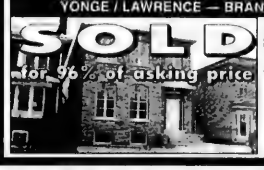

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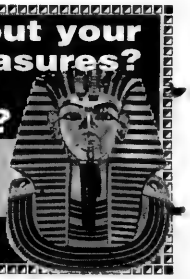

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Israel and the Jewish World

Remembering the '35' from Gush Etzion

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

"We were the ones who came back," says Haganah veteran Uri Gavish, recalling the night he took the path to survival.

"We sat behind a tree in the shade of the moonlight. We waited until they disappeared and we didn't hear them anymore, as they headed southeast."

Fifty years ago on Jan. 17, 35 soldiers were killed as they tried to bring supplies and reinforcements to the besieged kibbutzim in the Etzion Bloc, south of Jerusalem. Gavish is one of three survivors of the original company who stayed alive because they had to drop out of the mission along the way. The massacre of his comrades was a devastating blow in the early days of the struggle for independence. The Etzion Bloc fell four months later.

Yet the Lamed-Heh (the Hebrew alphabetical equivalent of 35), the name by which the group is now known, became heroes. Monuments have been dedicated to them, a kibbutz and a highway have been named in their memory and they were commemorated in a song by Palmach poet-laureate Chaim Guri.

The story of the Lamed-Heh has been fading from memory, overshadowed by subsequent and more successful heroics. But the repercussions of this tragic episode still resonate.

The Etzion Bloc remains in many ways an isolated cluster of settlements whose fate in the post Oslo era is uncertain. The neighboring villages of Jaba and Tzurif – whose residents were blamed for killing the 35 and mutilating their bodies – have a notorious reputation that was reinforced recently when Tzurif sheltered the Hamas terror cell that killed 11 Israelis in a series of ambushes, kidnappings and suicide bombings last year.

And Gavish is still haunted by his good luck. "Every war is ruled by chance," he says fatalistically. "Those who get hit, stay hit, and those who come out of it, stay out of it. There's nothing you can do about it."

The four kibbutzim of the Etzion Bloc – Kfar Etzion, Masuot Yitzhak, Ein Tzurim and Revadim – had been excluded from the future Jewish state in the partition plan. But the Haganah commanders considered the bloc a vital buffer against a southern attack on Jerusalem. Arab gangs cut the road to the area and from December 1947 on, the 450 settlers and Haganah fighters there were under siege and constant harassment.

On Jan. 14, over 1,000 Arab irregulars organized by Palestinian commander Abdul-Khadr Husseini, father of PLO leader Faisel Husseini, assaulted the bloc. They were thrashed by Jewish settlers and Palmach forces. The Arabs withdrew with heavy casualties.

The Haganah decided to send in a platoon of reinforcements with much-needed ammunition and medical supplies, which would help prepare the bloc for an expected onslaught by Jordanian forces later in the spring. Forty of the finest soldiers from the Haganah Field Corps and the Palmach were organized under the command of Danny Mass, a former commander of the bloc.

Gavish was an officer in infantry intelligence at the time. He lives in Beersheva today. On the anniversary of the massacre, he retraced some of his steps of that fateful night half a century ago.

According to Gavish, the Lamed-Heh fighters were all carrying 20-kilo packs and were armed with what was considered great firepower at the time: four heavy machine guns, 16 rifles, 15 submachine guns, pistols and over 3,000 rounds of ammunition.

"We were a small group, very organized, very responsible and mature – and all those other nice words which today are more nostalgia than reality," he says. "To go to the bloc as reinforcements – just to get there was an extraordinary experience. We even had a hitchhiker, Yitzhak Ginzburg, who joined our platoon. We didn't want to take him, but he succeeded in persuading us."

They set out under cover of darkness from the Jerusalem neighborhood of Bayit Vagan and planned to continue southward to Ein Tzurim. But they were delayed in climbing down the terraced hillside and were detected by Arab villagers and shot at. With the night nearly over and still far from their objective, Mass ordered the detachment's return to Jerusalem by the shortest possible route.

"Back then," says Gavish, "a rule of thumb was never to return to a mission along the same route. So a different approach was chosen.

"It was agreed that the group would make a second attempt the next night. Although I am a very cautious person, we were all very enthusiastic about trying again."

The 40 soldiers drove to the isolated moshav of Har Tuv near what is today Beit Shemesh. They had to hide their weapons in the armored truck in case the British stopped them. They were behind schedule, and it was 11 p.m. before they were ready to set out. Two soldiers who were not armed were left behind.

The commander of Har Tuv urged Mass not to set out because it was too late, warning that even if the detachment encountered no obstacles, it would not reach its objective before daylight. But Mass insisted, saying Jerusalem had informed him that he would receive a message by plane if the mission was to be delayed.

"It's true," recalls Gavish. "He did warn us. There are always people who want to be the guys who say, 'I told you so.' So what? We said it among ourselves too. We thought that a two-hour delay was enormous, but we decided that we could get there without mishap.

"The truth was that with this battle force and its manoeuverability, we felt we could charge ahead even if they tried to block us. But no one ever thought that they would swarm over us."

As he says this, Gavish stands atop the ancient ruins of Beit Shemesh overlooking Nahal Sorek. He explains how the unit had to take a circuitous route to the bloc to bypass British police at Taggart Fort, which today serves as the Israel Police's regional headquarters.

In a matter-of-fact manner, Gavish rattles off the names of six of the 35 men who were classmates or who had been with him in underground training. "It was a small country and most people knew each other," he says.

Gavish describes how one soldier, Yisrael Gafni, badly sprained his leg crossing a fallow field. They kept moving, he says, but Gafni's injury slowed them down. Finally, Mass decided to send him back with an escort, Moshe Hazan. Hazan demanded another soldier to help and Mass chose Gavish. These three, all still alive, were spared the fate of the Lamed-Heh. On the ridge of Zanoah, near where the present-day moshav of the same name is located, Gavish, Hazan and Gafni watched as the 35 young men disappeared into the valley.

Then the three got up and headed back to Har Tuv. When they approached the settlement, they started singing in Hebrew and cursing and making a racket so the guards there wouldn't shoot at them thinking they were Arabs. But as they got closer, they saw no guards on duty and none were alerted.

Meanwhile, the detachment walked through the night. According to some accounts, they were detected at dawn by an Arab shepherd who fled and spread the word among the villagers of Tzurif. Another account says they chanced upon two women collecting sprigs. In any case, the unit was in the heart of enemy territory with no way to call for help.

As soon as the battle began, Mass undoubtedly realized that his men could not break through to the Etzion Bloc. They quickly split into two groups and with one group covering for the other, they climbed to the top of what appeared to be the highest hill, an advantageous defence position. Here they defended themselves against the fierce attacks of an enemy who slowly whittled them down. The hill was actually lower than surrounding ridges and during the day, hundreds of Arabs from the neighboring villages took up positions and began closing in on the Jewish fighters.

ברוך מורכו וברוך שבור אנו מבכים
את מות הקדושים קדושי חלוציינו המתנוחלים בהר
חללי
גוש כפר עציון
על קברם הפתוח אנו נשבעים:
להמשיך

The public notice announcing the deaths of the soldiers at Gush Etzion [Photo from *Israel Reborn*, I. Klinov, Laam Israel Publishing, 1949.]

As Gavish sees it, the Lamed-Heh detachment made two logistical mistakes: not expecting such an early encounter with the local population and not properly estimating the swiftness of their reaction.

"It was winter. The Arabs slept with their clothes on. So all they needed to do was grab their rifles and head out."

Towards evening, the large supply of ammunition the Lamed-Heh had carried in their packs was depleted. The battle ended with the death of the last man, who, having exhausted all his ammunition – so the legend goes – died with a rock in his hand.

On Jan. 17, 1948, the Jerusalem Command sent the following message to the Etzion Bloc: "We have just received word of 35 bodies lying on a path between the villages of Jaba and Tzurif."

The news of the massacre struck the besieged Jewish community of Jerusalem like a heavy blow.

With no trace of the 35, and with wounded Arabs flooding into Hebron, a British police inspector dispatched a platoon of the Royal Sussex Regiment to Tzurif. After threatening and exhorting the village mukhtars and notables, the British were finally led to the site of the battle. There they found the stripped and mutilated bodies of the 35 strewn over the hilltop. The state of the bodies was so bad that only a dozen could be identified.

The British decided to bury them in the Etzion Bloc instead of in Jerusalem, for fear the Jews would retaliate. Thirty-five graves were dug in the stony hillside and the British escorted the families of the soldiers to the Etzion Bloc for the funerals. They also handed over to the families for safekeeping photographs taken of the butchered bodies, which to this day are never shown, but are stored in the Etzion Bloc archives.

It was not until 1967 that some key questions about the fate of the Lamed-Heh were answered. For years, it was believed that they had died in the hills near Jaba and Tzurif. But following the 1967 war, village elders were coaxed into revealing the true site of the battle, which was actually fought inside the Green Line along the old patrol road. Today, a small sign and a monument mark it as Givat Hakrav (Battle Hill), south of Moshav Mata.

The residents of Tzurif, which lies just over the Green Line, feared Israel would take vengeance for the slaying of the 35 and the mutilation of their bodies.

Few of the villagers are willing to talk about the massacre. One who is – although he prefers not to be named – describes the fear in the village in June 1967.

"I was 17 then. At the beginning of the war, the Jordanian soldiers stationed here told us they were going to Hebron but would return," he recalls. "But they never did, they just fled. The Israelis came in and told the villagers to take to the hills or flee [the country]. Some went to Jordan, but our family, we hid out in a cave. I was 17. The soldiers came and blew up a few houses."

No Arab today will publicly say he participated in the battle and subsequent mutilation of fifty years ago.

"Each village tried to pass it on to the other village," says Dov (Dubak) Weinstock, 51, head of security for the Etzion Bloc. "And those from Tzurif and Jaba said it was carried out by a group of Arab irregulars who came from far-off villages in Samaria and Galilee."

In his muddy, antenna-bedecked Land Rover, Weinstock patrols the hills where the Lamed-Heh fought. He has devoted himself to teaching youngsters about the battle for the Etzion Bloc, of which the Lamed-Heh episode was but a part. He often hosts soldiers at seminars in the Kfar Etzion Field School.

Gavish believes the Lamed-Heh legend combines actual heroism with efforts by relatives to commemorate the fallen soldiers' role in it.

"Zionism, patriotism, self-sacrifice, helping others – these are the facts," says Gavish. "They just amplified it. Back then, the families of the 35 were mostly the elite of Jerusalem, and they sought a way to commemorate their sons by glorifying them. Today's parents would just jump all over the battalion commander."

Gavish says he has never visited the villages. "I did give a young fellow a ride once and he told me he was from Tzurif," he says. "We only exchanged small talk. The problems between Arabs and Jews – about that we didn't talk."

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Levy should land in Football Hall of Fame

By HARLAN C. ABBEY
Special to The CJN

BUFFALO — The retirement of Marv Levy as coach of the National Football League's (NFL) Buffalo Bills means the departure of the most visible Jew from the North American sporting scene.

Levy, probably the only coach in the history of the NFL with a Phi Beta Kappa key and a master's degree (in history) from Harvard, stepped down at the age of 72, apparently dismayed by the major rebuilding job ahead for the team he led to four successive Super Bowls.

Although he may be remembered for the most part for losing all four of those championship games, Levy has many accomplishments that should take him into the Pro Football Hall of Fame. The Chicago native went from being the nation's youngest (31) college head coach at the University of New Mexico (UNM) to becoming the second oldest coach in NFL history.

He was named Skyline Conference Coach of the Year in 1958 and 1959 while at UNM, was Southern Conference Coach of the Year with William & Mary in 1964-65 and joined the NFL in 1969 as special teams coach of the Philadelphia Eagles.

Loyalty was one of the foundations of Levy's coaching philosophy and one of the reasons for his resignation after Bills owner Ralph Wilson reportedly insisted on changes among Levy's assistants.

Levy did win two "Super Bowls," but they were in Canada and were called Grey Cups. His Montreal Alouettes won them in 1974 and 1979. With the Bills, Levy won Coach of the Year honors twice and four American Football Conference championships, became the only Bills coach to win over 100 games, went to the playoffs 10 times in 12 years and conducted himself at all times with dignity and class.

As with most Jews involved in sports at the top levels, Levy did not attend synagogue on a regular basis, nor was he a temple member in Buffalo. However, he always identified as a Jew. He and quarterback Jim Kelley attended a Chabad fundraiser early in their Bills careers. Levy was guest of honor at a United Jewish Appeal Fund dinner in 1993 and made an appearance at the Buffalo UJA's "Super Sunday" phone-a-thon in 1996.

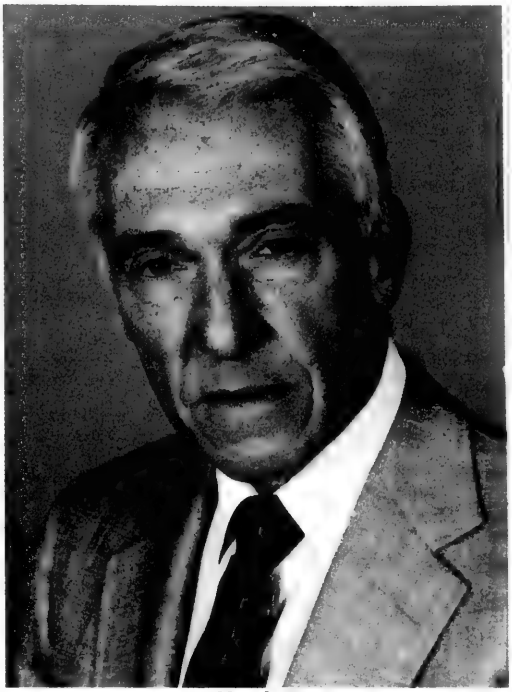
At the dinner, Levy declared that the Bills' rallying from a 32-point deficit to beat Houston in the playoffs that year wasn't the miracle. "It was nowhere near the miracles wrought in the land of Israel by the Jewish National Fund and the people who work that land," he said.

Proceeds from the dinner went to establish a Marv Levy Forest in American Independence Park, near Jerusalem.

Levy also recalled that when he was growing up in Chicago (he attended South Shore High School), his grandmother, who had come from Russia, (his father came to Chicago from London, England) was in correspondence with her six brothers on a weekly basis.

"But after the Nazis invaded Russia, she never heard from them again," he recalled. "If there had been an Israel then, maybe this sad tale wouldn't be told."

He also noted that he lived near a golf course and could picture the work that went into creating its green lushness: "That's a microcosm of what has been done in Israel," he said. "You [those attending the dinner] are honoring the State of Israel and the hard work and dedication that's gone into building Israel – and hard work is a trait valued by football coaches."



Marv Levy

Neither Levy's first wife, Dorothy, nor his present wife, Fran, is Jewish. Fran has a daughter, Kimberly, who is an attorney in Chicago.

After three years in the Air Force, Levy attended Coe College in Cedar Rapids, Iowa. He enrolled in the Harvard Law School, but after four weeks, he said, "I knew law wasn't for me."

After receiving his master's, he began his coaching career at a country day school in St. Louis. If his parents were disappointed at his career choice, they didn't seem to show it.

"My dad had been a star basketball player, but as was common in those days, he took a job right after graduating from high school to help support his family," he remembered.

"When I told him I wanted to be a football coach, he only said, 'Be a good one.'"

Levy's major national exposure, other than on game days, was in a Snickers commercial. He also did some volunteer work for Literacy Volunteers and regularly visited hospitalized veterans – without a news camera present. He also spoke out against hunting.

A physical fitness buff, Levy keeps his weight at about 180, 10 pounds heavier than when he was a Coe halfback and sprinter.

"Reading history remains my only hobby, usually for an hour or so after my coaching day is over. I'm not a golfer or tennis player or even a vacationer. I like authors who can dramatize history, like Barbara Tuchman, David Halberstam and William Manchester," Levy said.

When asked what football mementos were most prominent in his home or office, Levy said, "I have no trophy case. They're all down in the basement. To me, if you put up a trophy, you're starting to kid yourself.

"You don't worry about trophies: you worry about this week's win. The getting ready, the expectancy of victory, that's what means the most to me."

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The Inside Back

A Bissel Modern Midrash

By JORDAN MAX

Last Laugh

According to the popular press, modern-day midrash is the latest craze sweeping the continent. Not wanting to be left out of this trend, may I humbly offer a few midrashim on the Book of Shmot (Exodus), which we are now reading.

The Burning Bush — This is the first historically known instance of man-G-d communication using an intermediary device. Unfortunately, insulated wiring had not been invented yet, and therefore a primitive cellular phone that spontaneously burst into flames was used.

Moshe/Pharaoh conflict — This long simmering conflict was really a labor dispute between the Slaves Union and Pharaoh's Senior Management Team over working conditions, outsourcing and health benefits. The current agreement was still in effect, but talks broke down when Pharaoh abrogated the famous Joseph clause, leading to a wildcat strike by the Slaves Union.

The Ten Plagues — A series of "natural" disasters affecting Egypt, with the curious exclusion of the Goshen district. This led to the development of the insurance industry, and in particular, the creation of exclusionary "Act of G-d" perils clauses.

Splitting of the Reed Sea — Pharaoh had neglected to pay the country's water bill, so Moses, acting as creditor for the Water Company Multinational Conglomerate, shut off his supply. Unfortunately, by the time Pharaoh had arranged payment to his creditors and the water supply was restored, his army was already in the sea chasing his runaway employees. Since his army had failed to take swimming lessons or to wear life jackets, it was severely downsized, dehired and delayered.

La Grande Kvetch at Marah — Moses got into some trouble here because he inadvertently wound up at the mineral water concession booth of the competition of the Official Water Sponsor of the Exodus.

Manna from Heaven — Bnei Yisrael, once they had been released from slavery, suddenly became instant gourmands. It wasn't enough that they had been fed only bread and water in Mizrayim. Now they wanted not only food, but of course something original and different each and every day. Even though the manna tasted like whatever one wished, they were still not satisfied.

Revelation at Har Sinai — The Jews were the only ones to receive the Torah because all other nations slept in, were busy playing soccer at the time, hadn't put it in their appointment books or couldn't find notepaper or pens to write down the details. The other nations who did show up had poor memory skills due to excess consumption of lead and heavy metals in their Bronze Age diet.

The Golden Calf incident — Really a big misunderstanding since Datan and Aviram and their followers merely wanted to create a team mascot for Camp Bnei Yisrael.

Building of the Mishkan/Sacrifices — This was the first prototype of a shul. However, in this instance, everyone *wanted* to pay the building fund. As for the *korbanot* (sacrifices), the animals who volunteered for the job were professional stunt actors who had signed all the necessary waivers and had not been subjected to any cosmetic testing.

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2 tsp. cinnamon
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Cut each partially defrosted loaf of dough into about 14 pieces. Mix together melted margarine, sugar and cinnamon. Dip each piece of dough in mixture and place in one-piece tube pan on top of each other. If desired, sprinkle raisins, chocolate chips or nuts over. Cover with towel and allow to rise about 8 hrs. Bake at 350°F for 30 min. Turn out onto dish. Pull apart - no need to cut. Tastes best while hot!

About jobs

Dear Lisa,

I have two sons age 13 and 17. My older son thinks he wants a career in architecture and he will only take courses he thinks will help him in that type of work. My younger son is equally focused and equally stubborn. I am concerned about their futures, but they refuse to listen to me or their mother.

Dear Reader,

Some schools and community organizations are responding to your concerns – and those of other parents and teachers – by offering workshops designed to help teens explore the ever-changing world of work. Topics addressed include labor market trends and what people in a variety of occupations really do. The format is lively and responsive to the developmental needs of adolescents.

An excellent program will begin on March 17 at the Bathurst Jewish Centre (BJC) in Toronto. Career counsellor and educator Charlotte Goldfried will facilitate groups for teens in grades 6 to 8, 9 and 10, and 11 to OAC.

"The program will focus on helping kids see how important it is to keep their options open as long as possible," says Goldfried. "They'll do a lot of discussion among themselves so they'll get to hear many different points of view. And they will be motivated to seriously consider their own situations."

Each student will leave the course with a workbook and a certificate of completion that they may choose to list on their resumes.

Call the BJC soon to reserve a spot in one of these programs.

Outside Toronto, contact your school and/or your local Jewish community centre to learn about a similar program near you.

Job Search is a monthly column by career educator Lisa Galet Klug. Readers are invited to send any questions they have for Lisa to The CJN.

YOU CAN NOW SEND YOUR LETTERS THROUGH E-MAIL!

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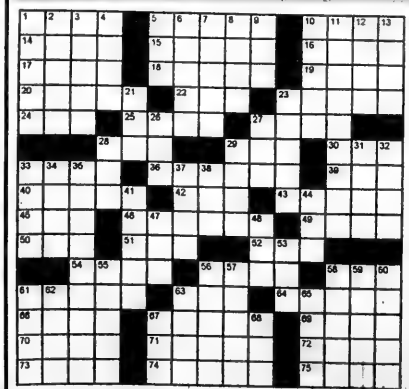
CROSSWORD PUZZLE



Across

1. Reform Rabbis' Org.
5. Torah commentator
10. Israeli fruit
14. Tardy
15. Bimah
16. Ender
17. Chanukah need
18. Calendar cycles
19. __ for Peace?
20. Sopher action
22. Cain's refuge
23. Jacob's disguise
24. Never
25. Imitate Mauri Rose
27. Lighten
28. Pitsel (Eng)
29. Al Rosen stat
30. Boxer Kaplan
33. Two included
36. "The Dreyfus __"
39. Noodge (Eng)
40. Citron
42. Eddie Fisher's ex
43. Bealzebub
45. Enjoyed the seder
46. Acted the Usurer
49. Miss America Myerson
50. Gang for Bugsy Siegal
51. Ark's back
52. Lee J. Cobb
54. Ten tribes?
56. __ Year in Jerusalem!!!
58. Dreidel letter
61. Meir to Myerson
63. Syrian ancient homeland?
64. Met the dawn
66. Goodman and Shahn
67. Previn
69. Esther's kingdom?
70. Kinneret
71. Roman ruler
72. Rothschild's business
73. Byzantine and Roman
74. Samuel and Amos
75. Israeli Mountain

Down

1. Jerry Lewis at times
2. Egyptian capital
3. Israeli city
4. Observe Shabbat
5. Gives a horn?
6. Moses on the mount
7. Said the Amidah
8. Hamsa
9. Taxmen
10. Fourth letter of Alephbet
11. Ancient enemy
12. House for Avram
13. Tsitsit site
21. Tel Aviv to Jerusalem (dir)
23. Like Noah's animals
26. Not on Pesach?
27. USA Mossad?
28. Which one?
29. Demolish
31. Gershwin and Levin
32. Lion's hairs
33. Moses' horn?
34. Anne Frank's pop
35. Death camp
37. Matzo
38. Kosher must?
41. Kristalnacht casualty
44. Alphabet run
47. Often to Heine
48. 560
53. Jewish Telegraphic Agency
55. Desert cool spots
56. Kol__
57. Gabbai catch
58. Mountain
59. Eilat gulf
60. Streisand film
61. Competent
62. TV Producer
63. Al Jolson position
65. Zaftig (Eng)?
67. Sighs
68. Cantor and Goldman

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 42.)

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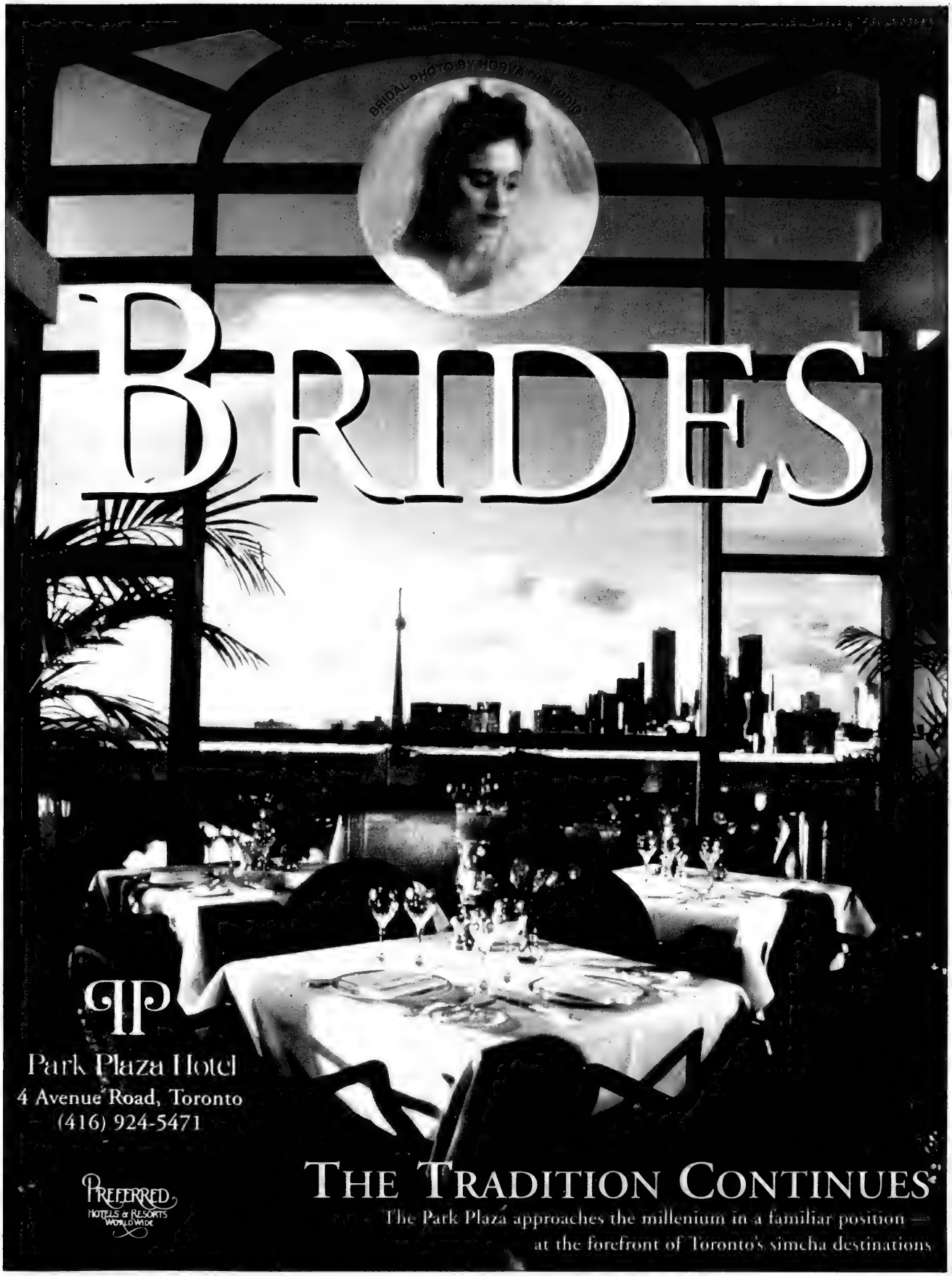
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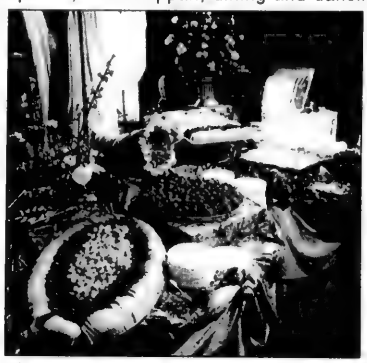
All the banquet rooms are located on one level. "We are especially well laid out for Orthodox Weddings," says Cohen. "Our main ballrooms can be divided into smaller rooms which are ideal for separate receptions, the Chuppah, dining and dancing."



Should you wish, there are two skylights over the ballroom foyers, which open for natural light at your Chuppah. The elegant foyers can be completely closed off to ensure the utmost privacy. The designated Yichud room is located near the ballrooms and is a full suite.

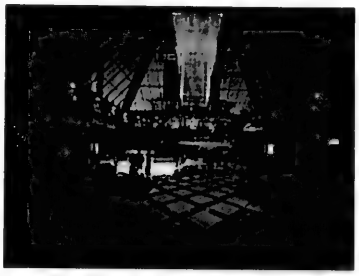
Kitchen facilities were built with a separate permanent Kosher kitchen, complete with Kosher china and flatware. Meals are prepared under strict supervision of the Kashruth Council, Jewish Federation of Greater Toronto.

With over 20 years experience himself, in Kosher food preparation, Chef Josef VonLanthen can customize a menu for your Simcha to suit all tastes and budgets while still maintaining **Regal** quality standards. "You'd be surprised at how affordable the Regal Constellation really is," emphasizes Cohen. The Regal provides the best value for your Simcha of any hotel in greater Toronto. Providing your own liquor is a further cost savings available at the Regal.

To ensure a successfully memorable day, the Regal's talented team of professionals will walk you through every detail. "Often people feel they have to make compromises when planning their wedding," according to Ron Merpaw, Kosher Catering Specialist at the Regal Constellation, "Our facilities are so complete and versatile and our staff equally so, that your Simcha can be as unique as you want." Ballrooms at the Regal Constellation can accommodate 200 to 1,000 people. For overnight guests, there are 700 + bedrooms available.

On your special day the Regal extends a complimentary Bridal Suite, Yichud room and a Premium guest room for each set of parents.

For everyone's enjoyment it's best to make things as easy as possible, including finding the wedding. "You can't find a better location for out of town guests," affirms Merpaw, "We're just minutes from Pearson International Airport and near all the major highways." There is regular Airport Shuttle Service and parking for over 2,000 cars.



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The bedroom. With Toronto's largest selection of high-quality sheets, pillowcases, duvets, duvet covers, bedskirts, and matching accessories, Deblins is supremely well-equipped to dress your beds in the styles, colours, and textures of your choice, from the eminently practical to the lushly romantic.

Virtually every leading sheet manufacturer is represented: Revman, Croscill, Crowncraft, Veratex, Burlington, Fieldcrest . . . the list goes on and on. Most stores would be happy to merely have these designer names "in stock", but Deblins goes a significant step further: no fewer than 24 bed settings, each in a vignette with matching bathware and accessories, grace Deblins' Orfus Road showroom. Even children's bed settings are on display. If you have no concrete ideas when you arrive at Deblins, your only problem once there will be deciding which of the myriad of options are most suitable. The Veratex, Crowncraft and Revelle lines are printed or woven in Israel.

10,000 square feet of quality merchandise make Deblins' Orfus Road Superstore a fun place to shop

Nothing combats the frigid cold of a Canadian winter quite as romantically and cozily as a duvet, and Deblins has a vast selection of the finest white goose down duvets, as well as high-quality synthetics for those allergic to down. There is a huge stock of first-quality pillow coverings for the nine different styles of pillows that Deblins carries.

The bathroom. Functional first and foremost, towels offer a great opportunity to add a dash of colour to your home — especially when purchased from Deblins' painter's palette of colours. Whether you opt for the exquisite Fieldcrest Royal Velvet towels, available in 24 solid shades, or other top lines from designer names such as Fieldcrest and Bibb, you'll be able to coordinate with any shade of paint or wallpaper imaginable. Matching seat covers, elusive elsewhere, are a snap at Deblins. You'll also find shower curtains galore, ranging from the simply elegant to the opulently detailed.

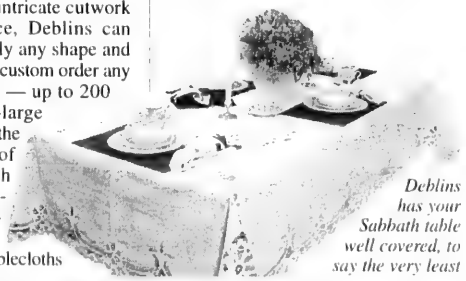
Cozy and romantic, duvets are a particularly popular item on Deblins' Bridal Registry

The kitchen and dining room. Whether you're planning to start a family or just enjoying your newly extended one, what greater symbol of family unity is there than the Sabbath table? To say that Deblins has you covered in this respect is an understatement. From the finest cotton damask to the most intricate cutwork and Battenburg lace, Deblins can accommodate literally any shape and size of table, and can custom order any length of tablecloth — up to 200 feet for the extra-large *mishpoche*! Nor are the day-to-day needs of breakfast and lunch ignored: Deblins carries a wide assortment of cotton and easy-care synthetic tablecloths in every conceivable colour and print. Tablecloths, napkins, napkin rings and table pads abound, at the lowest prices anywhere. Tea towels, kitchen knicknacks — you name it, if it's for the home, Deblins has it.

Insofar as price is concerned, Deblins is so confident they'll meet or exceed your expectations that they unabashedly suggest you buy elsewhere if you can find an identical item at a lower price. You'll find that nine times out of ten Deblins will come out ahead in price, and ten times out of ten in quality, selection and service.

The windows. No need to schlep around town with colour swatches hunting for drapes and blinds to match your linen purchases . . . Deblins has drapes, curtains and valances specifically chosen to match all sheet designs.

Deblins ships worldwide, so if the wedding's in Israel, exporting *naches* can be as easy as a phone call. It's just another little touch that separates the Deblins experience from the run-of-the-mill.



Deblins has your Sabbath table well covered, to say the very least

IF YOU FIND LINEN AT A BETTER PRICE ANYWHERE ELSE

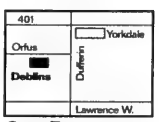
BUY IT

A lot of stores today offer a *price guarantee*. That means if you find a lower price anywhere else, they'll match it. So after running around to find a better price, all you're left with is the option to pay the same price somewhere else.

But isn't *the best price* what you're really looking for? Then shop at Deblins Linens. We don't match prices.

Our goal is to offer you the lowest price in the first place. Sure, you might find an odd item at a lower price in another store, but don't come rushing back to Deblins to pay the same price. Just buy it. We're confident that when you compare both quality and price, nine times out of ten you'll get the better deal at Deblins .... not just the same deal.

DEBLINS LINEN SUPERSTORES



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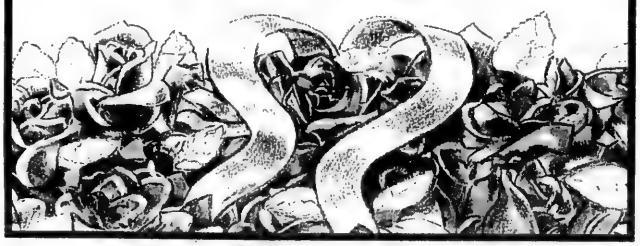

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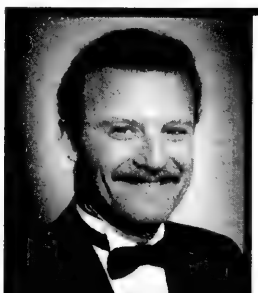

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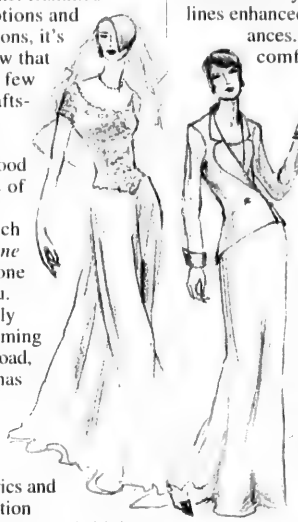
A Capella Music Available for Sabbath Celebrations

Adele Wechsler's singular skills a boon to brides, mothers, bat mitzvah girls

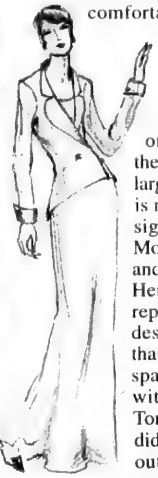
In a bridal market crammed with gown options and price temptations, it's refreshing to know that there are still a few places where craftsmanship rules at accessible prices. It's all well and good to have hundreds of gowns to choose from, but so much better to have *one good one* — the one that's right for you.



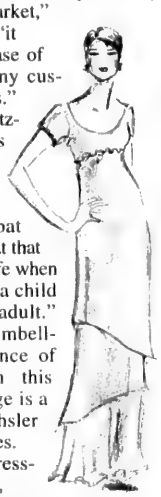
In her spaciously elegant yet unassuming shop on Avenue Road, **Adele Wechsler** has parlayed her background in fashion design, an extensive knowledge of fabrics and an obsessive attention to detail into a bustling bridal business.

Though she carries a selection of ready-to-wear, Wechsler's singular focus is on custom-designing garments that will enhance her clients' best physical attributes and minimize their shortcomings. Brides with concerns about being "shoehorned" into a gown that's beautiful on the mannequin but not quite right for them will find themselves particularly well-served by Wechsler's diligence in arriving at the right style and fit, her imaginative use of detail, and her perfectionism in executing the finished product.

The attention to detail that is Wechsler's trademark is characterized by unusual, often unique highlights that bring out a bride's best qualities in a subtle way. "There's a fine line between 'statement' and 'overstatement,'" says Wechsler; "it's the designer's job to be a master of detail, not a slave to it." A Wechsler creation therefore eschews clutter in favour of a few details that really count. For the wearer, the result is a garment with both precision and flair, a romantic elegance that evokes the "Bogie and Bacall" era yet timelessly transcends any period look with clean lines enhanced by a few striking nuances. Last but not least, it's comfortable; no need to flower the walls when you can flower the dance floor.



Bridal gowns tell only a small part of the Wechsler story. A large part of her work is now devoted to designing dresses for Mothers Of The Bride and bat mitzvah girls. Her already enviable reputation as a bridal designer has grown thanks to a number of sparkling successes witnessed at recent Toronto functions. "I didn't consciously set out to expand my market," says Wechsler; "it was simply a case of responding to my customers' requests." Designing bat mitzvah dresses is especially gratifying, says Wechsler, because the bat mitzvah girl is "at that special time of life when she's no longer a child but not yet an adult." Capturing and embellishing the essence of her subject in this transitional stage is a challenge Wechsler clearly relishes.



A skilled dressmaker herself, Wechsler employs a small staff of dedicated, talented sewers that enables her to make all the necessary alterations under one roof. Just big enough to meet the growing demand for her services, but always small enough to care — and, from all reports, a pleasure to deal with — Adele Wechsler has quietly but indelibly etched her name on the "who's who" list of bridal designers.

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Park Plaza: setting the tone for elegance

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You now have two options: dismiss your expectations as unrealistic — or call the Park Plaza Hotel.

In midsummer 1998, following extensive renovations, the Park Plaza's North Tower will reopen as a virtually new hotel, setting the tone for Toronto in everything from cuisine and service to the staff's stylish new uniforms.

The Roof Restaurant at the Park Plaza Hotel: superb cuisine and the city's best view

Faithful to tradition of service

Nor is this a one-time makeover. "Constant upscaling," says Catering Manager Don MacDiarmid, "is the norm of the future." Mindful of the Park Plaza's rich heritage, however, MacDiarmid notes that the style of service which Torontonians have enjoyed for generations will be painstakingly preserved. "Many of our customers' parents and grandparents had their weddings and bar mitzvahs here, and we consider it not only our privilege but our *obligation* to carry on this tradition. We're not doing away with the "good old days", merely upgrading the facilities in which they take place." In that spirit, Don invites you in to see and touch everything for yourself: decor, linens, china, silver, fixtures and furniture — everything has been hand-picked with an eye to making the Park Plaza of today a worthy successor to the Park Plaza of yesterday.

If you're arranging accommodations for out-of-town guests, your choice of The Park Plaza is certain to score big brownie points with them. The North and South Tower will offer 348 spacious refinished guest rooms, with fax, cable, daily paper, laundry or dry cleaning, and refreshments; there are non-smoking floors and handicapped rooms as well. Amenities include 24-hour room service, concierge, multilingual staff, business centre, valet parking and complimentary shoeshine. Wedding guests enjoy special room rates.

Recreation facilities will include the Greenhouse Spa, swimming pool and exercise room; nearby are movie theatres, Yorkville shopping, parks and other attractions. Subway entrances are half a block away, Pearson Airport half an hour.

There will be four fine restaurants and lounges: the Roof Restaurant with its panoramic southeast city view, Morton's Steakhouse, the Roof Lounge with Mezzanine Lounge and Toronto's only outdoor tall bar. The ample meeting and banquet space will include two ballrooms, one rooftop salon, and four boardrooms and seven meeting rooms for corporate events.

An interior colonnade will connect the North and South Towers. Between them will be a courtyard with a shimmering tiered fountain, the main lobby entrance graced by two faceted skylights, and the entrance to the North Tower and meeting rooms.

The refurbished Kosher kitchen will open along with the North Tower. Kosher wedding packages include hors d'oeuvres, bar, four-course meal, sweet table, and Kosher toasting and dinner wine. Of course, there will be room for the chuppah. Dinner is served sit-down plated style.

Refurbished Kosher kitchen

To help make your wedding a success, take advantage of the amenities that can be found here, all under one roof. The Park Plaza's experienced catering staff is happy to assist you in planning the event by recommending florists, decorators and entertainers. First and foremost, however, you'll want to plan the menu to end all menus, and only true professionals like those at the Park Plaza can deliver the kind of quality on which a 70-year reputation is built. You can reach the Catering Department at (416) 924-5471. Don MacDiarmid, Catering Manager or Carole Dekoker, Catering Sales Manager, will be happy to assist you.

Park Plaza Hotel
4 Avenue Road, Toronto
(416) 924-5471

From One Generation To The Next

Ritché. the name has come to mean "beautiful bride." For over 40 years, three generations of Canadian brides have had the Ritché family assist them with the most important decisions of their bridal attire.

After receiving his fashion training in Europe, *Jack Ritché* came to Canada, quickly establishing himself as a leading couturier designer. In the years that followed, he has outfitted international and local celebrities and thousands of brides from across the country.

In 1981, his daughter, *Vivian*, joined the family business, and soon after Ritché expanded to the present Avenue Road location.

Jack Ritché maintains his couturier status by still attending to mothers and brides, while his daughter, *Vivian* and her husband, *Arthur*, have come to oversee operations.

Vivian tells us, "Women of the 90's are smart and sophisticated. They are professionals and business people, who have come to appreciate value and service. We relate to our customers and strive to exceed their expectations. This is a very personal business and we really get to know our customers. They're like part of the family."

Just enter through the signatured double glass doors and you quickly realize that this is no ordinary store. Beautiful gowns and dresses are everywhere. The upper level, entirely dedicated to bridal wear, is adorned with testimonial thank you letters and photos of beautiful Ritché brides. Here brides choose from exciting Ritché Original Designs in fine fabrics and laces from

For three consecutive years, voted Toronto's Favourite Bridal Salon by the Toronto Sun Reader's Choice Awards

around the world, and from the best selection of Canadian and international designers. From simple to elaborate, traditional to contemporary, Ritché has a style to suit each bride's needs and every wedding theme.

Relax in private consultation rooms while you select confidently with the assistance of the friendly and knowledgeable consultants.

The main floor features an incredible selection

of ready-to-wear outfits in addition to hundreds of reorderable dresses and suits. The incredible selection allows each woman to create her own unique and exciting fashion statement. Fashion consultants assist with the selection and expert fittings. Skilled dressmakers make sure the fit is just right.

Bridal Experts for over 40 years

No wedding is complete without the bridal party. At Ritché, bridesmaids can choose from hundreds of the latest reorderable styles. However, as important as they may be, no one matches the excitement of a beaming flower girl!

Ritché is always striving for new and exciting items. For instance, the store's lower level has added a large display of bridal guest books, picture frames and other beautiful accessories. They even have a colouring book designed for matching attendants! All these items have been popular for shower and engagement gifts. To top it off, the store has

"Women of the '90's are smart and sophisticated. They understand value and service."

Toronto's best selection of bridal shoes from several top shoe designers. Always something special to see - the store warrants many visits.

For almost 50 years, women have come to Ritché to look and feel fantastic for their special occasions. That's why Ritché - for three consecutive years - has been voted 'Toronto's Favorite Bridal Salon' by the Toronto Sun Reader's Choice Awards.

This year, many Ritché brides from thirty or more years ago have returned with their engaged daughters to select their bridal gowns.

Ritché. The tradition continues for the next generation.

Ritché

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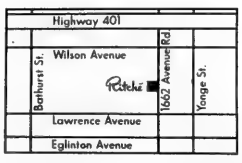

The road to the perfect simcha leads to King Solomon's

For your wedding, or any special event where food plays a major role, you want a caterer or restaurant which serenades your taste buds with fresh, **innovative cuisine and exquisite presentation** while conforming to the highest standards of Kashruth. In brief, you want King Solomon's Catering.

King Solomon's Table, Toronto's only Kosher fine dining establishment, shares the same location and Kosher kitchen. From the moment you enter, the sense of quality and class is reinforced by the pure gleam of fine linen and the warm maroons and rich browns of dark wood panelling and upholstered chairs. Any dish served here is a sample of the finest culinary craft, a fact that has earned the restaurant an international reputation of sorts; parties from as far away as New York book evenings at King Solomon's, and New York's weekly ***Jewish Press*** **acclaims King Solomon's as a five-star restaurant.**

King Solomon's Continental menu offers tantalizing appetizers, salads and entrées. The pastas include Mongolian Fire Chicken, on the spicy side, with ancho chili garlic and mushroom sauce. The Chicken Venezia and French-cut grilled Veal Chops with rosemary sauce are heavenly, the Crispy Sesame Beef and Chicken celestial. These are but a few items from head chef Daniel Bresca's vast repertoire; for your weddings and other simchas, King Solomon's accommodates all tastes, from the mainstream to the exotic. **Moroccan cuisine, Italian, Israeli — even Japanese!** — your imagination's the limit. They are happy to **cater vegetarian diets, too**, and prepare special meals for special needs.

All cakes are baked in-house for the ultimate in freshness, and Bresca's talents as a pastry chef ensure that the desserts measure up to the entrées. Try the frozen Kahlua cake, for example: it's light, not too rich, smooth, and highly popular as an after-dinner treat.

The restaurant seats 300 guests comfortably. If you'd prefer to have your function elsewhere, **King Solomon's caters to private homes, synagogues, and selected banquet halls. At the brand new, elegant Sephardic Kehila Centre in Thornhill, King Solomon's is one of a chosen few Caterers-In-Residence, and can accommodate up to 600 guests.** If you're planning a large simcha, you would be well-advised to check out this location; it's an architectural masterpiece that has raised the bar for new synagogue construction.

For **weddings** — and other special occasions like **bar/bat mitzvahs, *sheva brachot*, *bris*, *pidyon haben* and babynaming parties** — King Solomon's offers you the best of three worlds: superb in-home catering for small, intimate gatherings; the wonderful ambience of King Solomon's Table for medium-sized functions; and the incomparable Kehila Centre for large events. For further information, contact Joe Elmaleh at (416) 630-0666.

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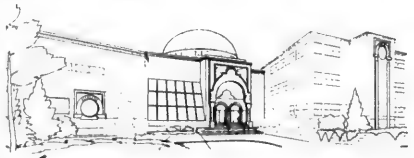

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Bronson's has become well-known for its relaxed, friendly atmosphere and helpful, knowledgeable staff. They understand your needs and wants as a bride; they make it easier for you to manage the important details of choosing gifts for your bridal registry. This friendliness extends to your friends and family when they are purchasing from your registry.

Let Bronson's staff help you explore the extensive selection of fine china, dinnerware, flatware, stemware, kitchen items and giftware. There are contemporary and traditional patterns from around the world, and unique hand-painted ceramic designs; new patterns and accessories are added constantly.

Computerized inventory and registries keep you posted on what is in stock, and what your guests have purchased. Besides great prices on gifts and china, Bronson's offers special services including gift wrapping, same-day delivery and telephone orders. Also, there is an in-store purchase reward program.

Bronson's Thornhill store, at 2 Steeles Ave. W., is open Mon.- Sat. 9:30-5:30, Thurs. till 9, and Sun. 12 noon-5; phone (905) 881-9930. The Lawrence Plaza location is open Mon.-Thurs. 10-9, Fri. & Sat. 10- 6, and Sun. 12 noon-5; phone (416) 256-9930. For cross-Canada orders call toll-free: 1-800-387-2766.

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Bronson's is not your ordinary Bridal Registry. From our helpful, courteous bridal consultants, to our casual, relaxed and friendly atmosphere...Bronson's is unique. Let us guide you through the latest patterns, and styles of china, flatware, stemware, and unusual giftware. We'll help you coordinate your tableware to suit your lifestyle and we'll make it easy for friends and family to select the gifts you want. From gift wrapping to same day delivery, our exceptional service ensures that everything comes together beautifully. Trust Bronson's for value, selection and service. We're not your ordinary Bridal Registry.
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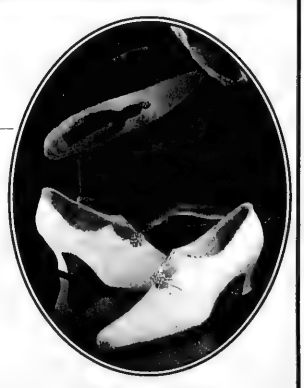

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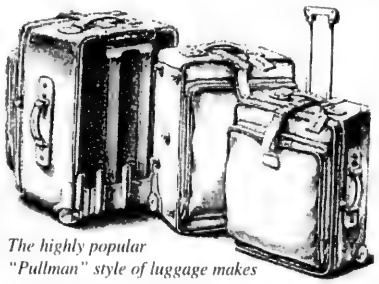
Gift of luggage has immediate impact

If you're looking for a novel wedding gift at a remarkably low price, **Just Bags** has a staggering variety of choices that offer one major advantage over most other gifts: immediate impact.

"All wedding gifts are wonderful," says owner Eric Blechman, "but when you give the gift of luggage, it gets used and enjoyed immediately. While the china and appliances are still in boxes and the money's still sitting in the bank account, the luggage you give is hopping a plane with the bride and groom. From the moment they start packing for their honeymoon until the moment they unpack, their luggage will be front and centre — a constant reminder of your generosity and good taste."

Constant reminder of giver's good taste

And when you buy the gift of luggage at Just Bags — whether you leave the store with it or use their handy Bridal Registry — you'll enjoy a combination of high quality, low price and personal service that is unparalleled in the industry. As Canada's largest luggage specialty store, Just Bags carries an incredible selection of quality brand names at prices so low "we can't advertise the labels", grins Blechman.



The highly popular "Pullman" style of luggage makes a terrific gift that will be used immediately

Volume buying and selling allow Just Bags to operate on wafer-thin margins. There's nothing skimpy about service, however, and Blechman prides himself on having "the friendliest, most knowledgeable staff in the business." Employees are thoroughly schooled in all aspects of luggage use and care, and are happy to advise you accordingly. "I suppose you could call us a "superstore" in terms of the stock we carry," says Blechman, "but we offer small-store service, and we stand behind our products."

Though many customers take advantage of Just Bags' Bridal Registry, some prefer to bring their purchase to the reception and present it personally. "A set of luggage makes an impressive statement," says Blechman. From a purely physical standpoint, it's liable to be the largest gift presented, yet at Just Bags' prices, its impact on your budget may be less than a single piece of expensive giftware.

Luggage is an eminently practical gift that will be used for many years after the wedding, but it's only the tip of the Just Bag iceberg. You'll find every conceivable kind of bag and case here, as well as a myriad of travel accessories. Duffel bags, knapsacks, tote bags, money belts — you name it, Just Bags has it, in a selection that has to be seen to be fully appreciated.

Your gift of luggage will travel wonderfully to Israel, Florida and all points in between with the lucky bride and groom, but you needn't go far to get it. Just Bags is conveniently located in Lawrence Plaza at Lawrence and Bathurst and in the Dixie Outlet Mall at Dixie and the QEW, with "everything in luggage except the price."

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"Boutique Hotel" offers many wedding benefits

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Hotel Inter-Continental Toronto hosts wedding parties of 40 to 180 people, starting at $80.00 per guest, plus gratuity and taxes.

When you book your function at this marvelously mid-sized downtown hotel, which offers self parking after 6 p.m. for all guests of the bridal party, you'll find something special in store for both bride and groom.

The festivities begin at 6 p.m. with a one-hour cocktail reception featuring complimentary piano player, open bar and hot and cold hors d'oeuvres. This is followed by an elegant four-course dinner with imported wine, and sparkling wine afterwards for toasts. There is a four-hour host bar after dinner, and coffee and tea service at midnight.

Also, the bride and groom receive one free room on the wedding night for every $2,000 spent, to a maximum of five nights. For example, if there are 75 guests at $83 each, totalling $6,225, there would be three complimentary rooms for the bride and groom to offer family and friends. (These figures do not include taxes and gratuity.)

Rates start at $195 for a single or double room, with special rates during the slow season. When they arrive on their wedding night, the bride and groom receive a complimentary suite and chilled champagne. Before setting out next morning on their honeymoon, they are served a continental breakfast (sliced fruit, Danish pastry, croissants and coffee).

If you wish, Hotel Inter-Continental Toronto will be pleased to organize every aspect of your wedding within the domain of the hotel, from flowers to entertainment. The catering manager will attend to every detail to ensure all goes smoothly. This level of service is in keeping with Hotel Inter-Continental's profile: it's a "boutique hotel" for individual business travellers, families, intimates and small groups (and possibly a celebrity or two in search of privacy and quiet).

Hotel Inter-Continental Toronto is located at 220 Bloor Street West, just west of Avenue Road, across from the Royal Conservatory of Music. For more information, ask for the catering manager at **(416) 960-5200**.

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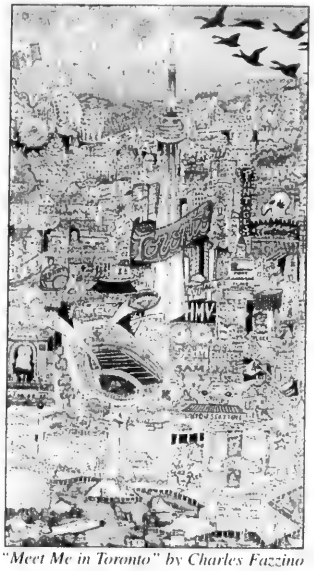
Liss Gallery a showcase for unique gifts and gift ideas

Finding a truly unique wedding gift can be a daunting task. If running the gauntlet of standard gift options leaves you with a "been there, done that" feeling, a visit to **Liss Gallery** at 978 Eglinton Avenue West may be just the ticket.

Primarily a showcase for fine art and a provider of custom framing, Liss Gallery has nonetheless become a favourite destination for people seeking a special gift. "When someone buys a piece of art for themself, it's a validation of my decision to acquire it," says Liss. "When they buy it for someone else, it's doubly flattering."



"Meet Me in Toronto" by Charles Fazzino

"Spring Mood" by Viktor Shvaiko

Bar/bat mitzvah gifts

Popular as gift items are Charles Fazzino's three-dimensional art pieces depicting "hot spots" in various major urban centres. Signed, framed pictures or posters of your children with their favourite sports or entertainment celebrities make ideal bar/bat mitzvah presents.

Liss Gallery has forged its good name on a wide selection of original art, limited edition prints, posters, impeccable custom framing, and friendly, down-to-earth customer service. The gallery carries many artists of international renown, such as Jason Alexander, Charles Fazzino, Howard Behrens, Viktor Shvaiko, Roy Fairchild, and Authouart. It's a fun place to browse and shop, with a price range to accommodate any budget and a layaway plan to facilitate larger purchases. Liss Gallery understands that personal tastes differ, and is therefore happy to exchange any gift item.

Less obvious as a gift item is the reframing and/or restoration of existing art. "Most people have at least one or two pieces in need of reframing or restoration," says Liss. Special occasions like wedding anniversaries are a great opportunity to surprise someone with a beautifully reframed picture.

Liss Gallery is currently making an unusual offer. Anyone can bring in a piece of art to have it inspected free of charge — a valuable service when you consider the irreparable damage caused by simple neglect.

Free art inspection

Liss Gallery is a place for people who enjoy connecting with their emotions and feelings through art. By giving it as a gift, gallery-goers help relatives and friends share in this experience.

"Early Evening" by Jason Alexander

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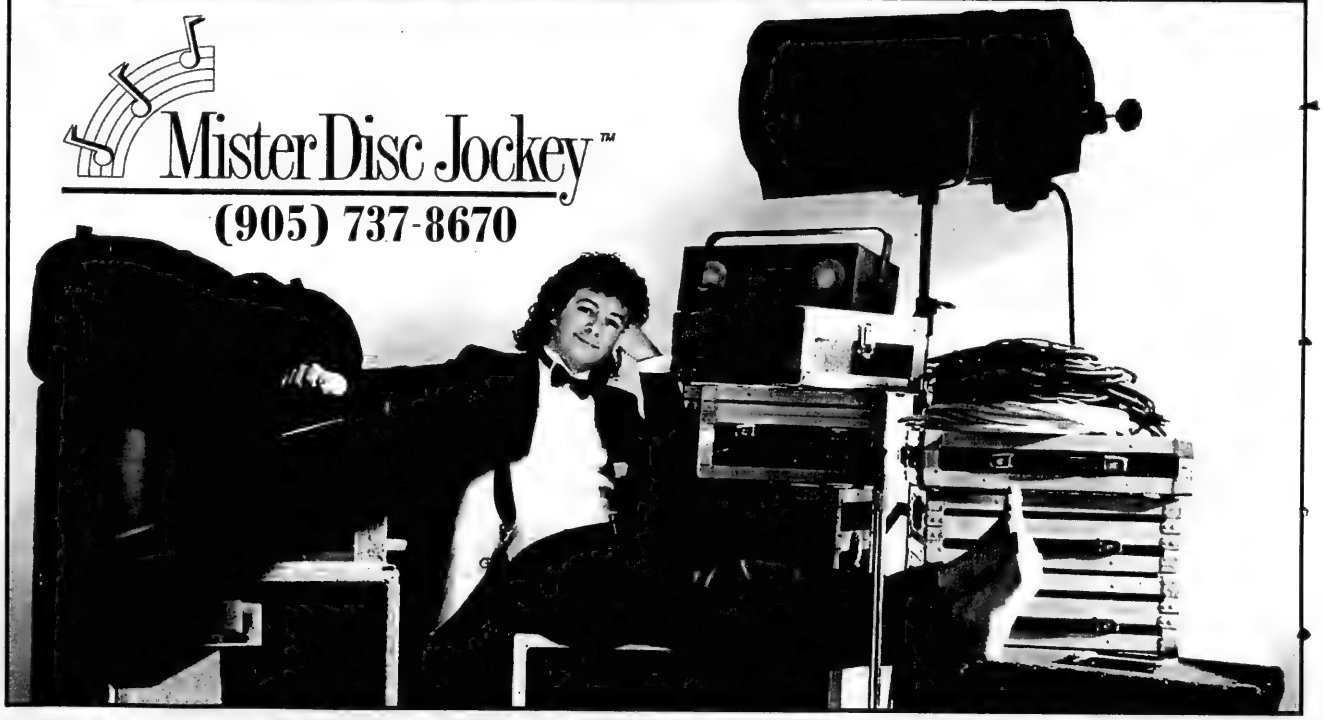

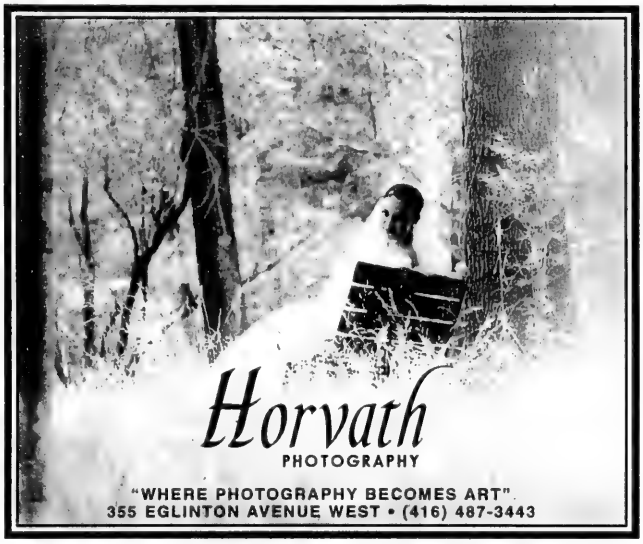

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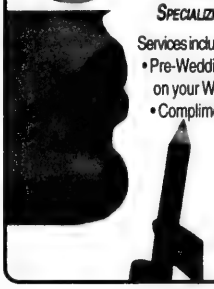

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Sam Firestone Caterers excels in splendidly renovated facility

The exquisitely renovated banquet hall at Shaarei Shomayim makes a perfect setting for any special occasion. Photo by Signature Photography.

The new magic of Shaarei Shomayim's banquet facilities, the subject of rave reviews since renovations were completed last July, is a fitting setting for the culinary excellence within.

The new facility brings together the popular shul's traditional *haymishe* feeling and the elegance of Sam Firestone's catered events.

The hall's stunning transformation is the work of designer Nurit Bloomberg and warrants a visit by anyone seeking a special setting for their next simcha. The "new look" is neoclassical with distinct architectural details. Decorative mouldings, a delicately latticed drop grid ceiling, maple panelling, columns and unique paint finishes give the room a warm, rich, natural glow. The window treatments feature an exquisite combination of sheers and swags, enhanced by soft indirect lighting. The omnipresent use of graceful, elliptical shapes ties the room together effortlessly.

The banquet hall seats parties of up to 400 with room for dancing. For auditorium-style functions, seating can be arranged for up to 650 people. Standing functions can accommodate about 1,000 people. Additional rooms are available for a wide range of functions.

Consistent first class cuisine has made the Firestone name legendary over nearly four decades of synagogue catering. Under the direction of Executive Chef Jimmy Lyras, Sam Firestone Caterers has earned an enviable reputation for unsurpassed quality and excellence in all the menus they serve. Les Firestone points out that his staff enjoys creating and preparing authentic regional dishes. "I know," he says, "that when my staff promises a dish, whether it be Moroccan, Italian, Chinese, or even Greek, it will have an authentic taste — as if it came directly from that region. I take great pride in this authenticity, and people know they can count on us for it."

Unequalled service is another term synonymous with the Firestone name. Les stresses his availability and dedication to clients. "I am always available to address any questions or concerns. The people I deal with know they can come to me at any time, and I will help them to the absolute best of my ability. My only concern is making your simcha perfect. The size of the party and the synagogue affiliation have absolutely no effect on my service. Whether your function is large or small, nothing gets in the way because nothing but perfection matters. And our prices are competitive."

Firestone and Shaarei Shomayim take pride in the additional services they offer at no extra charge, such as a beautiful bride's room, ample free parking, and a full time, on-site *mashgiach*. Just a few more good reasons to consider Sam Firestone Caterers for your next simcha.

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A new store to service all your paper needs

Paper is one of our most common materials, for uses mundane or sublime. We toss it out daily; yet it records our deepest thoughts on major occasions. And of course, we want the paper to match the event — especially at times like weddings, when we invite friends and relatives to share our joy.

Now, there is a paper store to serve this need. Essence du Papier has two established Montreal branches, in Ogilvy's and on St.-Denis; there is now a Toronto location at Yonge & Castlefield. This is a spacious store with a European ambience, offering a huge quantity and variety of paper.

Today, women have as little time as men, and as much stress to cope with; this is even more so in planning a wedding. To help relieve this stress, let Essence du Papier's friendly, expert staff help with the invitations, and gifts for the bridal party. They will take time to work with you as an associate, helping you maintain budget and quality.

There is in-house printing; and a system provided by Crane to show you, on screen and in printout, how your invitation will look, and what it will cost. The staff can advise on printing invitations on your home computer; and many of the paper stocks are laser or bubble jet compatible.

Here is everything from handmade to recycled paper, in a huge range of designs. Quantities or single sheets are available; so if you have urgent needs such as extra invitations, Essence du Papier can help, without waiting for supplies shipped from far away.

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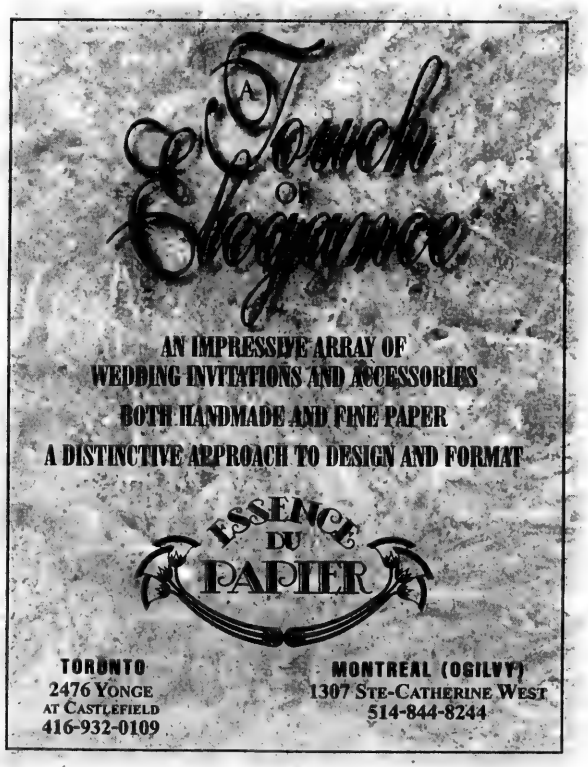

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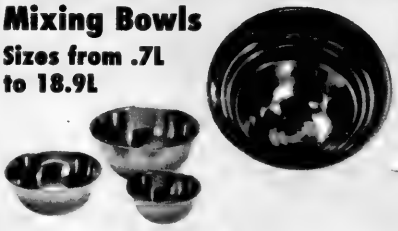

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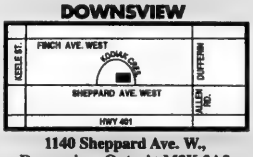

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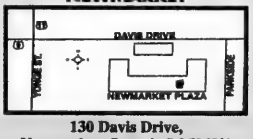

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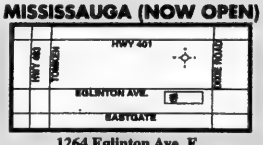

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This Week

Greater Toronto Area

Maccabi Canada head Roy Salomon tries to mend fences with Australian Jewish community. *Page 3*

Mazon Canada announces another record-breaking year. *Page 6*

Hunt for war criminals not an ethnic issue, Neal Sher says. *Page 14*

On Campus

Hillel Hub creates a hubbub at Montreal schools. *Page 20*

Travel

Fascinating world of Jewish history is only a stone's throw from South Beach. *Page 39*

Business

Chances are your kids have some of inventor Wayne Fromm's toys. *Page 40*

Index

GTA	3
Editorials and Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
What's New	18
On Campus	20
Coast to Coast	21
Yiddish Corner	22
International	27
CJ Kids	34
Travel, Arts & Business	36
Health	41
Classified	42
Sports	46
Ask Ella	47
Crossword	47

Shabbat: Beshallach
Candlelighting: 5:17
Shevat 10, 5758
Havdalah: 6:22

Alleged Nazi to be deported

By DAVID LAZARUS
Staff Reporter

MONTREAL — Mamertas Rolland Maciukas of Montreal will become the second alleged Nazi collaborator not to fight efforts by the Canadian government to strip him of his citizenship.

As a result, 74-year-old Maciukas, one of only two Quebec residents so far facing denaturalization proceedings for allegedly lying about the Nazi past to enter Canada – the other is Rosemount resident Vladimir Katriuk – will instead face deportation as soon as the federal cabinet denaturalizes him.

That process should now "move along quickly," said Canadian Jewish Congress (CJC) national executive director Jack Silverstone in an interview.

"It shows that when the government is prepared to take action and implement laws, results can be obtained," he said.

"The individual in question obviously realized that his past had caught up with him. He had a 50-year free ride, so he decided to take the route that would be the least detrimental to himself and to his family."

The first Canadian not to challenge denaturalization proceedings against him was Toronto resident Ladislaus Csizsik-Csatary.

Csizsik-Csatary was a former Montreal art dealer who left Canada on his own accord last August before deportation proceedings against him could get underway. A member of the Royal Hungarian Police, he was accused of collaborating in the deportations of thousands of Hungarian Jews.

Continued on page 45

MEMORIES AND TEARS

A member of Berlin's Jewish community weeps during a memorial ceremony at the former Grunewald railway station as Germany's state railway company, Deutsche Bahn AG, unveiled a memorial to the Jews deported from the city during the World War II. *[RNS/Reuters photo]*

When dieting turns deadly

Feb. 1 to 7 is Eating Disorder Awareness Week. To help raise awareness, we begin a four-part series this week by examining aspects of eating disorders specific to the Jewish community.

Next week: Reducing the Risks: What You Need to Know

By FRANCES KRAFT
Staff Reporter

TORONTO — Eva W. reclines on her hospital pillow, pulling her cardigan around her shoulders for warmth although her small room isn't cold. The former Jewish day school student, now 18, has been anorexic for two years. Her face is ashen and her slim hands have become bony. At 5 feet tall, she weighs only 64 pounds.

Her worried parents have been told the goal of treatment is to keep her alive until she decides to get better.

There are many Evas and countless more girls at risk of developing eating disorders.

Pearl Gropper Berman has known for a long time that body image and related issues are concerns for many of the female students she serves as director of York University's Jewish Student Federation.

But it wasn't until she became involved in organizing a symposium on Eating Disorders in the Jewish Community a year ago that she realized how pervasive the problem was. Gropper Berman says a very high percentage of the female students she sees are not happy with their bodies. "I find it amazing the number of students who've been hospitalized [for eating disorders] or know someone who's been hospitalized."

Special Report on eating disorders

First of a series

She'd venture to say it's reached epidemic proportions.

Whether or not that's the case – and research is still in the early stages – it's clear there are issues specific to the Jewish community, and within that group, issues specific to the Orthodox community.

Any subculture that focuses undue attention on weight and shape issues – such as modelling or ballet – is at higher risk, says Dr. Allan Kaplan, head of the program for eating disorders at the Toronto Hospital.

"There are certain segments of the Jewish community where there may be an undue and unhealthy focus on weight and shape. Whether it's a function of being Jewish or a combination of other factors, it's hard to say," he adds.

"I think there ...is a segment of the Jewish community who are extremely achievement oriented for themselves and their children,"

Continued on page 26

INSIDE

The CJN launches its Website.
Please see page 6.

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Attack on Iraq 'weeks' away — please see page 27

The News in Brief

ISRAEL

Divorce Web Style

JERUSALEM — Filing for divorce in Israel may soon be just a mouse click away.

Keeping pace with the times, the Orthodox-controlled rabbinical court system is putting the final touches on a Web site that will enable Israelis to file via the Internet for a *get* – the religious divorce required to dissolve a Jewish marriage.

Export Destination

JERUSALEM — The Palestinian Authority is now Israel's number 2 export destination, according to data published by the Central Bureau of Statistics. It imported $1.57 billion (US) worth of goods from Israel in 1997. Only the United States buys more from Israel.

MAHAL Conference

JERUSALEM — There will be a meeting of MAHAL participants, those from abroad who volunteered to fight in Israel's War of Independence.

For more information contact Omri Meron or Mikha Shagrir, April Commemoration, 13A Yahalom St. Neve Monoson 60190, or call 011-972-3-533-5838.

WORLD

Survivors Fund

WASHINGTON — The U.S. House of Representatives passed legislation last week authorizing the United States to provide $25 million to Holocaust survivors.

The action fulfils a pledge made by the Clinton administration in December to contribute $25 million to a new international fund to benefit Holocaust survivors around the world.

Arson at Jewish School

MOSCOW — Vandals have set fire to a Jewish school in a southern Russian city.

Several Molotov cocktails were lobbed at Nalchik State Jewish Day School No. 10 on Jan. 18. The attack did not result in any injuries, but did cause serious damage to the building.

Regaining Torahs

MOSCOW — A top-ranking Russian official has promised to help the Jewish community regain hundreds of Torah scrolls.

Justice Minister Sergey Stepashin told Jewish religious leaders that the scrolls, which are currently in the nation's museums, should be returned to their original owners according to a law on the restitution of religious property signed by President Boris Yeltsin several years ago.

Priebke's Meeting

ROME — Convicted Nazi war criminal Erich Priebke says he will meet with a relative of one of his victims.

Priebke, a former Nazi SS captain, said in an interview on Italian state radio that he was organizing a "face-to-face meeting" with a man his own age who was a relative of one of the victims.

WWII Deportees Honored

ROME — A Roman Catholic cardinal joined Milan's chief rabbi in a ceremony unveiling the first public monument to the Jews and anti-fascists deported from the Italian city to Nazi death camps.

The memorial plaque commemorates the 1,580 people, including 1,237 Jews, who were deported during World War II for political reasons.

Europe Annoys Israel

LONDON — A squabble has erupted between Israel and the European Union (EU).

Senior Israeli officials in Europe are reacting angrily to increasingly strident demands by the EU for a place alongside the United States at the high table of Middle East peace diplomacy.

New German Party

FRANKFURT — Leaders of a new right-wing party said recent reports of neo-Nazi incidents in the German army are exaggerated.

The leaders of the party, Union of Free Citizens – Freedom Offensive, accused German Defence Minister Volker Ruehe of overreacting to the incidents, which include distributing neo-Nazi literature and producing videos with anti-Semitic and racist content.

Russians Indicted

MOSCOW — Two former Russian military intelligence officers have been indicted on charges of spying for the Mossad, Israel's foreign intelligence service, according to a Moscow newspaper.

The two were allegedly involved in transferring classified photographs taken by Russian satellites to an Israeli diplomat stationed in Moscow, said Russian security sources.

If convicted, the two could receive up to 20 years in prison.

This was the first time that Russian security officials were arrested on charges of spying for Israel, the sources said.

Journalism Awards

NEW YORK — The American Jewish Joint Distribution Committee is accepting entries for the 1998 JDC-Smolar Student Journalism Award.

It is designed to develop a better understanding of the global Jewish community.

For more information, write to The JDC-Smolar Student Journalism Award, The American Jewish Joint Distribution Committee, 711 Third Ave. New York, N.Y., 10017-4014, Attention: Kimberly Bayer.

Submissions must be postmarked no later than March 15.

Order of Canada

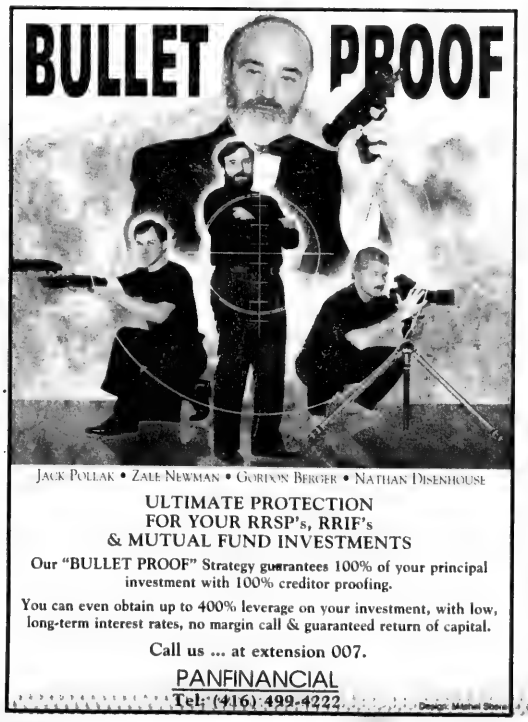
OTTAWA — Several Jewish Canadians were among the 68 people named last week to the Order of Canada by Governor General Romeo LeBlanc.

Promoted to Companion, the Order's highest rank, was Reva Appleby Gerstein of Toronto for her work in health care.

Named Officers of the Order are the Hon. Charles Dubin, the former chief justice of Ontario; Eva Kushner of Toronto in the field of education; and Henry Mintzberg of Montreal, also in education.

Named Members of the Order were Edgar Gold of Halifax (law); Rickey Kanee Schachter of Toronto (medicine); and Irving Schwartz of Sydney, N.S., for volunteerism.

An investiture ceremony is expected to take place at Rideau Hall in the spring.



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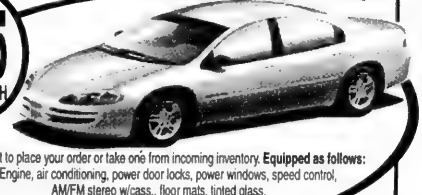

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Maccabi Canada head trying to mend fences

By PAUL LUNGEN
Staff Reporter

TORONTO — Roy Salomon has gone on a lot of missions in his 29 years with the Maccabi organization, but none may be as difficult as the one he's undertaking this week.

Salomon, president of Maccabi Canada and co-chair of the North American Maccabi Confederation, travelled to Australia in an attempt to mend fences with the country's Jewish community. Along with eight other officers of the Maccabi World Union (MWU), the group was hoping to meet with Maccabi Australia officials and the families of athletes killed and injured as a result of the collapse of a bridge during the opening ceremonies of last summer's Maccabiah Games in Israel.

Four Australian athletes were killed in the tragedy and others hospitalized, including Sasha Elterman, a young woman who has suffered with a brain abscess and recently required surgery to relieve the condition. The tragedy has prompted feelings of anger and abandonment among Australian Maccabiah participants and led to a civil suit against the Games' organizers filed by a widow of one of those killed.

In Israel, which held two inquiries into the tragedy, five persons connected with the bridge collapse are facing criminal charges. They include the engineer who designed it, the contractors who built it and Yoram Eyal, the former chair of the Maccabi organizing committee.

In Australia, meanwhile, Sasha's father, Colin Elterman, is spearheading a campaign against the MWU, calling for the resignation of all its members pending a public inquiry into the organization.

Just last weekend, the families of the four athletes who were killed sent a letter to the MWU asking that it refrain from coming to Australia, the *Jerusalem Post* reported.

The letter called the proposed visit "a complete waste of time and money." The letter also accuses MWU officials of bringing "shame and embarrassment upon the people of Israel" by shirking responsibility for the tragedy and attempting to hang on to their "power and perks."

It is into that emotional and legal maelstrom that Salomon and the others have plunked themselves as they attempt to serve as goodwill ambassadors for the international Maccabi community.

Salomon said the mission will express to the Australian Jewish community their deepest sympathies for their suffering and to explain the MWU's role in the wake of the tragedy.

The Australian Jewish community has many misconceptions about the MWU, thinking it played down the tragedy and did little to help them in their hour of need, Salomon said.

"We feel really terrible about what happened," he said. "From day one, we reacted in a very compassionate way."

Salomon said Maccabi officials and supporters visited the victims and their families in the hospital in Israel while Maccabi Canada contacted Rabbi Sidney Shoham, who was in Israel on a CJA mission, to counsel the Australians, who were devastated by the tragedy.

Afterwards, members of the international Maccabi community visited the hospital daily, bringing food and arranging for loans and insurance coverage for the victims, Salomon said. Unfortunately, most Australian Jews are unaware of those efforts on behalf of the victims while Elterman has gone "on an emotional campaign to destroy" the MWU, he added.

"I understand that Elterman is going through a terrible tragedy...but it's not acceptable to destroy an organization with false information," Salomon said.

Salomon said the Maccabi delegation has a multi-level agenda while in Australia. It plans on holding a public meeting to explain the views of the MWU and answer any questions from the local Jewish community; it will meet with Australian Maccabi officials to try to convince them to reverse their decision to resign their executive positions in the MWU and to reconsider pulling the organization out of the MWU; and the delegation hopes to meet with at least some of the bereaved families to express their condolences.

"We're not going down there in an aggressive manner," Salomon said. "We really care. We're family and we want to say how much we feel for the families there."

Australian Maccabiah team members in shock after bridge collapse. [Israel photo]

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Avraham Burg's covenant

Two days after the Ne'eman Committee submitted its recommendations to the prime minister, the chair of the Jewish Agency, Avraham Burg, presented his own "technical solution" to the conversion conundrum.

Unlike Ya'acov Ne'eman's group, however, which aimed at trying to find a larger, structural compromise to the issues underlying the conversion debate, Burg aimed much lower. He sought but a narrow, pragmatic passage through a potentially-divisive impasse.

His proposal calls for the Hebrew letter *yod* to appear on Israeli identity cards under the entries for religion and nationality. The letter would be accompanied by the individual's date of birth, if born to a Jewish mother, or the date of conversion.

The "benefit" of the proposal, according to Burg, is that the individual's conversion, without any questions asked, will be recognized for civil purposes by the state. On the other hand, the Orthodox establishment will still be able to search "behind" the particulars of the conversion should it wish to do so. The official conversion certificate will be deposited at the Interior Ministry.

Apparently, Burg had reportedly negotiated his technical solution behind the scenes, for more than two months. In the end, it was signed by representatives of the Reform and Conservative movements in Israel, the Chief Rabbinate and by an emissary on behalf of Chief Sephardi Rabbi Eliahu Bakshi-Doron.

As of this writing, the situation has not been resolved. The Chief Rabbinate has not yet pronounced on Ne'eman's macro solution nor on Burg's micro one. But Burg's intervention elicited both criticism and praise. As one writer for the *Jerusalem Post* noted, the pluralism waters have become considerably more muddied.

In fact, Ne'eman himself was observed to have been considerably upset at both the substance and the timing of Burg's proposal, viewing it as an attempt to undermine the work of his committee.

In response, Burg offered that he was only trying to provide a fallback position to the Chief Rabbinate in the likely event it rejected Ne'eman's compromise.

The criticisms directed at Burg summed up the dichotomy of views he engenders about himself. He is seen either as a self-serving promoter or as a selfless proponent of the best interests of the Jewish people.

On the first day of the 33rd Zionist Congress that I attended last month, Burg released *Brit Am*, a draft outline of the policies he suggested form the agenda of the world Zionist movement over the next hundred years.

The document is a further refinement of the one he presented two years earlier to the executive of the Jewish Agency at the beginning of his term as the agency's chair.

In *Brit Am*, Burg outlines the shape and content of the essential tasks that he envisions for Zionist activity in Israel and in the Diaspora. He urges that these tasks be adopted as the "new Zionism."

Burg will be the chair of the agency for two more years, after which time, the chairship evolves to Salai Meridor, the Likud party's nominee. Though they do not share political or ideological loyalties, Burg and Meridor are contemporaries and childhood chums. It is unlikely that Meridor's policies for the agency would radically depart from those of Burg.

In *Brit Am*, Burg is not reluctant to offer up bold ideas. Nor is he reluctant to call attention to what he believes are shortcomings in the way things have been done in the past. He is an astute politician and a far-seeing thinker. He takes squarely into account the fact that the agency stands today at something of a crossroads. It is severely in debt. Its deficit was reported recently at more than $400 million (US). Funds have lately been falling off from Diaspora contributors, a predictable but melancholy fallout from the "unity" concerns resulting from the pluralism debate in Israel.

I shall excerpt only small portions from *Brit Am*.

"In order to help realize the Zionist dream, the Zionist movement needs to change its content. The content of the "New Zionism" must change both in ideological terms, which defines the essence of the New Zionism, and in organizational terms, which defines the way in which the Zionist movement operates."

Burg then offers five broad challenges that the New Zionism should undertake in the coming century. They are:

- the task of aliyah and the ingathering of the exiles. *(Read: aliyah from the west.)*
- the task of preserving the Jewish people *(Read: Jewish continuity)* and contributing towards its success.
- the challenge of promoting a model society in Israel. *(Read: strengthening democracy in Israel.)*
- the challenge of making the world a better place.
- the challenge of uniting the Jewish people. *(Read: more tolerance for pluralism inside Israel.)*

According to Burg, his New Zionism contains at least 10 major innovations:

- the separation of religion and state.
- the strengthening of democracy in the face of rising religious fundamentalism.
- more and better integration of Israel into the Middle East region and reconciliation with the peoples of the region.
- abjure the "negation of the Diaspora" from the concepts of Zionism.
- replace the concept of "the melting pot" with the concept of the "mosaic."
- change our attitudes towards Israelis who are living outside Israel; an end to the delegitimization of *yordim*.
- provide better for the non-Jewish immigrant citizens of Israel.
- strive to improve the quality of life and of the environment in Israel.
- the establishment of a Jewish Peace Corps for every young Jew.
- separate the role of the chair of the World Zionist Organization from that of the chairship of the Jewish Agency.

Burg has placed before the Jewish public a clear, forthright agenda. He has defined what he perceives to be a number of areas for the improvement of domestic Israeli society, Israeli and Diaspora relations, and the collectivity of Jewish "peoplehood". All of these areas, he believes, are pressing needs which must be addressed before the start of the next century. *MBD*

Greater Toronto Area

Toronto family mourns murdered daughter

By RON CSILLAG
Staff Reporter

TORONTO — A Toronto Hebrew teacher and her family are in shock following the murder of their daughter in Thailand last week.

The body of Heather (Hadar) Novak, 22, was found at a resort on the island of Ko Samed, about 160 kilometres southeast of Bangkok. She had been stabbed and her throat had been slit.

Thai police last week said they had arrested a resort employee, who reportedly confessed to the murder, saying he was drunk. He was taken to Bangkok for questioning.

Authorities said Novak was killed while fighting off a rape attempt.

She and two friends, also from Toronto, were renting a bungalow at the Diamond Beach resort. Police said Heather went to use a washroom, and vanished. Her body was found the next day in a nearby pond, wrapped in a bedsheet.

"We are extremely shocked," said Rabbi Mordechai Sevy, educational director at Or Haemet Sephardic School in Thornhill, where Novak's mother, Eliza, was a senior kindergarten Hebrew teacher.

Heather was born in Calgary and attended Mackenzie Collegiate and Associated Hebrew School, where her Israeli-born mother had once taught at the Danilack campus.

Through Rabbi Sevy, Heather's older sister Carolyn (Dorit), 27, said that Heather was "a brilliant and happy girl who loved life. She was an open-minded, generous person. She was funny and smart and always the centre of attention."

Heather studied film at York University for one year. She loved communications and media, and her death "leaves a tremendous void," Carolyn stated.

Heather also leaves a younger sister, Ronit, 18.

Heather and one of the women she was travelling with had worked as managers at Gypsy Jewellery at the Yorkdale mall.

Her Israeli-born father, Haim, an electrician, was quoted as saying that Heather had planned to stay at the resort for three weeks before returning home.

The funeral took place last Sunday.

Gardner takes over police board

By RON CSILLAG
Staff Reporter

TORONTO — Norm Gardner, long a visible presence on Toronto's Jewish scene, last week won a narrow vote to become chair of the city's powerful Police Services Board.

Backed by Mayor Mel Lastman, Gardner defeated incumbent Maureen Prinsloo by a 4-3 vote.

Gardner has spent eight years on the board, some of those as vice-chair, and will now oversee policy for Canada's largest police force, whose annual budget tops $500 million.

He has been tagged by some as pro-police and by detractors as an apologist for the police.

Gardner, 59, is an avid gun collector and sport shooter, and has gained notoriety over the past few years for being among a handful of civilians licensed to carry a concealed weapon.

Gardner told *The CJN* that among his top priorites is to "reactivate" meetings between the board and representatives of visible minority groups.

He said he was "buoyed" by a Toronto radio poll that found over 70 percent support for his new position.

Gardner is a longtime member of Beth Tikvah Synagogue, the Jewish War Veterans of Canada, Branson Hospital's board of directors, and B'nai Brith Canada.

He was first elected a North York alderman in 1977 and went on to serve as North York's controller. He was appointed to Metro council in 1981, and served there until last year.

In last fall's municipal elections, he was easily elected to the new megacouncil in Ward 10. He says he will be able to juggle his duties on council with those on the police services board.

He ran as a Conservative, partly on a law-and-order platform, in last year's federal election, and was defeated by Liberal MP Jim Peterson in Willowdale riding.

* * *

Also last week, Mayor Lastman announced that Anne Golden, the former head of the United Way, will head the mayor's task force on homelessness.

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Greater Toronto Area

CJN launches Internet edition

By PAUL LUNGEN
Staff Reporter

TORONTO — Click on your modem, engage your browser, set your URL for the heart of *The CJN* and sit back and enjoy the cyberspace version of *The Canadian Jewish News*.

Beginning on Feb. 5, *The CJN* will be accessible on the World Wide Web to newspaper subscriber and cyber-surfer alike. Readers with computers that access the Internet will be able to peruse portions of the latest edition of *The CJN* at our very own homepage, [www.cjnews. com].

The move is the latest development in a series of steps that have seen *The CJN* modernize its operations, change its look and vault headlong into the 21st century by employing more color, graphics and computer technology.

Going online is part of "our ongoing efforts to make sure the paper is as modern and relevant as it can be," said *CJN* editor Mordechai Ben-Dat. "We're reaching further, higher and never resting on our laurels."

The Web site will feature several news stories from the most current edition of *The CJN*, two- or three-line synopses of other current news items, a ticker tape-like headline that changes daily, features by our columnists and older, archival material.

Those who click onto *The CJN*'s Web site will also find several theme-related "buttons" to press for quick access to other topics, such as health news, sports, kids' features and developments on campus.

"The site is a taste of *The CJN* and not a replacement for it," Ben-Dat said. "It's not the total *CJN* on the Internet."

"With our launch into the technological world of cyberspace, we will hopefully expand our readership and make the paper even better," said Jeff Rosen, *CJN* news and Internet editor.

Advertising manager Vera Gillman said the idea for the site is to "keep it in the style of *The CJN*. So we stayed away from dancing Magen Davids.

"We're keeping the site simple so that its pages and stories are easily and quickly accessible, like at a newsstand," she added.

CJN general manager Gary Laforet called the Web site "a work in progress.

"Because we are in the news business, this is a natural extension for us. We got our feet wet 14 months ago when we went on the America Online newsstand with a number of stories each week. We view CJnews as something which will continuously undergo change and improvement as time goes on."

Mazon records record giving

By PAUL LUNGEN
Staff Reporter

TORONTO — The numbers keep getting bigger and bigger.

Mazon Canada recently announced that it allocated a record $239,465 in 1997, continuing a 10-year trend of ever increasing distributions. Since it was founded in 1987, the organization, which calls itself the Jewish response to hunger, has allocated a total of $1,239,995.

One hundred and four food banks and similar organizations across Canada were the beneficiaries of Mazon's 1997 allocations. The fall distributions, which totalled $127,465, included $8,100 that went to nine Ontario groups participating in Mazon's "campaign against child poverty and hunger." The campaign was initiated after Rabbi Arthur Bielfeld urged contributors to donate their Ontario tax savings to Mazon.

Rabbi Bielfeld, who is a member of the Mazon board, suggested the tax rebate "had been established on the backs of Ontario's poor."

The campaign was supported by Mazon's donor base, the Holy Blossom Temple, Jewish Family & Child Service, Lawrence Park United Church and Voices for Children. Mazon itself raised $20,000 and $8,100 of that sum was allocated last fall to aid child nutrition programs at organizations including Food Path Mississauga, Lanark County Food Bank, Shalom Food Project and Thunder Bay Boys and Girls Clubs.

The remaining $11,900 will be distributed in Mazon's spring round of allocations, said Mazon executive director Jacqueline Kott-Wolle.

At the same time, the organization plans to take out a full page ad in the *Globe and Mail* listing about 500 individuals who object to the tax rebate and who express concern for the welfare of those "who will suffer the most as a result of this tax 'break' – namely children."

Kott-Wolle said Mazon is asking supporters to contribute an extra $25 to help pay for the ad.

In other developments, Mazon announced it had established an emergency ice storm fund designed to assist food banks affected by the recent storm in Quebec. Mazon's Montreal office was in contact with a number of food banks that receive regular support from Mazon and might lose perishable food because of a lack of electricity. The new Mazon emergency fund is designed to help replenish those supplies.

Other Mazon endeavors include introduction of new Passover greeting cards, a youth poster contest on the theme, Justice shall you pursue (deadline for submissions is March 30), a speakers' bureau to publicize Mazon's programs and a kosher gourmet food and wine tasting, scheduled for fall of 1998, Kott-Wolle said.

To contact Mazon, call 416-783-7554.

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Greater Toronto Area

Priest cites new attitude towards Jews in Poland

By BEN ROSE
Staff Reporter

TORONTO — A total of 40 per cent of the Polish Catholic priests contacted agreed to have in their churches special prayers for Jews on Judaism Day in Poland Jan. 17.

This was one example of a new attitude towards Jews cited by Father Waldemar Chrostowski, 47, director of the Institute for Catholic-Jewish Dialogue in Warsaw.

His plea for reconciliation between Jews and Poles was delivered in the presence of officers of the Polish Jewish Congress, at a well-attended breakfast meeting of the world Jewry and international affairs committee of Canadian Jewish Congress' (CJC) Ontario region. He was given a cordial hearing, but the questions following his address showed that there are still roadblocks in the way of reconciliation.

Anti-Semitic incidents involving Canadian students in Poland taking part in the March of the Living were cited by Keith Landy, CJC honorary legal counsel, who asked what is being done to prevent a recurrence. The students visited Lublin and Krakow, as well as the death camps.

Father Chrostowski replied that this presented a difficult and painful problem, that though he met four times with March of the Living participants, he found it impossible to arrange other meetings because of their schedules.

"We don't take the utopian position that we can eliminate anti-Semitism," he said. "We say that anti-Semitism is a sin; but the people do what they want to do."

He said there was an unpleasant incident when a Polish group, by mistake, gave sandwiches with meat and butter to Jewish students and were accused of anti-Semitism.

Stereotypes

Canadian students taking part in the current March of the Living will be given talks by non-Jewish Polish students "rather than be subjected to street remarks," according to Nathan Leipciger, CJC Holocaust remembrance committee chair.

The CJC is heartened by the Day of Judaism and the Pope's overtures, said Joe Terkel, chair of the world Jewry and international affairs committee. He asked Father Chrostowski to speak about a commercial mall being built at Auschwitz, but the priest did not respond to this request.

Father Chrostowski reminded his listeners that Jews were sent to Auschwitz from many other countries because it was part of the Nazis' anti-Polish policy. "We need Jewish people in Poland to understand [us]. It is not only Jewish culture that was disrupted, but part of Polish culture was disrupted. There is much more spiritual poverty today in Poland than 60 years ago."

He said attempts are being made to change anti-Jewish stereotypes connected to the New Testament.

In the question period, he denied taking an anti-Semitic position in a dispute over what the Polish bishops had failed to do.

Father Chrostowski said with half his life already over, he was tired of acting as a "fireman" in solving problems in Polish-Jewish relations.

Exaggerations of anti-Semitism in Poland by certain rabbis in North America and by Polish priests does not help the situation, he said.

Among the guests were Andrzej Gorlicki, president of Canadian Polish Congress; Iwona Bojoiga, Congress vice-president; Wojciech Tycinski, Polish consul general in Toronto; and Alicja Formas-Pietrus, Toronto district president of the Canadian Polish Congress.

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Paying the account

As of this writing, U.S. Secretary of State Madeleine Albright is dutifully visiting foreign capitals, some in Europe, some in the Middle East. She is briefing American allies on the status of the crisis with Iraq. Her wearying journeys, resolute language and diminishing options have all the ominous trappings of a prelude to war.

Iraq refuses to allow the UN Weapons Inspections team access to a number of locations where it is expected that there is evidence of Iraq's menacing arsenal of biological and chemical weaponry. Of course, in refusing to allow the inspectors to see for themselves what there is to see, Iraq's ruler is violating the agreement that brought an end to the Gulf War of 1991, which he had precipitated.

But the violation by the Iraqi ruler of an international treaty is not a surprise to anyone familiar with him. He violates laws without compunction even as he has violated the territorial integrity of neighboring Kuwait and even as he continues to violate the human rights and fundamental dignity of his own citizens.

His disdain for law and his utter malevolence, however, are once again enmeshing others in a potentially bloody and deadly snare.

At some point, the western world must call him to account for his ongoing refusal to surrender his weapons of mass destruction.

If the frequency and the nature of the public pronouncements of the American leadership are any barometer, that point appears to be looming on the horizon. During the State of the Union address last week, President Bill Clinton reiterated earlier warnings to the Iraqi dictator. Those warnings were again repeated last weekend by Albright, by Secretary of Defence William Cohen, and by the U.S. ambassador to the UN, Bill Richardson. "We are not sabre-rattling. We are at a point where force is very much on the table," Richardson told a gathering in Switzerland.

Unless Saddam recants and finally discloses his true arsenal to the UN inspectors, the only questions that remain are: When will the account be paid and what will be its cost?

It is our fervent prayer and hope that no blood will be shed to pay for the vanity of the Iraqi tyrant. A peaceful resolution to his maniacal deceptions is much to be preferred.

But it is indeed very important to have Saddam Hussein see that the western world is quite in earnest and united in its threats against him. Thus, Canada is to be commended for having clearly and forcefully indicated its support for any military initiative that may be necessary. In this respect, Canada's position is superior to the guarded expressions of support that are frequently heard from certain continental European allies, in particular France. It would also be beneficial if Canada were to convey to Russia that it stands unequivocally alongside and supportive of the Americans and the British.

In Israel, the security establishment believes that no western attack against Iraq is imminent. Some reports suggest that diplomacy still has a further life of at least two more weeks before it exhausts itself. Nevertheless, the defence apparatus is now in a state of heightened alert. The media have reported that the United States has assured Israel that it will receive early notice of any attack against Iraq and that it will share its operational intelligence and early warning systems of any Iraqi attacks. What "early warning" means in real, elapsed time in the context of the short distances between the western deserts of Iraq and the eastern borders of Israel is approximately two minutes.

Given the situation, Israel must be free to take whatever preemptive or other defensive measures are necessary to protect its citizens. And the countries in the western alliance must allow Israel that freedom.

Saddam's key purpose in governing is, at any cost and by all means, to hold tightly onto the reins of power and control. It is not to provide for the well-being and the welfare of the people of Iraq.

That purpose has now collided with the rule of law and order.

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Too early for welcome mat to Iran

I am delighted that you were not editorially seduced by Iran's President Mohammed Khatami calling for discussions and dialogue with the United States. The same cannot be said for the *Toronto Star*, which, in an editorial entitled "Iran's Olive Branch," urged the Americans to follow the lead of the Canadian government and stop demonizing Iranians.

It is my view that following one cleverly crafted speech addressed to the American people, but not its government, it is too early to welcome Iran back as a respected member of the community of nations. The litany of human rights abuses and crimes against humanity committed by Iran should not be forgotten so quickly.

First there was the holding of the American hostages which ignored the basic concept of diplomatic immunity. Then there was and still is a complete disregard for the rights of religious minorities, especially Jews and Baha'i. Thousands of Baha'i believers have been summarily executed. Furthermore, during the Iran-Iraq war, children were marched in front of Iranian tanks to detect land mines. And Iran supports and finances terrorist groups throughout the Middle East who have openly admitted killing of hundreds of innocent men, women and children. Those groups funded by Iran condemn any peace process and call for the destruction of the State of Israel and therefore by extension, so does the government of Iran.

You allude to the first successful testing by Iran of a missile capable of reaching Israel.

Hopefully, the United States will not follow Canada's lead in restoring diplomatic relations with Iran, doing it, as it has so many times in the past, for business considerations, while ignoring religious and human rights.

Bert Raphael
President
Jewish Civil Rights Educational Foundation of Canada

Oi Vey! sour cream and bacon chips

When I was in elementary school, one of the high points of Grade 2 was to research and write about all of the animals that were kosher according to biblical law. The top five were easy – chickens, beef and turkey followed by ducks and sheep. What my teacher did not anticipate was some of the other options available to bolder observant Jews: goats, llamas and giraffes. (These animals chew cud, have multiple stomachs and the right kind of hoof). One of my classmates drew a picture of a rabbi on a ladder readying himself to slaughter the giraffe; my teacher laughed until she cried. While no one in this community is ready to go to their butcher and ask for a giraffe brisket, according to what was stated in my school books, the animal was okay to eat, so long as you could find some one to kill it properly.

Enter where this strict adherence to kashrut has employed the giraffe factor. When I went to my company cafeteria to buy a snack to go along with my brown bag lunch, I saw a bag of potato chips with a new flavor – sour cream and bacon. As an observant Jew, I don't gravitate to bacon flavored foods, simply because I don't miss what I have never had. In the case of the chips, they were stamped as "COR Dairy." Huh?

I realize that many prepared foods are 98 percent chemicals, so that bacon is often not bacon and non-dairy cheese allows one to have a "cheeseburger." But perhaps the individuals who designate foods as kosher should give more thought to the spirit of the laws of kashrut.

In the spirit of kashrut, I believe something has been missed when an observant Jew can say that his chemical laden, simulated bacon, double non-dairy cheeseburger with the potato flour bun is kosher for Passover. If you want bacon, eat bacon. If you want a cheeseburger, go right ahead and dig in.

If you want kishke à la giraffe, I can sell you a step ladder…cheap!

J.L. Caplan
Toronto

Can't believe sentence in Israel for poster lady

I am writing to express my outrage and disbelief at the sentence handed down to Tania Suskind for her silly prank of distributing a caricature (of the Prophet Mohammed).

Has everyone gone mad? This sentence is a travesty of justice more appropriate in the fiefdom of Arafat than in what is supposed to be a democratic society with an independent judiciary. I hope that I am not the only one who feels that way, and if that is the case, we should make this known to the Israeli leaders. I am against the cowardly decision to sentence Suskind to two years in jail and demand her immediate release.

Where is the common sense of Israeli leaders? What is happening with the courts?

Sam Wolf
Toronto

Boyhood friend seeks Harry Kessler

Harry Kessler, the son of David Kessler, from Roman in Romania (date of birth around 1930), left Romania around 1960. After living for awhile in France and Israel, he settled in Canada. I would like to find him.

I am an Israeli journalist writing from Toronto for a number of publications published in the Romanian language in Tel Aviv. My request is made in the name of a childhood friend of Harry Kessler who recently left Romania to make aliyah to Israel. He fervently desires to hear from and renew his friendship with Harry Kessler. His name is Bernard Bergher and he lives in Maskeret Batya Rehov Ygal Alon 5/6, Israel.

Ella Rind-Zelicovici
1131 Steeles Ave. W., #509
Toronto M2R 2W8

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

A different remembrance

In which a visitor from Toronto to a barely-marked gravesite in Poland pleads for a minyan

By JERZY JASTRZEBOWSKI

The name of the village is Tylawa, pronounced Tillahva. It is tucked deep in the wooded Beskid Mountains in southeastern Poland. For six centuries, this has been the home of Carpatho-Rusyns who call themselves Lemkos. Old people there still speak an archaic Ukrainian dialect, with an admixture of quaint 17th-century Polish words.

For hundreds of years, Jews and Poles lived in little towns in the valleys, and the Lemkos peopled the mountain villages. They have been decimated by wars and persecution, expulsions to neighboring Ukraine, deportation to concentration camps by Hitler's police and Stalin's NKVD. Many survivors emigrated to Canada and the United States. The holdouts are hanging on. They trust no strangers. But I am not a stranger.

A year ago, Jan "Vanio" Holuta put two grandsons and me on an old tractor. He chug-chugged past a creek and marshes to a huge concrete rectangle deep in the forest. A tombstone inscribed in Polish and Yiddish tells the tale of over 500 Jews from the rural towns of Dukla and Rymanow, murdered on Aug. 3, 1942. I told the children that we should not pray at the grave. Instead, each of us put a pebble on top of the gravestone and withdrew in silence. Holuta pulled me deeper into the forest. Twenty-five strides east of the mass grave, he showed me a peg under a wild raspberry bush.

"And now," he intoned, "I want you and my grandsons to know there is another Jewish grave here that only I know and remember. They were young brothers from Dukla. A few years ago, I remembered their names. They hid in the mountains till the first snowfall, when gendarmes tracked them down. The sled driver was an old Lemko whose name escapes me. He had to take the two under police escort out here and later recalled how the Jews pleaded for their lives. Try to plead with Hitler's police! They shot and buried them right here, and I am telling you their story so that people remember that human beings are buried under that bush."

'There is another Jewish grave here that only I know'

I was taken by the determination of the Lemko peasant who was fighting to preserve a memory of people of a different faith, whom he had never met.

Last fall, foraging boars dug out the wooden peg. Holuta drove an iron tube into the same spot and a grandson put a hazelnut branch into it. For remembrance.

A Year Later

"Those two Jewish kids who escaped the first massacre were later shot by policeman Solomka. Solomka was one Jew killer."

We relax in the sun on the porch of Vassil Holuta's house in Tylawa. Vassil is Jan's brother. He reminisces about the open season on Jews. He knows I've made a commitment about the nameless grave.

The Jew killer's identity proved easiest to establish. Solomka wasn't a German policeman. Hitler's provincial governor used Ukrainian collaborators to do the "wet" jobs. But Solomka, who murdered Jews wholesale and beat the lights out of Lemkos, was not even a Ukrainian, remembers Jan, and Vassil confirms this. He was short and swarthy; his real name was Szoma and he was a Gypsy, probably from Trans-Carpathian Ruthenia. After the war, Lemkos who had been expelled to Ukraine sighted him there, but he quickly disappeared.

There we are: Solomka-Szoma probably belonged to the other of the two peoples chosen for the gas ovens. Did he try to prove his loyalty and buy time by murdering others who were under the same death sentence?

Then Jan's wife Marysia remembered the name and the tale of the Lemko sled driver and days later, Teodor Gocz from Zyndranowa village remembered that one witness of the liquidation of the Dukla ghetto still lives in the town. I met Antoni Rysz, and from the pieces and splinters of collective memory, I finally cobbled together as full a story as I could hope to get.

Before World War II, Dukla was 70 percent Jewish. The Jarmosz family ran a hardware store in the market square. The house is still there. They had four sons and a daughter. The eldest son, Mendel, escaped before German armies overran Poland. He survived the war in the Soviet Union, where he worked in a munition factory. Antoni Rysz met Mendel in Dukla after the war: his hands were so lacerated that puss oozed between the fingers.

The other Jarmoszes were murdered by Hitler's mercenaries, but not all at once. Two younger sons – their first names escape even Rysz's long memory – managed to jump the police blockade during the 1942 roundup and they hid in the nearby village of Chyrowa. Either police caught up with them or someone betrayed them, says Rysz, because scoundrels can be found in every community.

The long-deceased Lemko, Fecio "Hladkikh" Turkowski, had his sled and horses commandeered by police. He took the two Jarmosz brothers, guarded by two policemen, to the execution site in the middle of a meadow that today, 55 years later, is the middle of a forest. When the sled turned off the main road the bolder of the Jarmosz brothers began invoking God to avenge their imminent death. Solomka-Szoma rammed the rifle barrel into his face and pulled the trigger. Then he shot the other Jarmosz right over the pit that had been dug. Hladkikh furtively dropped a few fir twigs into the grave so the two "wouldn't be dumped like dead dogs."

The stark and powerful images of *Remembering the Holocaust* by Aba Bayefsky help to focus the reader's thoughts on the place the author visited. Bayefsky's Holocaust work is currently on exibit it Ottawa.

The Memory of One

Today all that remains is an iron tube in the forest and the stubborn memory of Jan Holuta. For 55 years, the man has been ready and waiting, in case someone – anyone – might come to claim the bodies.

I doubt anyone will. Too late. The bodies will remain where they are. But why not put a tombstone there? As of today, we know the last name and the approximate circumstances of the victims' deaths.

Old Gocz looks at me with doubting eyes: "There will be a problem with that. Even using my local connections," he says, "getting such a stone carved and transported to the forest site will cost at least two million zlotys. That's big money."

The big money translates into about $60 (US) because old Gocz still does his sums in Communist-era zlotys. I see a larger problem.

The Problem

Obviously, the cost is not a problem. And the problem is not the new Polish community of Dukla. They take fairly good care of Jewish cemeteries in the area.

And the problem is not with the government or people of Poland. Things have changed. After decades of shameful neglect, the surviving Jewish graves and synagogues are now revered as part of the nation's multicultural heritage. Cases of vandalism are increasingly rare, and when they do happen, police step in with an ardor seldom seen before.

The problem is with the Jews. Almost none are left. There isn't a single Jew in Dukla. I doubt I could find 10 adult male Jews in the entire country of Krosno.

I can buy the stone. I can get my friend Vanio Holuta to haul out his old tractor and get the stone to the gravesite. And I can probably get the whole village out to watch the funeral rite from a respectful distance. But I cannot say Kaddish over the grave because I am not Jewish. And I cannot design an epitaph because I do not write or read Yiddish. I simply can't do it.

Are there any Dukla or Krosno Jews left anywhere in the world – Israel, America, Canada – to provide a minyan of 10, so that two kids who did nothing wrong, except being born in the wrong place at the wrong time, get a decent funeral at last? If there is anyone out there, please come forward. Please.

Jerzy Jastrzebowski is an editor with the Canadian Broadcasting Corporation. He will be revisiting Lemko friends, and the grave, next June.

Opinions

Recognizing Zionism's successes

By Gerald Steinberg in Jerusalem

For the past two months, Israelis have been watching a documentary called *Tekumah* (translated loosely as renaissance or rebuilding). This 12-part series is broadcast during prime time on Sunday evenings. Using archival material from dozens of sources, it presents the history of Israel from the 1930s to the present.

The interest generated by these shows demonstrates that far from being a spent force, Zionism is still a powerful bond. The majority of Israelis have no memories of the founding of the state, and for sabras under 30, the fear of destruction and the sudden elation of victory in the 1967 war are only stories heard from parents or grandparents.

To the hundreds of thousands of more recent immigrants, many of whom had only a tenuous link to the Jewish people, this history is even more distant. As a result, some academics and journalists had pronounced Zionism to be an outdated ideology, with little to offer new generations. Indeed, the 50th anniversary celebrations seem to be overshadowed by daily political and social conflicts.

The excitement generated by the screening of 50 years of history stands in sharp contrast to this bleak picture. The large audience for each episode and the discussion in the media and around dinner tables indicate that for the majority of Israelis, secular and religious, left and right, young and old, the rebirth of Jewish sovereignty in the Land of Israel is still a miracle. They see themselves not only as the beneficiaries, but also as part of this process, with the obligation of continuing what the previous generation began.

Not all the images are positive. Unlike earlier narratives which portrayed Israel as "a land without a people for a people without a land," the claims of the Palestinians and their perspectives are included. The cynical manipulation of the hundreds of thousands of immigrants that streamed into Israel after 1948 is acknowledged, as are the resulting tensions between the secular Ashkenazi establishment and the more traditional Sephardi immigrant communities. By admitting the mistakes and the different perspectives that characterize Israeli society, the producers of this series demonstrate that this society is mature enough to face its history without the need for myths.

Tekumah also deliberately underplays the drama and allows the video footage and extensive interviews to speak for themselves. In the early episodes, survivors of the attacks preceding and during the 1948 War of Independence retell their stories, while pictures from this period are mixed with images of the same places today. The narrow roads linking Jerusalem to the rest of the country, where Arab forces ambushed convoys and cut off Jerusalem, are contrasted with today's modern highways, streaming with cars, visually highlighting how much has been accomplished in the past half century.

The rebuilding was not limited to the physical survival of the state. As the population grew from less than 600,000 in 1948 to almost six million now, Israel is no longer a small mini-state hanging by a thread. The economy has been booming, particularly in the past decade, as the roles of the government and the Histadrut labor union have been reduced. While the economic structures of many other newly industrialized states have recently collapsed due to the absence of a firm foundation, Israel's high-tech based industries continue to grow. From this perspective, 50 years of statehood have been an overwhelming success.

The State of Israel has also provided the basis for the cultural, social and religious revival of the Jewish people. The Hebrew language is alive again, reopening the vast riches of Jewish literature and civilization culture to the majority of the Jewish people for the first time in 2,000 years. While many of the adult immigrants have to struggle, their children grow up speaking, reading and writing fluent Hebrew in the land and environment where this language was formed thousands of years ago.

In context of Jewish history, 50 years is a very short time and only the first stage in the revival of the Jewish people. Satisfaction in the accomplishments should not obscure the difficulties and the work that remains. However, as *Tekumah* has reminded us, by establishing and nurturing the State of Israel, the Jewish people, both in Israel and in the Diaspora, have participated in an historic and unprecedented process.

Gerald Steinberg is a professor of political studies at Bar Ilan University, senior researcher at the BESA Centre for Strategic Studies, and director of the Program on Conflict Resolution.

The enigmatic side of life in Israel

By Robert Sarner in Jerusalem

Like many Jerusalemites, I depend on buses to get around the city. No problem there – as long as my bus isn't targeted by Palestinian terrorists. The trouble begins when I have to go to some part of town that I've never travelled to before by bus.

For the life of me, I can't figure out why the local transit authority deems it unnecessary to post maps of its bus lines at bus stops. Even more puzzling is that the buses themselves give no hint of where they're heading. There's no writing on the outside of the vehicle – apart from a number – to indicate its route. Inside the bus, the mystery persists. No sign, no map, no itinerary, no nothing. Chalk it up to yet another bewildering aspect of life in the Promised Land.

Israel, of course, has no monopoly on such enigmas. But as an immigrant, you're especially prone to noticing such blind spots. For all my attempts at making sense of various idiosyncrasies in my adopted home, some things simply defy easy understanding. It's just the way it is. It was true during the 12 years I lived in France after growing up in Canada and it's been no less so in Israel.

Since moving here several years ago, I have discovered much about Israel. However, based on my continuing bewilderment at the following phenomena, I obviously still have a lot more to learn:

Israeli nature – If ever there was a place in need of protecting its environment, it's Israel. Yet strangely, in a country so tiny, so strapped for green space and natural resources, Israelis show a remarkable disregard for recycling or other ecological concerns.

Roads of sorrow – One person killed in a terrorist attack and the country is aghast. But the death of 530 people in traffic fatalities in 1997, many of them the fault of psychotic Israeli drivers, inexplicably fails to move the government to finally do something revolutionary – like deploy enough traffic police with instructions to actually enforce traffic laws.

Loose lips – Every second Israeli seems to have a cell phone permanently glued to his or her hand. Who are these people speaking to all the time and why do they think everybody around them is interested in hearing their high-priced, one-sided conversations?

Placing Bibi – What is Prime Minister Benjamin Netanyahu's real stance on the peace process, and on many other issues for that matter? Beats me. Even after he has been in office for more than a year a half, no one seems to know for sure.

On track – For decades, everyone, including Knesset members of every political persuasion, has paid lip service to the need for a modern national train system. Despite all the talk, little has been done although the need has only grown. Have you ever tried taking the train between Jerusalem and Tel Aviv?

Sour notes – Eurovision, the annual song competition (including contestants from Israel) never fails to produce one of the kitschiest, most boring entertainment events of the year, and yet it always commands huge interest in Israel. Equally baffling is how did transsexual pop singer Dana International (yes, that's her name) get chosen to represent Israel at this year's Eurovision?

Brand loyalty? – For years, Pepsi refused to sell its products in Israel, in acquiescence to the Arab boycott. In 1992, Pepsi decided to market its products in Israel to compete with Coca-Cola, who never buckled under Arab pressure. Sure enough, since then many Israelis buy Pepsi instead of Coke.

Calling Perry Mason – Former interior minister and Shas party leader Rabbi Aryeh Deri has been on trial for fraud for more than 3 years during which 150 witnesses have testified – and the thing is not over yet, for reasons unbeknownst to mere mortals. One thing is clear: Being under indictment for a multitude of alleged infractions hasn't stopped Deri from becoming one of the country's most powerful politicians.

Can't be bothered – Articles in the Israeli media over the past year detailed the presence of hundreds of Nazi war criminals living undisturbed for decades in Canada. Nevertheless, last winter, in response to a request from the Wiesenthal Centre, Israel's justice minister couldn't be bothered to lodge an official complaint with Ottawa, saying the matter was of little priority.

Simple economics – Salaries in Israel are much lower than in Canada. Housing prices here are much, much higher than in Canada. Yet the percentage of homeowners in Israel is much higher than in Canada. Go figure.

What, I'm out of space already? Pity, as I was just getting started. The list of enigmas is far too long to cram into one column. I'll tackle more in a future installment.

Robert Sarner is an editor, reporter and newscaster at Israel Television (Channel 1).

Eight seconds for the news

By Rabbi Gunther Plaut in Toronto

The name of Walter Cronkite will still be familiar to most of my readers. For many years, he was the anchorperson on the CBS evening news and in his day, was the most widely watched newscaster. Cronkite had a kind of quiet, sincere, modest yet firm air about him, qualities that made his newscasts thoroughly believable and attracted a huge evening audience. He can still be heard and seen from time to time on some specials, though that familiar ending, "And that's the way it is" has long been gone. His book *A Reporter's Life* earned him wide acclaim and amongst his many trenchant observations, one stood out in my mind. It has to do with the way television nowadays covers the news.

Those of you who read this column – or for that matter, any newspaper at all – belong to a constantly decreasing minority of North Americans. The news and its interpretation are no longer the privileged possession of the print media; they have been displaced by TV and to a lesser degree, by radio.

That in itself would not be so worrisome, but what presents increasing problem is the power of the anchorperson and the brevity of sound bytes. Together, they make for a highly skewed presentation of "what really happened."

Most people are misled into believing that what they see and hear through the electronic media is a faithful presentation of actual events. That may be so, but then again it may not represent reality at all. Increasingly, says Cronkite, it is the anchorperson who wields enormous power in the selection of what is to be presented, and that very selection process unbalances the reportage. This unevenness is aggravated by the fact that the amount of time given to any particular undertaking — save the likes of Princess Diana's death — is decreasing at an alarming rate.

Thus, during presidential elections in the United States, the average uninterrupted speech by a candidate on network newscasts fell from 42.3 seconds in 1968 to 9.8 seconds 20 years later. When the networks promised improvements, the average sound byte had fallen to 8.4 seconds in 1992 and just 8.2 seconds in the 1996 election.

"Clearly," says Cronkite, "no meaningful explanation of issues is possible in that sort of oratorical burst, but the only importance of this to many politicians seems to be that issues can be avoided rather than confronted. The major problem is simply that TV news is an inadequate substitute for a good newspaper of magazine.

Print media do not have the restrictions of TV sound bytes. They can examine issues at some length; strangely enough, the Internet often provides for that kind of investigation too. To me, however, traditional newspapers are still irreplaceable and so are good magazines. We Jews have long prided ourselves as being "the people of the book" – an accolade bestowed upon us by the Prophet Mohammed. It meant that we were readers, but that too has diminished drastically. Perhaps we read more on average than other groups, but "more" may not be sufficient and, unfortunately, that applies also to the reading of our traditional sources.

The Kirshner File

Singer's public persona at odds with private life

By Sheldon Kirshner

Isaac Bashevis Singer (1904-1991), the illustrious Yiddish writer, was a study in contrasts. He was sophisticated yet naive, charismatic yet lonely. He believed in God but was alienated from the Orthodoxy of his religious upbringing.

That Singer's public persona was at odds with his private life is hardly surprising. Coming of age during an era of enormous turbulence and transformation in Poland, he witnessed the tension between tradition and modernity. The clash of cultures affected him profoundly and would pervade his novels.

But as Janet Hadda observes in her penetrating biography, *Isaac Bashevis Singer* (Oxford University Press), Singer was also shaped by the household in which he was raised. His parents, though brilliant, neglected him, and Singer turned to fiction for compensation and escape.

He published his first work, a short story, in 1925, and it established him as a comer in Warsaw's Jewish literary circles. But in 1935, he gave it all up to join his older brother, Israel Joshua, in New York City.

Clash of cultures affected him, pervaded his novels

He left behind not only a promising career but a son, Yisroel, whose memoirs were recently published under the title of *Journey To My Father, Isaac Bashevis Singer* (Little, Brown). This engaging book not only delves into their evolving relationship, but sheds additional light on Singer himself.

Hadda, a professor of Yiddish at the University of California, claims that Singer immigrated to the United States because he could not bear to live without Israel Joshua (1893-1944), a talented novelist in his own right (*The Brothers Ashkenazi)* and a member of the editorial staff of the *Forverts.*

Despite their sibling rivalry, Singer regarded Israel Joshua as his teacher and spiritual guide, observes Yisroel, who goes by the name of Israel Zamir. Israel Joshua arranged a job at the *Forverts* for his younger brother and introduced him to other writers at the Cafe Royal on the Lower East Side. But as Zamir suggests, Singer was not terribly happy in his initial years in America. He felt lost in this new, alien land and thought of committing suicide.

Nevertheless, Singer did not seriously ponder a return to Poland, and he literally went out of his way to remain in the United States. In order to obtain a permanent U.S. visa, following the expiration of his tourist visas, he smuggled himself into Canada by crossing a bridge at Windsor. He then proceeded by bus to Toronto, where he was granted the necessary documents by the American consul.

Shortly afterward, he met Alma Haimann Wasserman, a refugee like himself, and they remained together from the time of their marriage in 1940 until his death five decades later.

According to Hadda, they had little in common. She came from a completely assimilated home in Munich, Germany, and did not know a word of Yiddish. She sprang from a wealthy family far removed from the grinding poverty of Singer's formative years. But by all accounts, she was an educated and cultivated woman, and no less importantly, was the breadwinner for the first 25 years of their shared existence.

Oddly enough, one of the reasons for their durable relationship was Singer's philandering. He enjoyed the company of women, considered himself a bachelor at heart and bore a resemblance to one of his most remarkable fictional protagonists, Herman Broder in *Enemies, A Love Story.* "My father considered the bed as the continuation of conversation, but horizontally," writes Zamir, a journalist by profession.

Singer established long-term romantic liaisons with Dova Gruber, his secretary who often travelled abroad with him, and Dvora Menashe, a much younger woman who helped him type his stories and shopped for him when Alma fell ill in the 1980s.

He claimed that his affairs enriched his life and his creativity. Alma tolerated his sexual escapades as long as he was discreet, and forgave him on the ground that a great writer also has weaknesses.

In spite of his image as an avuncular figure, Singer basically did not care for children. His attitude influenced his feelings toward Zamir, his only child, who was raised on a kibbutz in Israel. In his thoughtful memoirs, Zamir dwells at length on this facet of Singer's personality.

He was five years old when Singer, having divorced his first wife, set sail for America. For a few years, Zamir heard nothing from Singer. And then Singer wrote occasionally.

In 1955, he and Zamir met again in New York City, and what had begun as a failed father-son relationship blossomed into a mature friendship. Still, Singer remained emotionally remote. "I don't recall hearing any words of affection from him," Zamir writes.

I. B. Singer

At the outset, they did not get on well. "I racked my brain trying to find out what we possibly had in common aside from blood," observes Zamir. "He was a capitalist and I was a socialist. He was a luftmensch living on air, and I was a fisherman who lived...by the sweat of my brow. He was a Yiddishist who wrote in a dead language, and I was an Israeli who spoke modern Hebrew. He was the embodiment of the Diaspora, and I rejected the Diaspora. He believed in demons, ghosts and all kinds of superstitions. I was a materialist, a rationalist."

Their differences went further. Zamir, having been nurtured on socialist realism, did not take easily to Singer's novels. He was, for example, embarrassed by the sex in *Satan in Goray,* but as he grew older he discovered all his father's books and learned to appreciate his genius.

Eventually, Zamir translated most of his novels and short stories into Hebrew, and through this process got to know him better, particularly as a writer.

Singer was a creature of habit. He would wake up at 7 a.m. and lie in bed, thinking about the story he was currently composing. When he rose two hours later, the story was thoroughly structured and woven.

After weighing himself and taking a bath, Singer had a hasty breakfast. Then, taking pen to paper, he wrote without stopping. He never reread what he had written, only polishing his prose when it had been translated into English.

Singer won the Nobel Prize for literature in 1978, and the award conferred upon him a kind of celebrity. As Zamir indicates, he was sincerely glad to emerge from anonymity, and the praise intoxicated him.

Yet fame had its disadvantages. The phone rang off the hook and Singer could not concentrate on writing. He requested an unlisted number and got one. Trailed by admiring onlookers, he gave up his daily walks along Broadway. "Like a movie star, he was no longer a private citizen, and that upset him."

By the late 1980s, Singer's health had deteriorated. A victim of Alzheimer disease, he had lost his ability to focus, and could not always recognize people. "He was just not there," Hadda quotes one of Singer's friends as saying.

A year before his death, Zamir visited him in Miami Beach. "What I saw shocked me," he recalls. "I saw an old man with a drooping face gaping at me with no expression."

If you are chilled by this description, consider Hadda's final impression of Singer: "On his lap is a sheet of paper; his fingers cradle a pencil. The old man's hand moves ceaselessly in a gesture of writing. But what takes shape is merely a scribble."

It's enough to break your heart.

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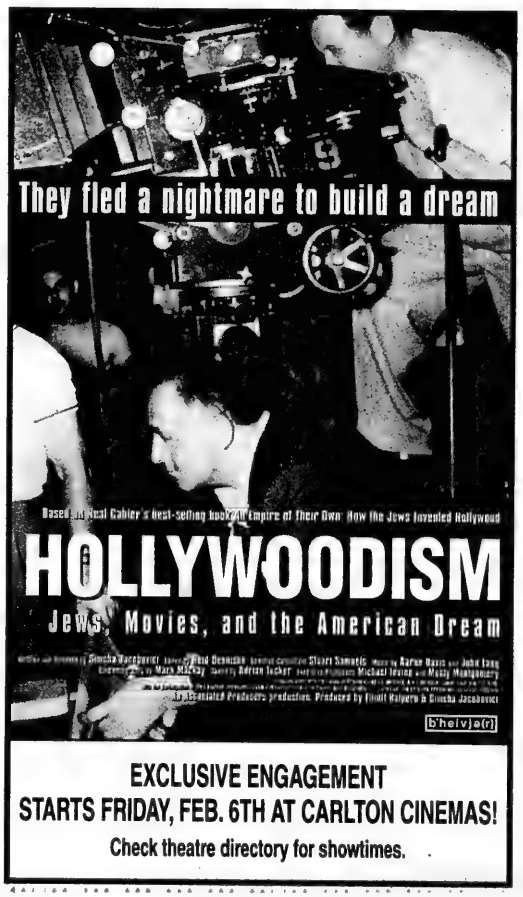

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The dialogues of nature

By RACHAEL TURKIENICZ

Tu b'Shvat is celebrated this month, and many people are struck by the unusual nature of the holiday. Judaism considers the 15th day of Shvat to be the New Year for the trees and one might question why people celebrate this occasion, why we are even aware of it.

Certainly, issues of the environment are important to Judaism, as even the first human beings, Adam and Eve, were placed in the Garden of Eden to tend it. But is there more to this holiday? Is there a lesson we can learn from nature that can help humanity?

Oftentimes people ask why God does not speak out today in the way that we hear God speaking in the Bible. Many answers are offered that address issues of finding God while in exile or seeing God through nature, and various other possible solutions. Interestingly, the midrash takes a more direct approach to the perceived silence, and the responsibility seems to lie with the listener and not the speaker.

In a discussion on trees and the lengths of their roots, the rabbis question how a tree whose roots go down only a short distance can be watered adequately while a tree whose roots go down a great distance is likewise watered adequately. In other words, if there is enough rain to water the deep roots, why is that not simultaneously too much rain for the shallow roots?

The answer lies in nature's behaving cooperatively. "The waters above call to the waters below, saying, 'Rise up and I will come down.' And the waters below reply, 'Come down and I will rise up,' ...and human beings in between the two do not hear their call."

The image is a powerful one. The rain from above is conversing with the waters deep in the earth and coordinating the irrigation of the planet. And while this tremendous conversation is taking place, all of humanity does not hear it.

Another midrash echoes the same idea when it states: "When a tree that bears fruit is cut down, its moan goes from one end of the world to the other, yet no sound is heard." We do not listen to the cries of the earth and nature when we inflict ourselves upon them.

The trees and the rain are concrete substances that we see and feel and take for granted. They have been created by God, as were we, and they surround us at all times. Perhaps we celebrate Tu b'Shvat to remind ourselves that we must broaden our dimensions.

With the ability to clone human beings lying just around the corner, it is easy to believe that we have mastered nature. And yet, we are still unable to hear the rains talking and the trees crying. It is not that they are silent; it is that we are deaf. Perhaps when we are able to expand our awareness to the world we live in we can begin to hear the dialogues of nature. Maybe then can we rightfully ask why we can't hear God's voice.

Diplomatically Speaking

By JEHUDI KINAR

A joyous return to the Netherlands

I grew up in the Netherlands, but I moved to Israel as a young man. When I began working in the Foreign Ministry, my area of expertise was international cooperation, particularly development assistance to African countries.

Not long after I began working at the ministry, I was asked to accept a posting abroad. I told them: "I've just come here on aliyah. I don't want to leave so soon!"

But in 1976, I accepted a posting to the Netherlands and lived there with my family until 1981. My son went to a Dutch kindergarten and my daughter was born there; so that country holds a special meaning for us. Although we felt very much at home there, we spoke only Hebrew to our children and we wanted them to understand that they were Israelis living abroad.

There were a few families in the neighborhood who were also Israelis, and it felt a bit like a kibbutz – all the Israelis were always together! We also sent the children to stay with relatives in Israel every summer.

I had gone to the only Jewish high school in Holland, been involved in many Jewish youth organizations and had always kept in touch with my Dutch friends. So when we arrived, I encountered a familiar world. Upon arriving at The Hague, I immediately told my counterparts at the Dutch Foreign Ministry that I spoke Dutch. Our shared language, along with the fact that we had had the same education, read the same literature and had the same historical frames of reference, made for smooth relations.

At that time, I was the counsellor for press and information at the embassy, and in this position, no matter which country you are in, it is crucial to have a mastery of the local language. On the downside, my fluency in Dutch meant that I was always "on call" to sort things out when, for example, a plumber arrived at the office.

My Israeli-born wife, Ruti, noticed quickly that in our social contacts with other couples, often one of the partners would not be able to speak English. She studied Dutch and quickly mastered the language. This did much to expand and intensify our social contacts.

On my part, I sometimes found it a bit difficult to convince my Dutch friends that I was not returning home to the Netherlands, but was there in my capacity as an official representative of the State of Israel. It took time for people to understand, for instance, that I could not get involved in discussions about the rabbinate or other Jewish community issues, because I was there to represent Israel and not the Jewish community.

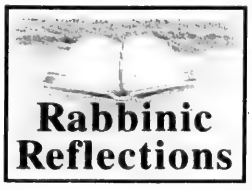
While at the embassy, I took a call from an elderly Dutch Jewish woman. She told me she wanted to make a large donation to Israel, but that somebody had to come visit her first. She asked me many personal questions, but only after establishing that she had known my family was she ready to meet me. I went to her home, where she retrieved a shoebox hidden in her garden shed.

Inside the box, I found about $50,000 worth of banknotes in small denominations. I spent several nervous hours counting and recounting the money before taking it to the bank.

The next time this woman called, I took my colleague David Sultan (now the Israeli ambassador in Ottawa) with me to her house so that I would not have to count banknotes alone. We were again presented with a shoebox full of money and a request to help her locate a Swiss bank account in which her husband (a shoemaker) had deposited shares.

The woman knew only the names of the shares and that the bank was in walking distance of one of the railway stations somewhere in Switzerland. Half the money, the woman told us, would be spent on buying an apartment in Israel and the other half would be given as a donation to Israel. I contacted my colleagues in Bern, and after three months of investigation, they were able to locate the bank.

Despite my initial reluctance to be posted outside of Israel, my experiences in the Netherlands changed my perspective on this issue. I found that I felt very proud of being able to return to the Netherlands, not just as an Israeli, but as an Israeli diplomat representing my country.



People often react differently to crises

By RABBI MICHAEL WOLFF

The Torah portion for this Shabbat, parshat Beshallach, talks about the miracle of the crossing of the Red Sea. The Torah points out in Exodus (14:10-14) that the people were frightened when they saw Pharaoh's army approaching. They yelled at Moses, asking him, "Was it for want of graves in Egypt that you brought us to die in the wilderness?" The reaction at this time of crisis was one of despair and anger at Moses for bringing them out of Egypt.

One of the major commentators, Nachmanides, asks how could it be that all of Israel turned on Moses in despair when they saw Pharaoh's army. Nachmanides answers that, as with all groups of people, the children of Israel were composed of sub-groups and it was a sub-group that despaired. Another group prayed for help. Still other groups had faith in G-d, trusted in Moses and were silent.

The lesson we can learn from this episode is that people react to a crisis in different ways. From a spiritual viewpoint, the reaction to crisis is based on the person's belief system and relationship with G-d – how much they believe and how they communicate. The reaction is also based on the individual's personality — whether they are controlling or not, assertive or passive. The ability to trust, the need to control, the degree of self-confidence, all affect a person's relationship with G-d.

Visiting hospitals

In my work as a chaplain, when I visit people in hospitals, I meet individuals in crisis. They face operations or severe illness. How we talk and what we talk about help the individual's spiritual coping mechanism to face the crisis. Putting someone in touch with their spiritual side is one way to fulfil the mitzvah of visiting the sick.

The parshah itself discusses three different crises that the people face: crossing the Red Sea, finding water to drink and food to eat, and finally, the battle with Amalek. In the first two instances, the Torah describes a group that is fearful and protests. When the children of Israel meet Amalek, the Torah does not mention any protest. Maybe b'nai Yisrael's fears have subsided. Maybe the people's faith has grown strong and they knew that G-d was present with them. In any case, b'nai Yisrael go out to battle and defeat Amalek.

I prefer the second theory, that b'nai Yisrael's faith was stronger and that this was why they did not fear Amalek. When people know that G-d is present, they relax, trust and have hope. They are not as fearful. They cope in a more effective way because they do not despair but have hope instead. They move forward to cross their own "Red Sea" and to defeat their nemesis "Amalek."

Rabbi Wolff is the head of Chaplaincy Services for FEDERATION CJA in Montreal.

Yiddish writers live on the net

By MARK MIETKIEWICZ

Last week, we began our survey of the many Yiddish sites on the World Wide Web. Today, we continue with a look at the special reverence lovers of Yiddish have always had for the printed word.

First, of course, the three giants of Yiddish literature: Shalom Aleichem, I.L. Peretz and Mendele Mocher Sforim. Look for their biographies at Yiddishe Literature **[http://staff.feldberg.brandeis.edu/~davidn/literat.htm]**. And thanks to the Internet, you can even hear Shalom Aleichem himself read from *Ven Ich Bin Rotshild* (If I were Rothschild – a rich man), which he recorded late in his life **[http://www.yv.org/sholem.ram]**.

If you want to hear some more familiar voices, head over to Jewish Short Stories from Eastern Europe and Beyond **[http://www.kcrw.org/b/jss.html]**.

There are over 30 classic and contemporary short stories at this site read by some of the biggest names in Hollywood. Eli Wallach reads *Gimpel the Fool* by I.B. Singer. Lauren Bacall reads Isaiah Spiegel's *A Ghetto Dog*. I.L. Peretz's *The Golem* is read by Carol Kane. And who better to narrate Abraham Reisen's *Matza for the Rich* than the wonderful Fyvush Finkel? I highly recommend this site.

For immigrants to North America, Yiddish newspapers were both an anchor and an introduction to life in the new world. Perhaps the most famous newspaper was the *Jewish Daily Forward* started more than 100 years ago as a socialist Yiddish paper in New York **[http://www.forward.com/history.html]**.

Its most popular feature was the advice column A Bintel Brief, in which people new to America found a journalist ready to explain the new land's strange customs **[http://www.shamash.org/jb/bk971107/sbturns.htm]**. One reader asked if it was safe to marry someone born with freckles. The reply: it was only dangerous to marry someone with rocks in their head.

Highlights from the English language edition of the *Forward* are posted on the Web, along with a history of the newspaper and excerpts from the archives **[http://www.forward.com/]**. (There are many other Yiddish publications available on news-stands nowadays; however, I am not aware of corresponding Web editions.)

One of the proudest moments for lovers of Jewish literature was the awarding of the 1978 Nobel Laureate in literature to Isaac Bashevis Singer "for his impassioned narrative art which, with roots in a Polish-Jewish cultural tradition, brings universal human conditions to life." You can find links to Singer's life and works at **[http://nobelprizes.com/nobel/literature/1978a.html]**.

One other person who helped popularize Yiddish in America was Leo Rosten. In 1937, Rosten wrote *The Education of H*Y*M*A*N K*A*P*L*A*N* and 30 years later published *The Joys of Yiddish*. With it, he helped bring such words as chutzpah, schlemiel and kibbitz into the English language. After Rosten's death last year, *Newsweek* published an article titled *The Nus of the Weak* **[http://www.nd.edu/~astrouni/zhiwriter/97/97022504.htm]**. You can also listen to a five-minute interview about Rosten on National Public Radio with lexicographer Sol Steinmetz **[http://huntleyl.prognet.com/contentp/npr/nc7f20.html]**.

What about the next generation of writers? There are several places on the Internet where you can read excerpts of more recent books **[http://www.columbia.edu/cu/cria/Current-projects/Yiddish/list.html]**, **[http://sunsite.unc.edu/yiddish/books.html]** and poetry **[http://www.cs.engr.uky.edu/~raphael/yiddish.html]**.

But a special place surely must be reserved for Leybl Botwinik **[http://www.actcom.co.il/~ny/SF6.HTM]**. The Montreal native and recent immigrant to Israel writes Yiddish science fiction. "Can you imagine a Godzilla-like creature speaking Yiddish? It's all in my novella *Kamf Nign*." Botwinik goes on: "Why write science fiction in Yiddish? Because this way, my characters prove that Yiddish will be spoken into the far future."

Omayn!

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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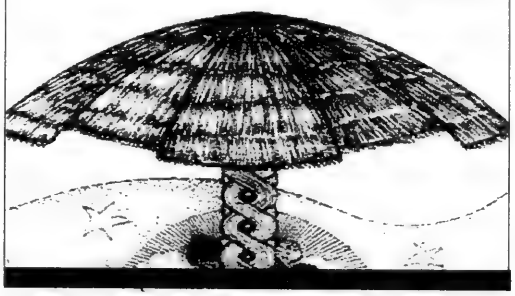

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Hunt for war criminals not ethnic issue: Sher

By PAUL LUNGEN
Staff Reporter

TORONTO — America's onetime chief "Nazi hunter" took aim at his Canadian critics last week, saying they did their communities no favors by turning the hunt for war criminals into an ethnic issue.

Neal Sher said "ethnic East European communities have been quite vociferous in attacking me," in what he feels is a bid to derail prosecutions of alleged war criminals.

"It does not do a service to their own communities and leaders to circle the wagons. There are bad apples in all communities," he said.

"A community is not put on trial, an individual is," said Sher, who headed the U.S. Office of Special Investigations (OSI) from 1983-94.

Sher was speaking at the opening lecture in the "Super Wednesdays" series at the Shaarei Shomayim Synagogue. The series is sponsored by Canadian Friends of Boys Town Jerusalem and the Canadian Society for Yad Vashem.

In a wide-ranging survey of issues connected with Nazi war criminals, Sher said ethnic communities should realize that investigators must follow the trail of evidence wherever it leads. To illustrate the point, Sher said that as head of the OSI he authorized a case against a Jew who lived in Brighton Beach, N.Y. Although it was a difficult decision, Sher said he authorized the prosecution because of the ruthless way that man served as a kapo (a senior prisoner with authority over other prisoners).

"Even though he started out as a victim, he ended up killing Jews" in a very brutal manner, even without the instigation of the Germans, he said. But by bringing a case against a kapo, you can't argue that it tarnished all other Jews or other kapos, Sher said.

Neal Sher

Turning to the argument that modern day prosecutors can only get "the small fry" and so their efforts are unwarranted, Sher said for victims of the Holocaust like Monica Singer, their killers were not small fry.

Singer was a 4-year-old girl who was grabbed by Bogdan Kozy, a member of a police unit in the Ukraine that collaborated with Germany.

At Kozy's war crimes case in the United States, the judge found that despite the little girl's pleas for her life, Kozy held her by the neck, held a pistol to her head and blew her brains out. He and his police unit then went on to kill the rest of her family..

"Can anyone in good conscience claim that Bogdan Kozy was a small fry?" Sher asked.

Sher, who was retained as a consultant to the Canadian Justice Department's war crimes unit in December, said the cases in Canada and the United States target those who served as concentration camp guards or members of auxiliary police units that collaborated in the roundup and murder of Jews.

He said allowing these men to retain their citizenship "cheapens" the citizenship of everyone else.

Sher said he believes Canada's effort at bringing war criminals to justice is sincere.

"I wouldn't have signed on if I didn't think your government now is taking this seriously," he said.

During his tenure at the OSI, Sher is credited with taking a number of groundbreaking steps: taking the first witness depositions in the Soviet Union; successfully prosecuting the unit's first cases and setting legal and procedural precedents; effectuating the removal of dozens of war criminals; leading the U.S.-German-Israeli effort to trace the fate of Josef Mengele, the "angel of death" from Auschwitz who drowned in 1979 in Brazil; placing former UN Secretary General Kurt Waldheim on the U.S. watchlist of persons ineligible to enter the United States.

Also during his tenure as OSI chief, John Demjanjuk was extradited to Israel. Demjanjuk was alleged to be the sadistic Treblinka guard "Ivan the Terrible," but the Israeli Supreme Court overturned a lower court conviction against Demjanjuk and he was returned to the United States. Subsequently, a U.S. court criticized the OSI for withholding evidence from the defence that might have exculpated Demjanjuk.

Branson Place opens for dementia patients

By BEN ROSE
Staff Reporter

TORONTO — A day care centre for patients with Alzheimer disease and other forms of dementia was scheduled to open at Branson Hospital Feb. 2.

Subsidized by the Ontario Ministry of Health, the centre, named Branson Place, is a partnership between Branson Hospital and Downsview Services to Seniors Inc.

It is located in the Branson Staff Centre behind the hospital and has its own parking lot.

The service will cost $25 a day, over and above the government funding, and will cover the cost of supplies, according to coordinator Elisa Curcio-Mazza.

The $25 charge will apply whether the client stays a whole day, half a day or a few hours. The centre, which will be open from 7 a.m. to 7 p.m., will provide a warm lunch, as well as dinner for those staying the whole day.

"The centre will be particularly useful for caregivers who must work a full day," said Curcio-Mazza.

She said it will meet an urgent need in the Branson community, where it is estimated that some 50,000 seniors live.

The centre will be able to handle up to 15 patients a day in the home-like atmosphere. A registered nurse will be on hand to give any medications required.

Incontinent people are being accepted at the centre, Curcio-Mazza said.

The average age for people expected at the centre is 75, while previous experience suggests that there will be an equal number of women and men.

"The cost is much lower than $1,000 a month, or $12 an hour, which some people are paying for day care," said Curcio-Mazza.

Downsview Services for Seniors is a non-profit agency founded in 1974. It serves 500 people a month and offers services including the Bruce Plaza Day Centre for stroke survivors and a Day Centre Diners Club at Rodway Park Place.

For more information call coordinators Curcio-Mazza or Jennifer D'Amico at 416-633-1771, or Deana Lunn at Branson Hospital 416-635-2525.

Greater Toronto Area

Professor upbeat over Polish/Jewish relations

By BEN ROSE
Staff Reporter

TORONTO — The most anti-Semitic Poles today are those born between 1930 and 1942, whose only experience with Jews was during the Holocaust, a meeting of the Polish-Jewish Heritage Foundation was told recently.

Prof. Michael Steinlauf, senior research associate at the YIVO Institute in New York described this as a "seeming paradox."

What makes the situation even more incongruous, he told a well-attended meeting at the Holy Blossom Temple, is that stories by the Yiddish author Isaac Bashevis Singer are popular in Poland today and 20 volumes of them have been published between 1990 and 1995.

His recent work in Poland leads him to "speculate optimistically" about relations between Jews and Poles, Steinlauf said. "It will be harder and harder for anti-Semites to be taken seriously. I'm excited about the number of Poles who want to study Jewish history."

Author of *Bondage to the Dead: Poland and the Memory of the Holocaust*, the researcher said the relationship between Poles and the Holocaust was a complicated one, but in his view, Poles "were neither perpetrators or victims, but witnesses.

"Poles watched the ghetto walls go up, saw them burn, smelled the winds of the crematoriums, so it was not difficult for them to realize that many Jews would be killed."

The work of psychoanalyst and historian Dr. Robert J. Lipton is useful in understanding the mass trauma and guilt feelings of the Polish people, he said.

Bondage to the Dead is a tremendously important work and is now on the curriculum at the University of Toronto, said Frank Bialystock, the meeting chair.

While describing it as "an excellent book which is the first one my students must read," Peter Wrobel, professor of Polish History at the University of Toronto, said he did not agree with some of Steinlauf's interpretations of events during the Communist regime in East Germany.

'Poisoned atmosphere'

He questioned whether the experience of the Polish people during the Holocaust was unique, citing the Nazi occupation of France.

But Steinlauf said most French people did not know about the eventual fate of the Jews.

"There was a disjunction in the Polish mind. One part of the brain could not accept what another part of the brain said was happening."

An audience member who lived in Poland in the '30s said there was a "poisoned atmosphere" at the university he attended and Jewish students were forced to sit on the left side of the classroom.

Jan. 17 was declared the first Day of Judaism in Poland by the head of the Polish episcopate committee for interfaith dialogue. This was evidence of progress in Polish-Jewish relationships, said Rev. Jan Kolodynski, Our Lady of Victory Church, in the former borough of York.

The Pope's visit to a Rome synagogue, the first ever, shows the Vatican is interested in Jewish people, he said.

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The CJN **encourages readers to direct any queries they may have on an upcoming event to the event's organizers.**

Check out Jewish Singles Events on the web. www.total.net/~isreg

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Assisted Job Search Program facilitator Brian Epstein, left, and Arkadi Belianski discuss job search strategies. [Frances Kraft photo]

Job search program assists immigrants

By FRANCES KRAFT

Staff Reporter

TORONTO — Before emigrating from Grodno, Belarus, in 1994, Arkadi Belianski worked for over 30 years as a senior project engineer in the refrigeration industry. Through contacts in the Russian Jewish community here, he was able to obtain temporary positions as a machine operator and as a shomer at a Jewish funeral home.

To help him in his ongoing job search, Belianski attended the Assisted Job Search Program, a free pilot program initiated last year by Human Resources Development Canada in cooperation with the North York Board of Education at the Snowcrest Resource Centre.

The program, which operates at two locations in the Toronto area, helps job seekers with limited English by teaching job search skills and giving them access to a resource centre with fax machines, computers and phones. Similar centres are located across the country. Participants in the Toronto program have to have received employment insurance benefits in the past three years.

"We teach them how to look for work," said Susanne Gauer, a program facilitator with a background as an English as a Second Language teacher. Participants meet daily for four weeks in groups of 10 to 12 people, learning from and supporting each other.

"Once a person comes here, often they've exhausted their network," she said.

Belianski received help in simplifying his resume, which was "too technical," said Gauer.

He hasn't yet found work, but it's not for lack of trying. He's even appeared as a movie extra once.

Although his English is halting, Belianski speaks with precision and uses audiocassettes twice a day to improve his language skills. He is older than most job seekers, he points out, and his English isn't conducive to phone work.

But, now that he has learned what Canadian employers value, he is quick to note his assets: "I'm dynamic. I'm flexible. I quickly understand problems. I don't need supervision for a long time."

Although he doesn't have Canadian certification as an engineer, he feels his ability to understand blueprints is also an asset.

And being realistic, he mentions that he has a car and is willing to work as a driver.

Sixty percent of program graduates have found work, according to Gauer. "A variety of tradespeople have found work in their trades. A number have worked for years and years and because of the economy, they've been downsized. If they've worked before in [a particular] area, I would say they pretty much all find work in the same area."

"We try to promote the idea that you get a lot of 'nos.' All you need is one 'yes'," said Brian Epstein, also a program facilitator.

Epstein, who has met with representatives of Jewish Vocational Services, noted that JVS and the Assisted Job Search Program are considered community agency partners and refer clients to one another.

For information about the program, call 416-395-9451.

MOVING?

Attach label here for change or inquiry. If you are receiving duplicate copies of The CJN, please send both labels to us. Please notify us 3 weeks in advance.

The Canadian Jewish news

1500 Don Mills Road Suite 205 North York, Ontario M3B 3K4

Greater Toronto Area

Farber new executive director of CJC region

By BEN ROSE
Staff Reporter

TORONTO — For Bernie Farber, newly named executive director of the Ontario region of Canadian Jewish Congress (CJC), the case of Rev. Paul Melnichuk shows why CJC succeeds in defending the rights of Jewish people.

Through his producer and son Tom, Rev. Melnichuk, the pastor of Prayer Palace, apologized for what the CJC called an offensive sermon, which Rev. Melnichuk delivered Oct. 26, 1997, on ONtv (Channel 11, Hamilton).

"Jews know it is our address that they complain to," Farber said. "Our staff is limited and we would not have known about that sermon if members of our community had not informed us. We followed up with good results."

He says that CJC is "the parliament of Canadian Jewry" and that every Jew can play a role in its decisions. He wears this tradition as a badge of honor.

The 6-foot native of Ottawa is excited about his new job, even though he knows it has its risks.

He was targeted as number 1 on the hit list of the white supremacy Heritage Front in 1994 and "life was tense for awhile."

However, he is reluctant to dwell on death threats or hate mail, as he feels that all Jewish communal professionals know the risks they face.

"Besides, I would rather look ahead than look back," he said.

And he is looking forward to having Congress continue to be "pro-active instead of reactive" in defending Jewish rights.

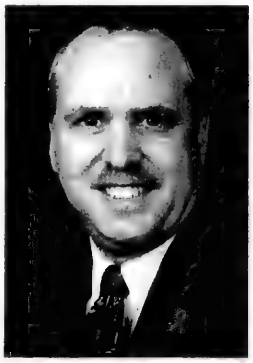
In this respect, he is glad to have as his colleague, region chair Moshe Ronen, also a child of Holocaust survivors.

In fact, said Farber, there has been a progressive change in CJC leadership in step with a changing society.

The time is past, he said, when Congress leaders walked softly or behind the scenes to repair grievances. "We're not afraid to speak our minds. Congress wants to be up front on issues, not beside them."

As an example, he cites the way university students got Congress' support when they revealed that examinations were being scheduled on High Holy Days.

"They were particularly upset



Bernie Farber

because the authorities were imposing a type of religious means test on them to see if they qualify. Ten years ago, these students would not have spoken up as they do now."

Farber knows that much work lies ahead, that protecting civil rights for Jews is an ongoing process. For example, he said, Jews in North America are the only religious group that requires police protection as they pray in synagogues on High Holy Days.

He is keenly looking forward to the next CJC plenary session in Winnipeg in May.

As a staffer with Congress since 1984, Farber, 46, will carry on with his duties as national director of community relations for CJC until a replacement is found.

"I'm used to juggling responsibilities, it's part of the job," he said.

The one place Farber can relax is in his home to which he wisely does not take his work. "My family is my grounding; without my wife, Karyn, and our three children, I couldn't carry on."

MATURE OFFICE PERSON/ACCOUNTANT

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Fax résumé: **416-633-1076**
by February 16, 1998.

Women's Campaign winds up

TORONTO — There was much to sing about as UJA Federation's Women's Campaign officially closed the fundraising season with music, mingling and a marvelous grand total.

The campaign members recently gathered at Shaarei Shomayim Synagogue to thank volunteers for raising close to $4 million. UJA Federation's 1998 campaign will end with $36.5 million — one of the organization's highest fundraising achievements.

Yiddish balladeer Janie Respitz entertained the crowd as the women recounted the highlights of the past year.

"A visit to Toronto by three heroines of aliyah was definitely a day to remember," said outgoing campaign chair Agi Mandel. The three women appeared at an engagement hosted by the Women's Campaign, where each described her personal story about their move from an unhappy homeland to Israel. "It really epitomized the strength of Jewish women," said Mandel.

Mandel also credits the Mentoring team, an initiative designed to partner new volunteers with those who have more experience, Super Sunday, and the overall "commitment of women who come back year after year," as key components of this year's success. Nearly 250 volunteers participated in the campaign.

Meals on Wheels expands

By BEN ROSE
Staff Reporter

TORONTO — Senior Care's Kosher Meals on Wheels has expanded into Thornhill, Richmond Hill and parts of Markham Township, with an initial delivery of 15 meals a day.

"We think the number of meals will increase when the service is better known," said Arnold Foss, volunteer coordinator. "There has been an increase in the number of older seniors in the area."

Meals are delivered to older adults and persons with disabilities who cannot manage to prepare meals on their own.

"Since some of our volunteers live in the southern part of York Region, it is an easier run for them," Foss said.

Meals are prepared under the supervision of the Kashruth Council of Toronto. Menus are developed under the direction of registered dieticians. Meals are available seven days a week, as frozen entrees and soups are available for weekend and holiday use.

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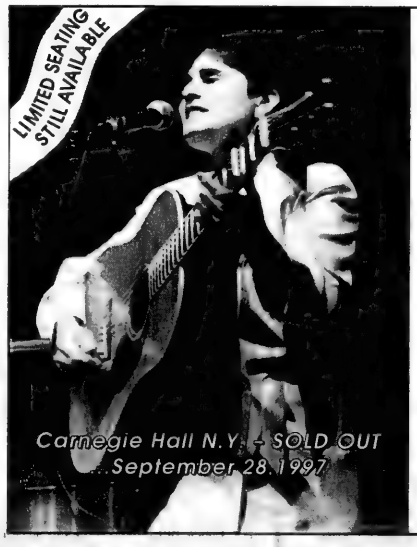

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What's New

By Miriam Herman

Yad Vashem and Boys Town Jerusalem
DR. STEPHEN BERK
Shaarei Shomayim
Wed., Feb. 25, 8 p.m.
416-785-1333
416-789-7241

DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 2, is deadline for Feb. 12 issue, and Monday, Feb. 9, is deadline for Feb. 19. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, Feb. 6

SHABBAT SHIRA CONCERT

In celebration of Israel's 50th anniversary, the Ne'imot Singers, directed by **Cantor Benjamin Maisner,** present A Salute to Israel featuring Israeli music at Temple Sinai. Services begin 8:15 p.m.

Saturday, Feb. 7

MUSICA BETH TIKVAH

Shabbat Shira Concert with **Cantor Alberto Mizrahi** and pianist **Brian Goldhamer**, the Beth Tikvah Choir, conductor **Srul Irving Glick**, 8 p.m. at the synagogue. $18 general, $15 seniors/students. 221-3433.

TU B'SHVAT SEDER

Ohr Somayach Toronto Tu b'Shvat seder for women led by **Rebbetzin Molly Pavlov**, Shearim College for Women in Jerusalem, singing, Torah discussion, delicacies, 8 p.m., Ohr Somayach Thornhill, 613 Clark Ave. W. $10. **Karen** 905-886-5730, ext. 29.

THE SABBATH OF SONG

Special Shabbat service at Beth Tzedec Congregation featuring liturgical highlights in honor of *Israel at 50*, 8:45 a.m.

SUNNYBROOK MINYAN

Ma'yan Or Liberal Minyan Shabbat service 10 a.m. to noon at Sunnybrook Jewish Chapel. Kiddush following. **Hilda Harris**, shamus, 480-4421, ext. 3552.

LUNCH AND LEARN

Congregation Beit Haminyan celebrates Shabbat Shira with a lunch and learn after the service. **Rachel Schlessinger's** study session, Can We Sing for Our Supper?, plus music, plus 100 years of Zionism, West Prep Public School, 70 Ridge Hill Dr.

DOWNTOWN MINYAN

Downtown Reform Minyan musical Shabbat in honor of Shabbat Shira, 10 a.m., Bloor Jewish Community Centre, Room 204, followed by Tu b'Shvat seder. **Shelley** 469-4287.

Sunday, Feb. 8

REINCARNATION

Gilgulim: Jewish Perspectives on Reincarnation, lecture by **Rabbi Shmuel Spero** of Congregation Anshei Minsk, 8 p.m. at Shomrai Shaboth-Chevrah Mishnayoth Congregation, 585 Glengrove Ave.

FILM SOCIETY SCREENING

Toronto Jewish Film Society screens *A Life Apart: Hasidism in America*, 5 p.m. and 7:30 p.m., Art Gallery of Ontario, Jackman Hall. For information on membership and 1998 program contact Bloor JCC, the Society's host organization. 924-6211.

AFTERNOON CONCERT

Music for a Sunday Afternoon at Leah Posluns Theatre features soprano **Valerie Siren,** 3 p.m. Presented by Koffler Centre of the Arts with support of du Maurier Arts Ltd. $5 at door.

OHR SOMAYACH

Ohr Somayach Toronto celebration of Tu b'Shvat. Adults – lecture by **Rabbi Michael Skobac** on Jewish Responsibility to the Environment. Concurrently for children – craft project creating Tu b'Shvat centrepiece. 10-11:30 a.m., Ohr Somayach Thornhill, 613 Clark Ave. W. **Karen** 905-886-5730, ext. 29.

FUNFAIR

Leo Baeck School Funfair, games, arts and crafts, magic show, auction, door prize, noon to 3 p.m., school Dan Family Campus, 36 Atkinson Ave., Thornhill.

CULINARY CLASS

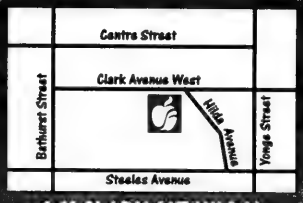
Beth Tikvah's culinary class Tu b'Shvat recipes include oatmeal date cookies, Cajun spiced almonds, sweet apple kugel. 4 p.m.

JEWISH STORYTELLING

Jewish Storytelling on the Danforth. Come listen, come tell, 7:30 p.m., Riverdale Jewish Community Centre, 179A Danforth Ave. $3. 440-1330.

[Cont'd. on page 19]

IGA Kosher
IGA brings down the cost of keeping kosher



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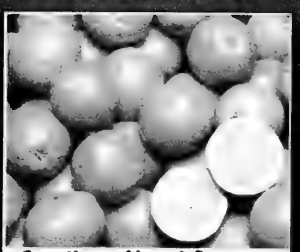
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What's New

[Cont'd. from page 18]

Monday, Feb. 9

KINGS OF JUDAH & ISRAEL
Beth David B'nai Israel Beth Am and Adath Israel Congregation series with **Aaron Nussbaum** continues with Kings of Judah and Israel, 8 p.m. at Beth David.

FOUNDERS OF ISRAEL
To commemorate Israel's 50th anniversary, Beth Tikvah Synagogue features a video and discussion series about the Founders and Fighters of Israel, beginning with *Chaim Herzog*, 8 p.m.

WHITHER THE NDP?
At Cranbrooke Friendship Club at the Winchevsky Centre, **Prof. Mel Watkins**, professor emeritus of economics, University of Toronto, addresses issues of the NDP presence and power, 12:30 p.m., 585 Cranbrooke Ave. Light lunch. $1. 789-5502.

SOCIAL JUSTICE
Tzedek, Jewish Campaign for Social and Economic Justice, talk by **Shalom Shachter** on Social Justice and Jewish Ethics, 7:30 p.m., Bloor JCC, Room 209. 760-5561.

Tuesday, Feb. 10

THE COMMISSAR
Holy Blossom Temple winter film series features *The Commissar*, based on a story by **Vasily Grossman**, directed by **Alexander Askoldov**, discussion following with **Richard Rotman**, 8 p.m.

ADULT CPR COURSE
National Council of Jewish Women of Canada, Toronto Section, three-hour CPR course taught by certified Heart and Stroke instructor, 1-4 p.m., Council House, 4700 Bathurst St. $25 members, $35 non-members. Reservations by advanced payment only. 633-5100.

Wednesday, Feb. 11

TU B'SHVAT SEDER
Rabbi Barry and **Barbara Schneider, Cantor Louis** and **Rouhama Danto**, invite everyone to a special seder event, 7:30 p.m., Beth Emeth Bais Yehuda. Admission by ticket only at synagogue office.

POMEGRANATE GUILD
At Pomegranate Guild meeting, **Carol Cantor** speaks and instructs on Knitted Mini Dolls, 8 p.m., Lodzer Holocaust Congregation, 12 Heaton St. **Sareta** 789-1145.

Thursday, Feb. 12

PILLARS OF FIRE
Pillars of Fire documentary, a history of Israel's rebirth from 1898-1948, continues with Chapter XI, introduction and commentary by **David Goldberg** of the Foundation for Middle East Studies, 7:30 p.m., Beth David B'nai Israel Beth Am Synagogue. 633-5500.

And What Else Is New

STUDY LUNCHEON
Beth Tzedec Shabbat Study Luncheon, Saturday, Feb. 14, at noon following services. **Aaron Demsky**, professor of biblical history, Bar-Ilan University, discusses The Secret of the Hebrew Calendar. Reservations (paid) by Tuesday, Feb. 10. 781-3514, ext. 13.

SWEET HEARTS
Black and Jewish Valentine's Day show and dance featuring **Tweed Macdonald**, **Gloria Valentine**, **Ada Stout**, **Howard Jerome**, **Paul Mathew** and **Nina Shapilsky**, DJ-**Gene Hi-Fi**, Saturday, Feb. 14, 9 p.m. $10 in advance, $12 at door. **Rosemary Jervis** 266-9834.

FEMINISM & ORTHODOXY
International Conference on Feminism and Orthodoxy, Sunday and Monday, Feb. 15 and 16, Grand Hyatt Hotel, New York City. Open to men and women. 800-550-6614.

AISH HATORAH
Paradise Lost Lecture Series: Rediscovering the Garden of Eden, Explore the Lessons of Genesis, Gift of Creation, Desire and Innocence, Shame and Forgiveness, Murder and Rejection, Wednesdays 8 p.m., Feb. 11, 18, 25, Aish HaTorah, 949 Clark Ave. W. 905-764-1818.

WOMEN'S STUDY GROUP
Women's Study Group presented by Beth Emeth Bais Yehuda continuing education committee with Sisterhood and Young Families begins Sunday, Feb. 15, 9:30-10:30 a.m., and runs every second week thereafter. **Pearl Grundland** 638-6811 or **Beth Werger** 785-0338.

TORAH IN SPANISH
Torah in Spanish program for Spanish-speaking Jews, Mondays 8 p.m. – Jewish Mysticism, and Wednesdays 8 p.m. – Parshah and Jewish Thought. At Aish HaTorah, 949 Clark Ave. W. Developed by sociologist **Paulo Rosenbaum**, special lecturer **Rabbi Abraham Bartfeld**. 905-764-1818, ext. 350.
Tu b'Shvat Spanish party, Wednesday, Feb. 11, 8 p.m.

JEWISH AWARENESS
Jewish Campus Services Jewish Awareness Month programs:
Tuesday, Feb. 10 – University students from University of Toronto Jewish Students' Union (JSU), York Jewish Student Federation (JSF) and Ryerson and Seneca Hillels hold Tu b'Shvat seder at Adath Israel Congregation. Register. 785-1465.
Wednesday, Feb. 11 – **Rabbi Michael Skobac**'s Jewish Mediation Workshops focusing on Appreciating Nature. At York University 1 p.m. (call JSF 736-5178 for location) and at University of Toronto at 5 p.m. (JSU 978-0422 for location).

ONE FAMILY: TWO HOMES
Jewish Family & Child Service offers groups for families going through separation/divorce. Separate group programs for parents and children ages 6-16, at Forest Hill Public Library, Wednesdays Feb. 25, March 4 and 11. Register. **Pat Lieberman** 638-7800, ext. 215.

JIS NEW LOCATION
Jewish Information Service, a department of UJA Federation, new location on the 2nd floor of Bathurst Jewish Centre. Phone number is the same, 635-5600. Fax number is changed to 636-5813. E-mail remains the same, [jverbin@feduja.org], as does the Internet address for Jewish Toronto, [www.feduja.org].

JF&CS GROUPS
Jewish Family & Child Service groups, 638-7800.
Six-week group for family members of relatives with schizophrenia or manic depression, Wednesdays 6:30-8, begins in February. **Marsha Berniker** ext. 257.
Facing Yesterday, Today and Tomorrow for children of survivors begins Feb. 10; Do Your Kids Have Trouble Making Friends?, groups for parents and children ages 7-12, begins Feb. 26; Living With Your Teenager begins Feb. 5. **Pat Lieberman** ext. 215.

FOR SENIORS

Yitzhak Argammon entertains with songs and guitar at **Beth Tikvah Friendship Group**'s Heart to Heart Celebration, Sunday, Feb. 15, 8 p.m. Members $7, non-members $9. RSVP **Gilda Goldstein** 905-889-3180.

Bathurst Jewish Centre and **Bernard Betel Centre for Creative Living** are co-sponsoring a four-day trip to Pennsylvania-Dutch Country, Lancaster, Hershey, Gettysberg, May 25-28, three nights accommodation, six meals, city tours, visit to Amish country, guided tours of Hershey, Philadelphia and more. Includes hotel taxes, meal gratuities; cost twin $399 Canadian funds. **Teme** 636-1880, ext. 364 or **Barbara** 225-2112.

Earl Bales Seniors' Club: Feb. 11, eye clinic 10 a.m.; Feb. 25, March 18, March 25, Casino Rama. Renew membership as soon as possible. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). **Aaron Dahary** 661-4689 or **Malka** 630-5771.

Shaarei Shomayim Friendship Club: Purim musical luncheon Monday, March 9; cruise and musical *The Little House of Horrors* at Gryphon Theatre in Barrie Aug. 19, and *Man of La Mancha* at Stratford Oct. 27. **Lena** 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield** 787-1526.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.
Valentine Luncheon Dance with **Coby Chai** accompanied by **Michael Khinkis** Wednesday, Feb. 11, noon to 3:30 p.m. Members $8, non-members $10.
Parkinson Support Group, Tuesday, Feb. 10, 1:15 p.m., **Diane Cullen**, physical and health educator, discusses The Importance of Exercise in Parkinson's. **Ruth**.
Therapeutic Touch Tuesday, Feb. 10, 11:30 a.m. to 1 p.m. Nurse **Florence Baum** will give Therapeutic Touch treatments to reduce stress and anxiety. **Joan**.
Hearing aid checkup with **Barry Katz**, hearing instrument dispenser of Hears to You, Tuesday, Feb. 10, 12:15 p.m.
Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, singalongs, dances, bingo. Feb. 10 is Tu b'Shvat party. **Anna**.
Movie, Sunday, Feb. 8, *House Guest*.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.
A Cardiac Exercise program is now open for those concerned about their heart health, either for prevention or for those in physician recommended programs.
Opening March 1, a Health Centre featuring chiropractic and nutritional consultations for both JCC members and the general public. **Maureen** or **Alison**.
Seniors Club: Thursday, Feb. 5, 2 p.m., the film *Miss Rose White* with **Maxmilian Schell** in English (based on play *A Shaine Maydel*); Thursday, Feb. 12, 2 p.m., Tu b'Shvat seder with students from University of Toronto Jewish Students' Union. **Judy**.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.
Free tax preparation assistance for seniors. Income guidelines $15,000 with no dependents; $22,500 with dependent. Mondays 1-3 p.m. and 6-8 p.m. from Feb. 16 to March 9. In cooperation with the Institute of Chartered Accountants of Ontario. By appointment only. **Yvonne** ext. 259 or **Teme** ext. 364.
Senior Adults Services Department luncheon, featuring singer/guitarist **Lenka Lichtenberg**, Tuesday, Feb. 10, 12:30 p.m. Reserve. **Teme**.
Register now for Career Exploration Workshops for Adolescents starting in March. **Janis** ext. 229.

SINGLES EVENTS CAN BE FOUND ON PAGE 16

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On Campus

Hillel Hub hits the stands in Montreal area

By DAVID LAZARUS
Staff Reporter

MONTREAL — The latest hubbub at Hillel is all about the *Hillel Hub*, a new, student-run publication being distributed at all Hillel-connected campuses in the Montreal region.

The first, eight-page issue – the *Hub* will come out every five to six weeks – appeared recently and was brimming with the type of idealism that comes with the launch of a new paper.

And while the *Hub* may have a way to go before reaching the journalistic heights of the Centre Hillel's French-language publication, *Bleu-Blanc*, there's no lack of enthusiasm among the the *Hub*'s co-editors.

Hillel has not had a regular publication since the *Hillel Star* disappeared about a decade ago and it's about time, they said.

"When I was registering at McGill Hillel, I asked if there was a publication," recalled Erica Horn, 19, one of the *Hub*'s three co-editors along with Jeremy Kobulnik and Marvin Liebman.

The reply Horn, a humanistic studies major, got was no. So she contacted pals Kobulnik, a 19-year-old macrobiology major at McGill, and Liebman, a science student at Marianopolis CEGEP and president of its Hillel branch.

They in turn consulted with Hillel CEGEP director Sharon Tansky and overall Hillel director Steven Spodek, and the *Hub* was born.

"Sharon thought it had huge potential," Kobulnik said.

With the help of desktop publishing and a relatively modest, $750 (US) grant from the Washington, D.C.-based Hillel Foundation for Jewish Life's student initiatives committee – enough to cover the costs of the *Hub*'s first couple of issues – the finished product is remarkably polished and clean-looking, right down to the Hillel campus symbol graphics, which, Liebman said, the group struggled to reproduce perfectly with their computer scanner.

The inside mix of the *Hillel Hub* is eclectic. It includes, among other things, a tribute to Yitzhak Rabin, the reminiscences of a student who volunteered in Israel for Magen David Adom, thoughts on the possibility of a "Jewish renaissance" through Hillel, and opinion pieces on the future FEDERATION CJA Jewish community campus and Yiddish in the 21st century.

There is also a page called Campus Corner, devoted to events on individual Hillel campuses.

"The first issue is a little broad," Horn says, "but we want articles on things students are involved in."

Kobulnik, in his first article cum mission statement, says the *Hub* will be "unique in its Jewish perspective" and "relevant to Montreal Jewish students," providing a literary, ideological and social voice for them.

All three came up with the name *Hillel Hub*, with a little help from a dictionary.

"The paper is the 'hub,' while you the readers and potential writers are the spokes emanating from and converging at the centre of the wheel," Kobulnik wrote.

Topics will, naturally, be mostly Jewish in nature, but not necessarily so, and articles in French are scheduled to be included in the future. Future consideration also will be given to producing editorials, but the main plan for the time being is to be informative, eye-catching, "positive," and, above all, "participatory" for Jewish students, the group said.

To that end, the *Hillel Hub* is soliciting articles through e-mail.

In terms of future funding, the *Hub* plans to pay for itself through advertisements. Spodek said financing could also come from a special fund set aside for a Hillel publication, after the death many years ago of Hillel director Herb Weinstein.

Meanwhile, there's a whole lot of layout and editing work to be done.

"We're all perfectionists," Horn said.

Articles for the *Hillel Hub* can be sent to the editors via e-mail [info@hillel.montreal.qc.ca].

Peace plans now in place, says prof.

By MOURA WOLPERT
Correspondent

HAMILTON — According to a Carleton University political science professor, plans for a Middle East peace are already in place.

"If only we can get the leadership with the necessary political will to implement the plans," there would be peace, said Prof. John Sigler at a recent meeting of the Hamilton branch of the Canadian Institute of International Affairs (CIIA) at the McMaster University Faculty Club.

Speaking on The Continuing Search for Peace in the Middle East to an audience of about 100 – mostly CIIA and faculty members, Arab and other students and a few members of the Jewish community – Sigler said, "The work has all been done. The researchers have all the answers. It just never gets reported.

"It's all been worked out, particularly Jerusalem. There is this fiction that [Jerusalem] is an unsolvable question. I assure you," he declared, "that the amount of work done on both the Palestinian side and the Israeli side is enormous. [It is] the most successful of all the issues."

These things are not intractable, said Sigler, a former U.S. Air Force commander, Pentagon official, author and advisor on Middle East policies to various government and non-government agencies.

"They are intractable only at the political and leadership level, in the ability to put together a coalition that can act with the political will and commitment to solve [the problem.]"

There is "enormous consensus" on the part of those who are at the working level of the peace process that these things can be resolved "if they can only get the leadership on both sides to implement them," Sigler told the audience.

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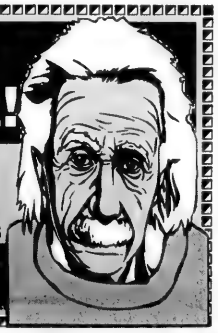

From coast to coast

Ottawa's Holzman active after leaving politics

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Three-term mayor Jacquelin Holzman decided not to seek another term in the recent municipal elections.

As the capital city's first female Jewish mayor (Lorry Greenberg was the first Jewish mayor), Holzman brought many innovations to the office and saw her share of controversy. Born and raised in Ottawa, she has always had a love of and commitment to the city and a strong desire to let the rest of the world know how great her hometown is.

Prior to her entry into the political world in 1982 as a city councillor, Holzman worked in the health and social services sectors, both professionally and as a volunteer. She has fond memories of her parents' involvement in community affairs, recalling her late mother's tireless work for the Hadassah bazaars and her late father's dedication as one of the early members of the Jewish Men's Softball League. Both her sons and one of her daughters now play in the same league.

In the 1950's, as president of the Ottawa chapter of National Council of Jewish Women, Holzman was instrumental in organizing the Golden Age Club and other services for seniors. She was involved in establishing the Jewish Family Services at a time when "people were astonished to find there was a need for such an agency."

While on the city's Social Planning Council, she helped establish the Tamir home for Jewish adults with developmental disabilities. She chaired the building committee for Temple Israel (the Reform synagogue) and is proud that her sons Bill and Mark have both become involved and taken leadership roles as well.

"It is important for people to give back to the community and our family has seen that as well," says Holzman.

As mayor, Holzman showed her dedication to the Jewish community and to Israel at every opportunity. She worked with the Jewish Community Centre to institute an annual flag-raising ceremony at City Hall on Israel's Independence Day.

"I don't think there are many cities in the world that fly the flags of other countries on their national days," says Holzman, "but it is a wonderful tradition."

In 1994, Holzman met with Teddy Kolleck in Jerusalem when the Jerusalem City Hall was being opened. (She notes the irony that Jerusalem's City Hall was constructed by an Ottawa firm and designed by a Canadian architect while the Ottawa City Hall was designed by Israeli architect Moshe Safdie.)

A strong and vocal promoter of one-tier government, Holzman remarked following the recent ice-storm disaster, "It was evident that we did not need 12 local governments and 84 local politicians to deal with it. We needed a good plan to come into play."

Holzman takes pride in the changes in Ottawa during her six years in office, particularly its transformation from a quiet government town to a major centre for business and high-tech.

Reflecting on her days in office, Holzman recalls that "every day there was something new. I reached people from around the world and I represented this city in many places around the world. You don't realize what a capital city we have until you have visited other capitals. Ottawa is clean, it's green and it's safe."

Jacquelin Holzman

Relaxation does not appear to be in the cards for Holzman, despite her "retirement."

Immediately following the Dec. 1 end of her term in office, she left for a conference in Japan. Returning on Jan. 15, she found herself in the midst of the big ice storm crisis and pitched in to help.

She plans to remain active on a number of boards and committees, including serving as co-chair of the 75th anniversary fundraising campaign for the Boys and Girls Club, which hopes to raise $2 million for their camp and clubhouses.

This will, of course, all be undertaken in her "spare" time, as Holzman has recently been appointed chair of the Ottawa Congress Centre. She plans to approach this commitment with the same enthusiasm and dedication she brings to every task, large or small.

Oh, yes. She says she plans to spend her new "leisure" time with her husband, John Rutherford, her four children and four grandchildren.

'Outsiders' receive leadership awards

By MYRON LOVE
Prairie Correspondent

WINNIPEG — For this year's Young Leadership Awards, the Winnipeg Jewish Community Council has chosen two people who are both "outsiders" in a certain sense.

Glenna Kay, the Max Nathanson Young Leadership Award winner, grew up in Glace Bay, Nova Scotia. The Harry Silverberg Leadership Development Award recipient, Michael Lazar, says he is surprised at being selected because, he notes, as a long time member of the Winnipeg Jewish Community Council, he has usually tended to support the minority position on controversial community issues.

"It speaks well of the council that a diversity of views is welcomed and validated," he says.

A lifelong Winnipegger, Lazar, who is a lawyer, has already had a distinguished career in Jewish community work. He has chaired the Israel Bonds Young Leadership Division, the B'nai Brith League for Human Rights in Winnipeg and has been a member of the National Executive of Canadian Jewish Congress (CJC).

Currently, he is chair of the CJC local resolutions committee and a member of the WJCC executive. He also participated in the B'nai Brith Baseball League and the Jewish Floor Hockey League.

Glenna Kay moved to Winnipeg after finishing university in Halifax.

"I had some close cousins here," she says. "This is a nice sized community. I felt that Toronto and Montreal were too large for me."

Kay has made her mark in the community through her involvement in the National Council of Jewish Women, where she is currently co-president of the Winnipeg Section. She is a regular Super Sunday volunteer and has been a canvasser for the CJA.

"I am proud to be part of this community," she says. "It is nice to be recognized for the work you do. I am proud of what I have accomplished and hope to accomplish much more."

The awards will be presented at the Annual WJCC Koved evening in June.

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דאָס אויסטייטשן די ייִדישע פאַמיליע-נעמען, דאָס דערגיין זייער שורש און אָפּשטאַם אין פאַרשיידענע לענדער און צייטן, איז זייער אַ פאַר-כאַפּנדיקע טעמע אין אונדזער געשיכטע. אין די נעמען זיינען פאַרבאָרגן שטרעבונגען, גאַנצע קאַפּיטלען פון ייִדישן שטייגער-לעבן. פאַראַן אין זיי אויך אָנדייטונגען אויף געשיכטלעכע געשעענישן, אויף געזעלשאַפטלעכע פּראָצעסן, אויף לשונות וואָס ייִדן האָבן זיך באַנוצט מיט זיי, אויף באַציאונגען און השפעות צווישן ייִדן און אַנדערע פעלקער, אויף גזירות, גירושים און וואַנדערונגען.

אינעם אַמאָליקן פּוילישן קעניגרייך האָבן צווישן ייִדן עקזיסטירט נע-מען און באַצייכענונגען, וואָס האָבן באַגלייט זייערע פּערזענלעכע נעמען און האָבן געדינט ווי אַ מיטל זיי צו אידענטיפיצירן צווישן זיך גופא ווי אויך צווישן זיי און די נישט-ייִדן. דאָס רוב פון אָט די נעמען, וואָס באַ-גלייטן די פּערזענלעכע נעמען שטאַמען אָפּ פונעם נאָמען פון פֿאָטער, פון די נעמען פון ערטער, פון די פאַרשיידענע פּרנסה-מקורות, צווישן זיי אויך אַזעלכע, וואָס טראָגן אַמאָל אַ באַליידיקנדיקן כאַראַקטער.

די ייִדן אינעם אַמאָליקן פּוילן זיינען נישט געווען געצוואונגען אָנצו-נעמען פאַמיליע-נעמען. דער צוואַנג איז ערשט איינגעפירט געוואָרן זינט פּוילנ'ס צעטיילונג דורך די עסטרייכישע, פּרייסישע און רוסישע מאַכט-אָרגאַנען. דער צד השווה צווישן די דריי שררות איז געווען, אַז דאָס רעגיסטרירן די ייִדן און דאָס געבן זיי פאַמיליע-נעמען האָט דער מאַכט פאַרלייכטערט די אויפזיכט איבער די ייִדן, איז געגעבן אַ מעגלעכקייט נאָכצוקוקן פון וואָס זיי זיינען זיך מפרנס, איינצומאָנען ביי זיי שטייערן, צווינגען זיי צו לערנען אין שולן, צו פאַרווערן די ייִדן, וועלכע האָבן אין שולן נישט געלערנט, חתונה צו האָבן פאַרן עלטער פון 25 יאָר, נעמען זיי אין מיליטער אַריין. ס'איז איבעריק צו זאָגן, אַז די מאַסן פּוילישע ייִדן האָבן אין דעם אַלעם געזען שווערע גזירות און געהאַלטן דאָס עצם פאַרשרייבן זיך און באַקומען אַ פאַמיליע-נאָמען ווי אַ מין גיין אין גויאישע דרכים.

יאָזעף דער צווייטער, דער קייסער פון עסטרייך-אונגאַרן, האָט, נאָך דעם ווי ס'זיינען צו זיין מדינה — נאָך פּוילנ'ס צעטיילונג — צוגעקומען אַן ערך 200 טויזנט ייִדן און די צאָל ייִדן אין זיין אימפּעריע איז אויסגעוואַקסן צו 350-400 טויזנט, געצוואונגען די ייִדן אָנצונעמען און צו טראָגן פאַ-מיליע-נעמען „לויט דער דייטשישער און קריסטלעכער אויסשפּראַך". דאָס איז געמאַכט געוואָרן דורך אַדמיניסטראַטיווע תקנות אין די יאָרן 1785-1787. די עסטרייכישע באַאַמטנשאַפט אין גאַליציע, אין וועמענס הענט ס'איז געלעגן די אויטאָריטעט צו באַשטימען די פאַמיליע-נעמען פון די ייִדן, האָט די אויטאָריטעט אויסגענוצט, כדי אַרויסצופּרעסן ביי זיי געלט. אונטער דער דרוק, וואָס איז טיילמאָל אויך פאַרווידקלעכט געוואָרן, אָנצורופן ייִדן מיט באַליידיקנדיקע נעמען ווי למשל: *קנאָבעלגערוך, אָקסענשוואַנץ, שטינקער* וכדומה, האָט מען באַשטימט אַ מין טאַריף פאַר פאַמיליע-נעמען. פאַמיליע-נעמען, וואָס האָבן אָנגעהאַלטן אין זיך נעמען פון טייערע מעטאַלן און בלומען, ווי למשל: *גאָלדבערג, גאָלדשטיין, ראָזענבלום, בלומענטאַל*, זיינען געווען די טייערסטע. די וואָס זיינען באַשטאַנען פון פּשוטע מעטאַלן און חפצים, ווי למשל: *אייזנבערג, שטאָהל, שטיין*, זיינען געווען ביליקער און אין גאַנצן אָן געלט האָט מען געגעבן נעמען פון בעלי-חיים און אַדיעקטיוון, ווי: *אָקס, פוקס, הירש, גראָס, קליין, ראָט, ווייס* און אַנדערע.

אָנגעהויבן געבן ייִדן פאַמיליע-נעמען אין וואַרשע און אין די צענט-ראַלע טיילן פון פּוילן (וואָס האָבן פון 1795 ביז 1806 געהערט צו פּרייסן), האָבן די פּרייסישע מאַכט-אָרגאַנען דעם 17-טן אַפּריל, 1797. זיי האָבן עס געטאָן צוליב פיסקאַל-אַדמיניסטראַטיווע מאָטיוון און דער ראָם פון דער פּרייסישער פּאָליטיק צו געבן די דורך פּרייסן אָקופּירטע געביטן אַ וואָס מער דייטשישן כאַראַקטער.

דער דייטשישער דיכטער ערנסט ווילהעלם האָפמאַן האָט זיך באַ-זעצט אין וואַרשע און האָט גענומען אויף זיך די מיסיע צוצוטיילן די ייִדן פאַמיליע-נעמען. זיין סיסטעם און דער סיסטעם פון זיינע מיטהעלפערס איז געווען ענלעך צו דעם פון די עסטרייכער מיט אַ צולאָג פון פּרייסישער רשעות. . . די פּרייסן האָבן זיך באַמיט אָנוואַרפן די ייִדן נעמען מיט אַ ריין דייטשישן קלאַנג, וואָס דאָס רוב ייִדן (אַ חוץ געוויסע מיוחסים און משכי-לים) האָבן געהאַלטן, אַז דאָס פירט צו אַפּיקורסות און צו שמד ר"ל. האָבן ייִדן בדרך כלל פאַרגעצויגן — און די וואָס האָבן זיך געקענט דערלויבן אויסצוגעבן דערויף געלט איז עס אויך געלונגען — זיך צו באַנוצן מיטן נאָמען פון פֿאָטער, צוגעבנדיק צו אים דאָס וואָרט *זון* (אויף דייטש *זאָהן, סאָהן*). אַזוי זיינען געשאַפן געוואָרן למשל די נעמען דאַווידסאָהן (דאַ-ווידזאָן), סאַמועלסאָהן (סאַמועלזאָן). די רייכע משפחה פון שמואל זביטקעווער האָט באַקומען דעם נאָמען *זאָנענבערג*, די קינדער פון בערעק זאָנענבערג (דער זון פון שמואל זביטקעווער) האָבן בעסער געוואָלט הייסן נאָך זייער טאַטן און האָבן זיך אַ נאָמען געגעבן: *בערעקסאָהן, בערגסאָן, בערסאָן*.

די מאַכט-אָרגאַנען האָבן געקוקט קרום אויף דעם, אַז ייִדן זאָלן זיך אַ נאָמען געבן נאָך זייערע טאַטעס, מחמת אויף אַזאַ אופן האָבן זיך געקענט שאַפן אַ סך משפחות מיט די זעלבע פאַמיליע-נעמען אָן קיין שום משפחה-קרובה-שאַפט צווישן זיי. איז טאַקע דער פּרייסישער מאַכט און שפּעטער אויך די מאַכט-אָרגאַנען פון וואַרשעווער פירשטנטום (וואָס איז באַשאַפן געוואָרן אין 1807 דורך נאַפּאָלעאָנען) נישט געלונגען צו „באַשטאַטן" אַלע ייִדן מיט פאַמיליע-נעמען.

(פאָרזעצונג אין קומענדיקן נומער)

Rabbi Heschel, King remembered at ceremony

By SUZANNE KORB
Special to The CJN

VICTORIA — The recent Walk for Justice and Nonviolence here marked the 25th yahrzeit of Rabbi Abraham Joshua Heschel and the birthday of the late Martin Luther King Junior.

More than 500 people stopped traffic across two busy downtown streets as they walked from Victoria City Hall to nearby Congregation Emanu-El Synagogue. The crowd then packed the heritage synagogue and overflowed into the portable next door.

A photograph of Rabbi Heschel and King together at an American civil rights march in the 1960s stood on the bimah at the front of the synagogue. Beside the photo sat two yahrzeit candles that children from Victoria's black and Jewish communities lit while many present sang Oseh Shalom (Let There Be Peace).

The program, often punctuated by peace songs in English and Hebrew, began with a tape of King's I Have a Dream speech, originally delivered to 250,000 people in Washington D.C. in 1963. In the first few lines of his impassioned speech, the celebrated Nobel laureate longed for the day his children would be judged by the content of their character and not by the color of their skin.

King was born in Alabama on Jan. 15, 1929, to a family of Baptist ministers and civil rights leaders, and was assassinated in Tennessee April 4, 1968. He consistently met violent opposition to his stand against racist laws with nonviolent protest.

Rabbi Heschel was born in Poland on Jan. 11, 1907, to a family of chassidic rabbis and died in his sleep in New York City on Dec. 23, 1972 (18 Tevet 5733). He referred to himself as "a brand plucked from the fires of the Holocaust."

Rabbi Heschel taught and wrote on Jewish ethics and mysticism. His scholarly works inspired his social action, from civil rights to protests against the Vietnam war. Of his experience marching with King at Selma, Alabama, Rabbi Heschel once said, "I felt my legs were praying."

During the Victoria celebration, secondary students from Maxwell International Baha'i School at Shawnigan Lake performed spirited dances. One showed the tragic results that occur when parents teach racist values to their children. The other celebrated the human family with dances from the Mideast, Asia, Africa, Latin America and First Nations.

The students choreographed the dances from their homelands themselves or learned them from visitors to Canada. The overall effect was poignant, especially at the end when they danced together in a tiny area in front of the bimah.

The march crosses Douglas Street in downtown Victoria.

"We were just looking at our future," said Jesse Dillard, one of the event's organizers. "We must treat [others] better."

Dillard, who is of African heritage, said area schools showed a strong interest in the celebration. He felt the recent murder of Victoria high school student, Reena Virk, by other teenagers helped motivate schools to attend.

"People are hurting and want to do something positive," Dillard said. At least six local schools were represented at the event, along with the Jewish Socialist Youth Group (Habonim Dror), Island Catholic Youth and the International Summit for Sexually Exploited Youth.

The 12-member King/Heschel Remembrance Committee, initiated by Rabbi Victor Reinstein who initiated Victoria's nonviolence walk, began organizing the celebration in December. The B.C. Black History Awareness Society, Congregation Emanu-El Synagogue and the Social Responsibility Committee of the Unitarian Church of Victoria supported the event. About 40 other local groups participated.

"One thing that touched me very much is that there was such broad representation from the Jewish community all walking together – the shul, Habonim, Federation, the JCC, secular humanists – it was amazing," said Rabbi Reinstein.

Retired professor wins Wolf Prize

By MYRON LOVE
Prairie Correspondent

WINNIPEG — The Israel-based Wolf Foundation has awarded a retired University of Manitoba plant science professor the 1998 Wolf Prize in agriculture.

Baldur Stefansson will be sharing the $100,000 (US) prize with Ilan Chet, a professor at the Hebrew University of Jerusalem and a pioneer in bio-control.

"I am amazed to be chosen for this prestigious award," says the 80-year-old Stefansson who is known as the "father of canola."

Stefansson and his colleagues were successful in genetically altering rapeseed, not only to make it more suited to growth in cooler temperature zones, but also to improve the quality of the edible oilseed.

He and his co-workers introduced their altered rapeseed commercially in 1974. Within five or six years, it took a firm hold. Today, the renamed canola is one of the most important cash crops in Canada, with four million acres seeded yearly.

Stefansson is the second Canadian to receive the award in agriculture. Dr. Morris Schnitzer, an Ottawa researcher, was the 1996 winner. Stefansson is hoping to be able to go to Jerusalem for the May 10 award presentations.

The Wolf Foundation was established in 1975 by Ricardo Wolf, a German-born diplomat and philanthropist who was Cuba's ambassador to Israel. He died in Israel in 1981. The Wolf Prizes are given annually for outstanding achievement in medicine, physics, chemistry, agriculture, mathematics and the arts.

From coast to coast

Exhibit captures Kashetsky's view of Holocaust

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — The paintings on the wall of the Dalhousie University Art Gallery are stark reminders of an era many people wish to forget, but one which Saint John, N.B. artist Herzl Kashetsky has captured on canvas for the world to see.

The exhibition, A Prayer for the Dead, is a series of paintings and drawings of the Holocaust, representing almost 20 years of Kashetsky's attempt to come to terms with the events and meaning of the Holocaust.

The collection was curated for the Beaverbrook Art Gallery in Fredericton, N.B. by Tom Smart, and is being circulated through the Maritime region by the New Brunswick Museum. It has been displayed at the Beaverbrook Gallery and the New Brunswick Museum, is in Halifax until February 22 and will then visit the McCain Gallery in Florenceville, N.B.

"This has been with me for a long time," Kashetsky said prior to the official Halifax opening which received support from the Atlantic Jewish Council. "As a child of about seven, I had a neighbor with a numbered tattoo and I asked my mother what it meant. She told me, and I wanted to know more. At university in Montreal, I met a friend whose parents were survivors and my interest continued.

The monochromatic paintings were originally done in graphite. They were followed by a larger format drawing in prismacolor on grey paper, which in turn became the study for the finished painting. All are based on archival photos and some personal photos he took in Poland.

The collection includes depictions of people boarding a train and later arriving at Auschwitz, stacks of bodies in a mass grave at Bergen Belsen, crematorium doors and chimneys, three survivors at Dachau in 1945, and a recent painting of an Auschwitz survivor.

Susan Gibson-Garvey, curator of the Dalhousie Gallery, said she saw some of Kashetsky's work a year ago and "wanted to have the whole show, not just a few samples. The picture of the bodies struck me not as a piece from this century, but from the mediaeval or Renaissance period as an illustration of hell. I thought Herzl tackled this with power and strength and I wanted to have it here."

Survivor Philip Riteman of Halifax saw the exhibition but said, his voice breaking, "I don't like to look at this because I've seen it in real life."

Kashetsky called his work, "a visual prayer, a remembrance memorial, an elegy to souls lost in the Holocaust."

Nominations being accepted for CJC executive positions

WINNIPEG — Nominations are now being accepted for the six elected national officers' positions at Canadian Jewish Congress (CJC), nominations committee chairman Prof. Irving Abella has announced.

Those positions open for nominations are president, chair of the national executive, associate chair of the national executive, treasurer, secretary and honorary counsel. Deadline for receipt of submissions is 5 p.m. March 26 at the national office in Montreal. Elections will be held May 24 and 25 at the National Plenary Assembly of CJC at Winnipeg's Lombard Hotel.

The plenary is the highest decision-making body within CJC. Held every three years, it is expected to attract several hundred delegates from across the country. Registration commences through CJC regions in February.

Nominations must be submitted in accordance with the CJC supplied forms to the national office in Montreal, Attention Nominations Committee, 1590 Avenue Docteur Penfield, H3G 1C5. They will not be accepted at regional offices. Fax transmissions are however acceptable at 514-931-0548. Forms received by mail will be accepted by the time of arrival and not by the postmark date.

A nomination must conform to the following points: be in writing; be signed by five members of CJC; set forth the name and address of the nominee and the office for which such nominee is nominated; contain the signed acceptance of the nomination of the nominee; contain in not more than 100 words the curriculum vitae of the nominee; be accompanied by a certificate from the appropriate body of the local campaign where the nominee resides as to the eligibility of the nominee, meaning he or she is in "good standing" with the local campaign. Nomination forms are available at CJC offices and affiliates across the country.

As set out in CJC By-law Number 66, the six positions are described as follows:

The president shall preside at all meetings of the national council and the national executive. In the absence of the president, or at the request of the president, the chair of the national executive shall so preside. In the absence of the chair of the national executive, the associate chair shall preside. All three shall perform such other duties as may be assigned to them by the national executive.

The treasurer shall be responsible for the administration of the funds and the property of CJC and through the comptroller shall keep a complete and accurate account of its receipts and expenditures and shall keep books for that purpose.

The secretary shall have charge of all books, records and papers and of the seal of CJC, all of which he or she shall deliver when instructed or authorized by resolution of the national executive or of the national council.

The honorary counsel shall advise the officers and national executive on such questions or procedure and rules of order as may be put to him or her. He or she shall further assist the officers and national executive in the performance of Congress activities by submitting legal opinions on the interpretation of statutes, ordinances and regulations as are in question.

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From coast to coast

Kaplansky was a leader in labor movement

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Canadian labor leader Kalmen Kaplansky died here on Dec. 10, 1997. He was 85.

OBITUARY

In his memorial remarks at Kaplansky's funeral, Rabbi Reuven Bulka noted that "Kalmen Kaplansky died on Human Rights Day. This means that, appropriately, he will be forever linked to human rights, just as he was during his lifetime."

Born in Bialystock, Poland, in 1912, Kaplansky immigrated to Canada in 1929. A typesetter and linotype operator by trade, his involvement with the labor movement led to a lifetime commitment to human rights.

In 1946, Kaplansky was appointed national director of the Jewish Labor Committee, which aided Jewish refugees in their resettlement in Canada and served as the foundation of the Canadian human rights movement. Upset by discriminatory practices, he worked tirelessly for change and enlisted the aid of organized labor in his battle. He was organizer of the Joint Labor Committees Against Racial and Religious Discrimination, later known as Labor Committees for Human Rights, in Montreal, Toronto, Windsor, Winnipeg and Vancouver.

'Forever linked to human rights'

The recipient of many honors, awards and commendations, including the Order of Canada, Kaplansky remained unpretentious and loyal to his humble roots.

"He was very much an international person although he had strong ties to his roots and a wonderful sense of history," his daughter Marsha remembers.

As director of the international department of the Canadian Labor Congress and in many other capacities, Kaplansky travelled extensively, addressing trade unionists, attending international conferences and representing the Canadian government at various United Nations Conferences.

"For my sister and me, his travels opened up the world to us. Wherever he went, he sent postcards," Marsha says.

Kaplansky had a special interest in the problems of native people and pioneered efforts to improve employment and economic opportunities for them.

According to Marsha, her father "belonged to many communities. He was involved in the Jewish community, spoke at the Jewish Historical Society, participated in the Coat of Many Colors project and other activities of a socio-political nature."

Kaplansky is survived by his brother Sholem, his wife Esther, daughters Marsha and Fran and three grandchildren, David, Daniel and Emily.

מזל טוב Mazel Tov

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Mazel tov to Nissae Isen who is celebrating her first birthday on March 3. With love, Mom, Dad, Tajja and Joshua.

Rhonda & Lawrence welcome son David Lokman. Grandparents, Marty & Sheila Seaton, Sandra Lokman; great-grandparents, Golde & Arte Dorfman and Lil Goldberg.

Mazel tov Jessica on your bat mitzvah. Love, Zayde Kiva Zynoberg.

Happy birthday to our sweet granddaughter Marli Stein. We are proud of you. Love, Grandma & Grandpa Raymonde & David Alloul.

Mazel tov to Stephanie (Dubrofsky) Shulman who graduated with a BFA from York. Love, mother Phyllis, husband Stephen, Lewis & Vivian, Joanne & Yakov.

Mr. & Mrs. Stuart Radonsky of Massachusetts announce the engagement of their daughter Michelle to Mitchell Pozner, son of Samuel & Rochelle Pozner of Arizona.

Myrna & Hy Schwartz and Adele & Willie Zosky announce the engagement of Lori & Perry. Grandmothers are Becky Schwartz and Doris Levine.

Happiest 75th birthday Sol Zulauf. Good health and love from Belle, Debra, Randi, Steven, Leslie, Sandra, Lindsay, Matthew, Daniel and Nicolle. Hugs and kisses.

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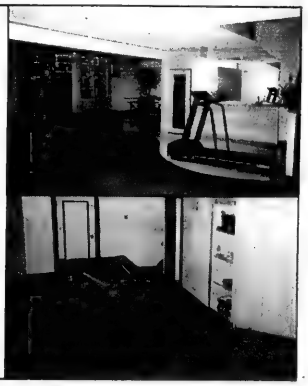


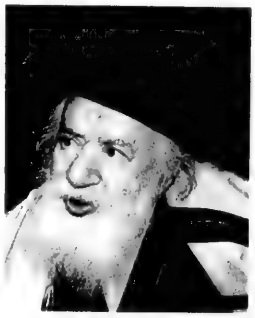
From coast to coast

Rabbi Hirschprung was known as Halachic authority

By JANICE ARNOLD
Staff Reporter

MONTREAL — Rabbi Avraham Niznik, 77, a former president of the Agudath Israel movement, has been named the new chief rabbi of the Jewish Community Council of Montreal, succeeding Rabbi Pinchas Hirschprung who died Jan. 24 at age 85. Rabbi Hirschprung had held the position since 1969.

OBITUARY



Rabbi Hirschprung

Rabbi Hirschprung was regarded by most Montreal Jews as the final arbiter on Jewish law and practice in the city, and internationally as a Talmudic scholar and halachic authority. The council, usually known as the Vaad Ha'ir, consists of the beit din or rabbinical court; and the kashrut supervisory body.

Over 2,000 attended the funeral of Rabbi Hirschprung held at the Beth Jacob School for girls in Outremont, which he was instrumental in founding. An Agudah adherent, Rabbi Hirschprung was beloved by all sections of Orthodox Jewry, as was evident by the outpouring of mourners onto the streets as his cortege made its way from Montreal to his burial in Ste. Sophie, a small town north of the city.

The procession made stops at several places that were meaningful to him: the Agudath Israel, the Bobov Synagogue where he davened, the Satmar congregation, the Lubavitch yeshivah, where he taught; and his own modest home on Querbes Avenue.

Rabbi Hirschprung had a phenomenal memory, which enabled him to recall virtually any passage in all of the Jewish sources. Admirers describe his memory as photographic and his breadth of knowledge encyclopedic.

He was also remarkable for his generosity and willingness to help anyone, even if it meant going without himself and, indeed, he led a spartan life.

"His memory was such that he had in his mind a library the equivalent of 50 Encyclopedia Britannicas, and that's a conservative estimate," said Rabbi Reuben Poupko, a member of the council's Vaad Harabonim.

"You could give him the page number of any Jewish text and he would recite it by heart, including the commentaries. He had 2,500 years of Jewish scholarship at his fingertips, be it the Talmud, law, mysticism or commentary, ancient or most recent."

Longtime friend Rabbi Shneur Aisenstark, principal of Beth Jacob, related that more than once he was so engrossed in his studies while riding the bus that he did not notice his own daughter sitting opposite him. Even when attending formal banquets, he always had a book in his hand, and usually was reading it, even when he sat at the head table. "He didn't waste a minute from learning," he said.

Less known was how he went out of his way to help those who needed money, a job or who were in trouble. Businessman Tzudyk Mandelcorn, a friend of 51 years, said he would "move mountains" to help anyone with a problem.

"He gave and gave selflessly...He was generous with his time and resources, almost to a fault," Rabbi Poupko said.

Born in Dukla, Poland, he studied at Yeshivah Chachmei Lublin, and received smichah, rabbinic ordination, in 1932 at age 20. He was considered a child prodigy because of his extraordinarily retentive mind, something he considered as a gift from God.

In 1939, Rabbi Hirschprung fled to Shanghai and arrived in Montreal in 1941, having lost most of his family. He married Jean (Chaya) Stern, a shochet's daughter and they had nine children. He served as *dayan* and eventually rosh of the beit din.

Although Rabbi Hirschprung usually spoke Yiddish, he had a good knowledge of English, read newspapers and was very aware of what was going on in the world. He had friends who were not religious, as well as those from many branches of Chassidism and Orthodoxy.

"He was an amiable, friendly man, without pretense. He was private and didn't care for ceremony, but he was always accessible," Rabbi Poupko said. "He had a dry sense of humor," Rabbi Aisenstark added, "and always a good word. He was very smart about what to say to whom and when."

Rabbi Aisenstark said Rabbi Hirschprung had been approached to serve as chief rabbi of Jerusalem, but chose to remain in Montreal. Some have wondered why he was buried here, in an out-of-the-way cemetery, rather than in Israel.

Rabbi Aisenstark said Rabbi Hirschprung had bought a plot in Israel many years ago, but only as a favor to someone here whose business was failing. "He never intended to use it, but it gave this man a boost."

Mandelcorn added that Rabbi Hirschprung had chosen the Ste. Sophie site many years ago. "He didn't like to impose on anyone, not even his own family. And arranging burial in Israel would have been an imposition."

The council has made little information available about Rabbi Niznik, who most recently held the title of av beit din, except that he was the unanimous choice.

The 1965 *Who's Who in Canadian Jewry* documents that he was born in Wysokie-Mazowieck, Poland and studied at the Baronowicz and Mirer yeshivot. He was in Shanghai during the war.

He was founder and dean of the yeshivah of Versailles, France from 1947-49. From 1949-53, he was rosh yeshivah of Eitz Chaim of Kapellen in Antwerp, Belgium.

In 1965, he had been rosh yeshivah of the Mercaz Hatorah and rabbi of Pinsker Kenyan Torah Congregation since 1953. He had also been rabbi of Congregation Bnai Jacob since 1955.

He became a member of the Vaad Ha'ir in 1956.

Compensation package available to survivors

MONTREAL — Canadian Jewish Congress (CJC) is urging Holocaust survivors who qualify for a German pension fund to take advantage of the compensation package for their wartime suffering.

Known as the Article 2 Fund, Jewish victims of Nazi persecution are eligible if they: spent six months or more in a concentration camp, as defined according to the German Federal Indemnification Law (BEG); were held in a forced labor camp for Jews according to the list of places of imprisonment of the International Tracing Service of the Red Cross; suffered 18 months or more of imprisonment in a ghetto as defined by the BEG; endured 18 months or more in hiding under inhumane conditions or spent this amount of time living under a false identity, having been under 18 years of age and separated from their families at the beginning of persecution.

Additional eligibility criteria stipulates that, until now, the applicant has not been awarded compensation to date, or received less than DM 35,000. The individual's annual income must also not exceed $16,000 (US) for a single person, or $21,000 (US) if they are married. Applicants must be persecutees, as defined by the BEG. Those who were citizens of a western country other than Germany (i.e., a country that did not turn Communist after World War II), at the start of, or during their persecution, are not eligible, nor are those who currently reside in the former Communist countries.

Those who require more information should request an application kit from the fund administrator, the Conference on Jewish Material Claims Against Germany, 15 East 26th Street, Suite 906, New York, NY, 10010.

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Features

Eating disorders in the Jewish community

[Cont'd. from page 1]

says Dr. Miriam Kaufman of the Hospital for Sick Children.

"And a lot of parents who remember anti-Semitism in their youth really want their kids to be as perfect as possible so they don't lend themselves to criticism," she adds.

"[In cases] where the parents assume a lot of control and assume they will decide what the kids do when they grow up and how observant they're going to be, if the kids feel they don't have any say in their future, they might be looking for some control over their own lives [by controlling their weight]," says Kaufman.

For some Holocaust survivors who remember having nothing to eat, it's important to always have a full fridge, says Dr. Leora Pinhas, director of the eating disorders treatment program at Newmarket's York County Hospital and a fellow in Child and Adolescent Psychiatry at the Hospital for Sick Children in Toronto. "Food plays a complicated role."

Rivka, an Orthodox woman in her 40s who requested anonymity, says she has always struggled with her weight but has refused to "buy into this whole looks business."

When it came time to start looking for a husband for her overweight daughter, however, she was forced to confront the issue.

"I had thought – innocently – that weight wouldn't be a prime concern. If everything else was right, why would it be an issue? [But] television has taught us that everything has to be just beautiful."

According to the National Eating Disorder Information Centre, profits of "at least $3 billion in Canada drive a huge 'beauty' and diet industry... It is easy for us to buy into the idea that if we looked different, our lives would be better."

From the time British fashion model Twiggy appeared on the scene in 1967, thinness – even emaciation – has come to symbolize beauty. These days slinky-looking, impossibly-toned celebrities are likely to have achieved their shape with the help of liposuction and/or slave-driving personal trainers, and the image contributes to unrealistic goals for some people.

While it's sometimes hard to know at what point changing one's diet and exercise patterns crosses the line and becomes a medical problem, both anorexia nervosa (characterized by drastic dieting) and bulimia (binge eating with compensation in the form of vomiting or exercise) involve "a relentless pursuit of thinness and distorted body image," Kaufman says.

Anyone can suffer eating disorders, but the overwhelming majority of patients are young females who are convinced they're too fat, even when they are at the point of being skeletal.

With stereotypes like the Jewish mother and the Jewish American Princess, Jewish girls may already have internalized a negative self-image.

"Jewish girls do struggle with low self-esteem when these things are taken negatively," said Pinhas. "I would argue that what we have to do is reclaim our history in a positive way. I'm a Jewish mother now [of a 7-month-old]. I think I'm a good mother. I have a Jewish mother, and I'm glad. She's great. I want to grow up to be like her."

"There's a whole double message about being Jewish but making it in the larger culture," says Torontonian Nora Gold, author of a national study on Jewish women, sexism and anti-Semitism. "Women who are not interested in assimilationism have far fewer problems with their bodies."

Jewish women tend to be "shorter, wider and darker" than the Western ideal, says Pinhas.

And prevailing cultural standards of beauty have filtered down even to that segment of the Orthodox population that eschews television and movies.

Zelig Spillman, founder of The Orthodox Connection, a Toronto matchmaking service that serves the entire spectrum of Orthodoxy, confirmed that although "the girls want nice-looking guys as well," the reverse is more often the case.

Rivka worries that such a mindset is conducive to eating disorders among young Orthodox women, who may be tempted to "starve themselves for a shidduch."

Even clients who agree with Spillman's argument that women can gain weight after marriage – and who say they couldn't imagine rejecting a wife on that basis – still often choose not to date a heavy woman, he said.

Appearance is part of the picture for many young Orthodox men, says Rabbi Chaim Brodsky, rosh yeshivah of Yeshiva Gedolah of Toronto, although in his experience, the subject is raised only when a student chooses to confide personal reservations about a shidduch.

"Generally at the yeshivah we take the person as a whole. Appearance can be considered part of that, but the beauty of a person as a person is more than an outward appearance. We talk about midos [character traits]."

According to a study in Brooklyn, one out of 19 Jewish girls in the Orthodox and Syrian communities, aged 14 to 16, have eating disorders. That's "a whopping 50 percent higher than in the general population," it was reported late last year in the English-language Jewish newspaper the *Forward*. The study, which included over 300 patients, was undertaken by Dr. Ira Sacker, chief of adolescent medicine and director of the Eating Disorders Program at Brookdale Hospital.

"The numbers are astronomical," Sacker told *The CJN*.

One might expect a lower incidence of desperation dieting in the non-Orthodox community, where women tend to marry later and are less likely to rely on a third party to find them a husband.

But according to Ruth Friedman, president of Bringing People Together Inc., overweight women are even harder to match than smokers. Her clientele is exclusively Jewish, with "some" Orthodox clients.

"There is pressure to look a certain way," says Friedman. "I'm not talking 10 pounds [overweight]; 30 lbs. is starting to be a problem." Instead of her usual $350 membership fee, she charges overweight clients on a per-date basis.

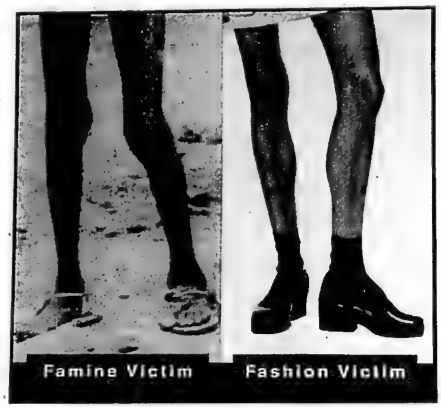
Rabbi Baruch Taub of Beth Avraham Yoseph of Toronto Congregation believes there should be fewer precipitating factors in the Orthodox community than outside it. "Orthodox children are educated with a sense of self-esteem. There's an issue of modesty in dress."

Perhaps there is a perception that eating disorders are more prevalent in the Orthodox community because of large numbers of children, he suggested.

Rabbi Taub had not seen the Brooklyn study, but says that in his experience in the Toronto community (he has discussed the issue with physicians and provided support to members of his congregation), the prevalence of eating disorders in the Orthodox community is "not out of the ordinary."

"I tend to believe a human being's a human being. What affects one group affects another," says Rabbi Reuben Poupko of Beth Israel Beth Aaron Congregation in Montreal. "Obviously the first need is the mental and physical health of the [patient]."

If Rabbi Poupko is approached about an eating disorder, he makes sure the person has been referred to medical professionals, then assumes the role of a counsellor, giving support and friendship. He has visited patients at the Douglas Hospital – a psychiatric facility known for its eating disorders program – on several occasions, he says.



A poster from the National Eating Disorder Information Centre makes a stark point. [Frances Kraft photo]

Although very little research has been published on eating disorders in the Jewish population, some is under way in the United States and Canada.

In Vancouver, Esther Kane, a native of Toronto who is studying for her master of social work degree at the University of British Columbia, is studying Jewish women, eating disorders and body image.

In Toronto, Pinhas, who spoke to *The CJN* at the Hospital for Sick Children, is surveying Jewish high school girls at three day schools and their counterparts in the public school system. (see sidebar)

"I want this study to help us address the issues in our community and I also think it can help other minority communities and the community at large," she says.

Jewish Family & Child Service (JF&CS) has done small workshops on eating disorders in some Toronto day schools and public schools.

Beth Feffer, manager of JF&CS' York Region branch and its school outreach program, believes in "helping kids feel good about themselves early in their lives." In addition to workshops addressing the general issues surrounding eating disorders, her service provides special workshops for classes in which a student has an eating disorder.

In Montreal, Jewish Family Services deals with similar issues (self-esteem, body image and nutrition) in community education programs and in adolescent development groups that go into both Jewish and non-Jewish schools, says Linda Kislowicz, executive director of Jewish Family Services (JFS) of the Baron de Hirsch Institute. A program for students in grades 4, 5 and 6 is in the works.

"From time to time if people come forward, we do offer support groups – not so much to the patients themselves, but to their families and friends," says Kislowicz. "I think there is an openness to doing that."

JF&CS currently offers no support groups for people with eating disorders or their families. "We've had very little in the way of requests," says Pat Lieberman, coordinator of the family life education program at JF&CS. "We would be open to doing something [if there were a demand]."

There is "definitely" a need for a Jewish support group, says a Montreal mother whose daughter was anorexic in her teens. "Absolutely," agrees a mother in Toronto. "Everything revolves around food, all our simchahs. Parents helping parents could be very supportive, and there's not a lot out there in terms of services and clinics."

There are Jewish parents who mistakenly believe there is nowhere for them to turn. Pinhas has heard stories from Orthodox mothers of many children who were told they must bring their entire family for therapy. "There are other treatments available. Sometimes it's impossible to bring your whole family down, and people have been turned away because of that. Keep looking, certainly."

Jewish treatment facilities would also head off problems like the ones that faced Alana Hirschberg, 22, of Montreal, when she was hospitalized for anorexia as a teenager.

Now recovered and a nursing student, she recalled in a phone interview the difficulties she had convincing hospital staff that drinking milk with meat was unacceptable to her for religious reasons. Because control issues can play a key role in eating disorders, the hospitalized eating disorder patient has little decision-making power regarding what to eat.

For Hirschberg, kosher food wasn't even available at the hospital where she was treated, she says.

In Toronto, kosher food is available at all hospitals, but it may be deemed in the patient's best medical interest to eat from the regular menu.

In all of North America, it seems there is no eating disorder treatment program or facility for Jewish patients within a Jewish context.

A support group for Orthodox girls in New York's Crown Heights area – apparently the first of its kind – is being planned under the auspices of a group called HEED (Help End Eating Disorders), according to organizer Dr. Ira Sacker.

Some people argue, however, that rather than pursue treatment in a Jewish context, Jewish families prefer to seek help where they are not likely to run into anyone they know.

"It's a two-edged sword," says Selma Elzas, Orthodox outreach worker at JF&CS. "We're slowly building bridges. I think [for the Orthodox] it comes through the rabbanim. If the rabbanim can trust us and endorse this part of the service, they can pass that on."

Orthodox people who need help might go to their rabbi first, explained Elzas, because they want to talk to someone sensitive to Orthodox issues.

"The same stuff that makes people need help makes it uncomfortable for them to ask for it," says psychologist Howard Steiger, chief of service at the eating disorders program at Montreal's Douglas Hospital.

Instead of being a cause for shame, he suggests the decision to seek help can be a source of pride – a responsible and mature choice.

For more information, including services in your area, contact the National Eating Disorder Information Centre at 416-340-4188.

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U.S. attack against Iraq 'weeks away': Albright

Jerusalem Post Foreign Service

JERUSALEM — U.S. Secretary of State Madeleine Albright said Sunday it could be "weeks" before the United States takes any military action against Iraq, and that Washington is still looking for a diplomatic solution to the crisis.

Meanwhile, defence officials assessed that Iraq has no more than several missiles armed with non-conventional warheads and that there is only the slightest chance that Saddam Hussein would use them or try to involve Israel in the crisis.

"It's not days and it's not months, so that leaves weeks," Albright said in an interview from Kuwait broadcast on CNN's *Late Edition*, about the timing of a possible U.S. military attack to force Iraq to comply with United Nations (UN) arms inspection resolutions.

"The United States prefers to find a diplomatic solution to the standoff, but that string is running out," Albright said.

She said the administration of President Bill Clinton does not think it needs the UN Security Council to pass a new resolution before using force against Iraq.

"We believe we have the authority for a strike," she said.

Bolstered by assurances from Albright that the United States would stand by Israel if it were threatened by an Iraqi attack, the government adopted a low profile, taking a back seat in the showdown between Baghdad and Washington.

Prime Minister Benjamin Netanyahu called for silence on the issue by cabinet members and senior officials, with the sole exception of Defence Minister Yitzhak Mordechai.

"We will be in close consultation with Israel in terms of its security needs," Albright said. "Our support of Israel's security is unshakable."

Albright acknowledged that she discussed the Iraqi crisis with Netanyahu and with Palestinian Authority (PA) Chairman Yasser Arafat. She welcomed Arafat's call for Saddam to comply with Security Council resolutions.

Arafat sent a message to Saddam via the PLO's ambassador to Iraq and PA minister of public works, Azzam Ahmad, a PLO official said.

"He was sent within the framework of attempts to find a peaceful solution to the crisis and to try to prevent an explosion," the official told Reuters. He declined to disclose the contents of the message.

Albright also expressed appreciation for King Hussein's letter holding Saddam responsible for the consequences of his actions.

She said the purpose of U.S. policy toward Iraq is "to thwart Iraq's ability to acquire and develop weapons of mass destruction and threaten its neighbors."

Stopping short of specifying the categories of emergency aid the United States might extend to Israel to protect the population from biological or chemical weapons, Albright made this personal declaration: "I say to the people of Israel – the United States stood by you when you were attacked seven years ago. Nothing will ever shake the ironclad commitment of the United States when it comes to the security of Israel."

Weapons of mass destruction

Albright also advised Arab states and the Palestinians against sympathizing with Saddam or admiring his unconventional weapons build-up.

"Weapons of mass destruction know no borders," she said. "They are a threat to Palestinians as well as Israelis. They kill without discrimination."

Mordechai warned that if attacked by Iraq, Israel has the right to retaliate. He also confirmed the United States would give early warning to Israel of any U.S. military strike.

After meeting with Albright, Mordechai dodged questions about reports that Israel has sought hundreds of thousands of antidotes for biological weapons, particularly anthrax, but indicated that Israel would welcome any defence aid it could get from Washington.

"We have to be well prepared in our country against threats now or in the future. I would like to have support from the United States for much more defence of our citizens and population in Israel," Mordechai said. "We have been working with the United States for a long time to be prepared today and in the future for a non-conventional weapon attack.

"We have methods, but it is always good to have more," Mordechai added.

Sources said the Americans were asked for gas masks, mask parts, particularly filters, pills, identification means and other items needed if Israel is attacked with chemical or biological weapons. No supply date was given, as the items would only be ready in case of a worsening of the crisis in the gulf, the sources said.

"If we are attacked, then like any sovereign nation we have the right to take any action we decide is right," Mordechai added. "We will receive American information in time and will be able to update the public if needed," he said. "I'm sure we will be informed of any attack or any change in the situation."

But Mordechai said he still believes the chances of an Iraqi attack against Israel in the current crisis are low.

Defence sources noted there is a significant difference between the present crisis and the 1991 Gulf War, since at that time Saddam had threatened to attack Israel from the outset and ended up firing 39 Scud missiles at the country.

During the latest crisis, even though Saddam has not threatened Israel, the sources noted Israel is taking a series of precautions. Mordechai's deputy, Silvan Shalom, told Army Radio there is no need to panic, but that people should make sure their gas mask kits are up to date.

He said a whopping 12,000 people reported to gas masks centres around the country last week or six times the pre-crisis average.

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Albright disappointed with 'minimal progress' in talks

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM —Although U.S. Secretary of State Madeleine Albright made her disappointment with the outcome of her talks crystal clear, it did not spur Israeli officials to accept the blame or sympathize with her.

"I must say I hoped we would get further on this trip than we had," she said, hedging her regret with a vague reference to only "minimal progress" having been made.

Contending that "there really was no progress," a senior official implied that her immediate motive was diplomatic expediency. He contended that she wants Israel to offer more West Bank territory to the Palestinian Authority (PA) than the government is willing to surrender "to make it easier to buy the support of the Arab states against Iraq."

Albright salvaged what she could from the stonewalling that evidently faced her on the Israeli side and the ambitious demands of the Palestinians by announcing that the two sides will be sending "emissaries" to Washington.

Prime Minister Benjamin Netanyahu said at the weekly cabinet meeting that the government continues to insist on reciprocity as the premise for further redeployment. This means "concrete implementation of the commitments undertaken by the PA," he said.

The cabinet did not come to an agreement on the percentage of West Bank territory to be handed over to the PA, preferring to continue deliberating this issue.

Albright evidently would have preferred to hear Netanyahu offer a pullback from 12 to 14 percent. But National Infrastructure Minister Ariel Sharon, who has been playing an influential part in formulation of this policy, said no more than nine percent of Area C could be evacuated.

On the other hand, he went along with U.S. President Bill Clinton's proposal that the withdrawal be subdivided into smaller segments.

"In each step of this kind, the Palestinians would receive a proportionate segment of the total area earmarked for withdrawal equal to the extent of their compliance with the security commitments they undertook," he said.

Albright contended that the peace process has been stalled at the point it has reached "for a long time, frankly, far too long." She warned that the only way to avoid further deterioration is that both parties work to restore "the lost sense of partnership by taking the hard steps to put the peace process back on track. It's time to exercise leadership to achieve peace."

But Netanyahu stood by his demand that the PA call for the convening of the Palestine National Council as the sole body which can annul the Palestinian National Covenant.

Referring to Albright's approach to the problem of reactivating the peace process, the senior source said Albright believes "progress" will win more prestige for the United States with the region's Arab population.

He contended that "Israel cannot sacrifice its security just to ingratiate the United States with the Arab states of the Persian Gulf."

Dispute over covenant won't fade away

By HERB KEINON
Jerusalem Post Foreign Service

JERUSALEM — The Palestinian National Covenant is the eternal issue that just won't fade away.

The reason, according to Menahem Klein, a political science lecturer at Bar-Ilan University who specializes in Palestinian affairs, is that both Israel and the Palestinians see it as a means to furthering other ends.

The Netanyahu government wants to use what it perceives as the failure of the Palestinians to amend the covenant as a way to hold up further withdrawal in the West Bank, while the Palestinians are using it as a way to win points with the United States, Klein said.

"The United States," he said, "recently accepted Israeli demands that the Palestinians spell out which clauses have been amended. The United States did this in an attempt to put together an agreement for withdrawal – they are trying to build a package deal in which clarifying the Palestinian position on the charter is part of the package. Within this framework, the United States and Palestinians agreed on the language of the letter from Arafat to Clinton."

Among the other parts of the package, obviously, is a generous second redeployment.

The letter, given to Clinton by Arafat, reportedly reads: "From time to time, questions have been raised about the effectiveness of the Palestinian National Council's (PNC) actions, particularly concerning which of the 33 articles of the Palestinian Covenant have been changed. We would like to put these concerns to rest."

According to the letter, "All the previous articles of the covenant which are inconsistent with the PLO's commitment to recognize and live in peace side by side with Israel are no longer in effect."

The letter then lists the articles that have been canceled or changed, and promises that the changes will show up in any future publication of the covenant.

It was that letter which the 18-member executive of the PLO executive committee recently discussed, but did not officially ratify.

Controversy within the Palestinian camp over the letter has nothing to do with revoking the charter, said Klein.

"The discussion was not within context of changing the charter. The charter, even from the standpoint of the hawks inside the PLO, was changed in April 1996. The recent disagreement is whether – in light of what Arafat heard from Clinton at the White House, which in their eyes was not balanced – it is justified to take another step toward the Americans."

The current Palestinian maneuvering on the charter, according to Klein, is intended not for the Israelis, but the Americans. "The Palestinians are now trying to get the United States on their side, creating differences between [Secretary of State] Madeleine Albright and Netanyahu," he said.

The charter issue presented a good opportunity, Klein said, because Israel would obviously argue that the letter is not enough, while the Americans, since they had a hand in drafting the letter, would say it is sufficient. And this, it turns out, is exactly what has happened.

In Klein's eyes, the Palestinian National Council did effectively annul the covenant in April 1996, when it voted to "amend the National Charter by canceling the articles that are contrary to the letters exchanged between the PLO and the government of Israel on September 9 and 10, 1993."

But the government's position, as articulated by Netanyahu adviser David Bar-Illan, is that this type of sweeping cancellation is not sufficient, and that the PNC needs to spell out which specific clauses were changed. Furthermore, the government argues that only the full PNC, and not the 18-member executive committee, is empowered to spell out which clauses have been amended.

"The Arafat letter is like a letter from the president of the United States saying: 'I hereby cancel the first and fifth amendments of the Constitution,'" Bar-Illan said. "It means nothing."

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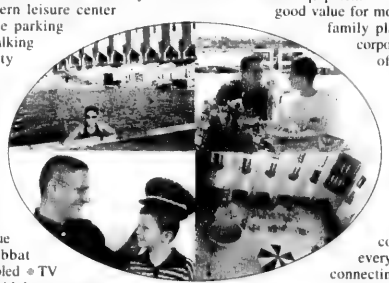
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Israel must renew alliance with all streams of Judaism

By ABBA EBAN
Jerusalem Post Foreign Service

The leaders of religious Orthodoxy have awakened very late to what they believe to be the "danger" of Conservative and Reform Judaism.

OPINION

The first conferences of a reform movement were held way back in 1844. By 1880, the successes of reformist congregations in America were closely related to the massive German-Jewish immigration of the 1840s and the Union of American Hebrew Congregations was created in 1873. This does not sound like a movement of wild innovation.

Since then, the major developments in Conservatism and Reform have been the sharp swing to Zionism, especially since the 1967 Six Day War, and the brilliant achievements of Jewish higher institutions of learning in various fields of Jewish scholarship. The contribution of Jewish Theological Seminary scholars is especially impressive.

Today, Conservative Jews insist on the sacredness of the Sabbath and stress Jewish nationalism as inseparable from the moral and intellectual culture of the Jewish people. They give passionate support to the secular Zionist movement.

As ambassador to the United States, I was personally honored by doctorates from Yeshiva University, the Jewish Theological Seminary and the Hebrew Union Colleges in Jerusalem and Cincinnati. An Israeli diplomat who spurned these contacts would be making a fool of himself.

In Conservative institutions, there has been a movement away from Orthodoxy by ordaining women rabbis, but this is a response to universal American concepts, not a rebellion against them.

In Israel, the Orthodox establishment has been reluctant to acknowledge the Zionist fervor of Conservative and Reform Jews. The embarrassing fact that the major Zionist offensive in the 1940s was led by an eminent Reform rabbi, Abba Hillel Silver, is held as a dark secret by the Orthodox establishment.

Another achievement of Conservative and Reform Jews has been their numerical domination of the Jewish scene. They are believed to number about 80 percent of those American Jews who claim a Jewish identity. If this is true, or even a rough estimate, it follows that Israel's cause is undermined by the antagonisms that define the current relations between the Orthodox, Conservative, and Reform movements.

Israeli leaders, such as Finance Minister Ya'acov Ne'eman and Jewish Agency chair Avraham Burg, are rendering invaluable service to Israel by their devotion to the prospect of united action and common purpose by all the Jewish religious movements.

Against this background, it is clear that discrimination against the Judaism practised by Conservative and Reform Jews is discordant with Israeli and Zionist traditions.

It is not sufficiently stressed that there is something distinctively anti-American in the hostility expressed by some sectors of Orthodoxy against the newer movements in Judaism.

The founding fathers of the United States had good reason to create, in the First Amendment of their Constitution, a spiritual domain, remote from political contagion, in which the only thing demanded of Jewish adherents was mutual tolerance. Americans are inspired by their religions without being enslaved by them. If the founders had not understood the cruciality of this provision, it is possible that North America would be fragmented into a dozen separate states, each with its own established creed.

All that the U.S. Constitution asks of those sworn to defend it is that they transcend their diversity by universal respect for all faiths – even those that some of them consider to be deviant. It is intolerable that the only citizens who have to listen to attacks on their faith should be Conservative and Reform Jews, who are just as integral to the unifying Jewish experience as are the other adherents of their faith.

In historic terms, the relatively new movements in Judaism were attempting to "Americanize" their devotions by making them congenial to the movement and impulse of the present age. The need to adapt new realities to changing conditions is not an offense against existing traditions. It may turn out to be their only salvation.

For most of the 50 years culminating in the jubilee celebrations, the foundations of our state were laid jointly by coalitions of the Labor movement with the main bodies of religious Zionism. In the mid-1970s there was a sharp swing of the religious movement toward diplomatic theories that have become more militant and less consensual than before. The turn to the Right of religious Zionism is a more serious symptom – and cause – of our present malaise than are the theological differences that divide the Israeli nation.

Nothing would help Israel more than the reconstitution of the historic alliance that brought this nation to birth.

(The writer is a former foreign minister.)

Conversion bill will push assimilation: Amital

By HAIM SHAPIRO and BATSHEVA TSUR
Jerusalem Post Foreign Service

JERUSALEM — The conversion bill would encourage assimilation, and everything possible should be done to prevent it from being passed, according to Rabbi Yehuda Amital, head of the Har Etzion Yeshiva and chair of Meimad, the moderate religious Zionist movement.

Rabbi Amital said last weekend any compromise that would prevent passage of the bill should be promoted. Personally, he said, he favors the elimination of "nationality" on identity cards. Barring that, he favors the Ne'eman Committee's proposals and failing that, the solution arrived at with Jewish Agency chair Avraham Burg, whereby a letter on the identity card would identify a convert and the conversion document would be registered with the Interior Ministry.

The bill, which would make the Chief Rabbinate the sole arbiter on the validity of conversions carried out in Israel, has only symbolic significance, he said.

"It doesn't indicate whether a person may be married or whether he may be called to the Torah in synagogue," Rabbi Amital said.

Passage of the bill, he said, would alienate hundreds of thousands of Diaspora Jews whose only identification with Judaism is through Israel. If one weakens that identification, he said, then one encourages assimilation.

Rabbi Amital said the Conservative and Reform movements have a value abroad, where they create a barrier to assimilation. He added that even if Reform had been a danger to Orthodoxy in the past, the danger today is secularism.

Meanwhile, President Ezer Weizman called on Orthodox circles to accept the Ne'eman recommendations.

"I think [Ya'akov Ne'eman] has done a good job," Weizman told representatives of the Union of Orthodox Jewish Congregations of America (OU) during a meeting with OU representatives at Beit Hanassi last weekend.

The OU representatives indicated they would support the Chief Rabbinate's stand, whatever it was, on the matter. Chief Rabbis Yisrael Lau and Eliahu Bakshi-Doron were scheduled to meet this week with members of the Knesset Absorption Committee, who favor the Ne'eman Committee's proposals. They were then to meet with Ne'eman. Next week, the Chief Rabbinical Council is to decide whether to back the proposals.

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Flurry of diplomacy fails to break impasse

By SHELDON KIRSHNER

A year has elapsed since Israel and the Palestine Authority (PA) signed an agreement to pump life into the moribund Mideast peace process.

Mideast Analysis

But judging by the recent flurry of diplomacy, both in the region and in Washington, no further meaningful progress seems imminent.

The two sides achieved their last breakthrough in January, when Israel agreed to withdraw from much of Hebron. It was a momentous event, marking the first time a Likud government had ceded land to the Palestinians.

But after Hebron, the tentative trust which had developed between Benjamin Netanyahu and Yasser Arafat dissipated. It floundered under the combined impact of events: the Har Choma housing project; the decision by Israel to close Palestinian institutions in eastern Jerusalem and to expand Jewish settlements in the territories; the rejection by the PA of a first-phase Israeli offer to redeploy from the West Bank; and the resumption of a new round of Islamic fundamentalist terrorism in Israeli cities.

With the breakdown of momentum, the United States intervened. Special envoy Dennis Ross and Secretary of State Madeleine Albright stepped in, suggesting ways to reinvigorate the faltering process. Adopting a balanced approach, Albright urged Israel to carry out "significant" and "credible" withdrawals from the West Bank prior to final status talks, and demanded that the PA crack down on terrorism in a systematic fashion.

Under mounting U.S. pressure, the Israeli cabinet, on Nov. 30, voted unanimously to fulfil its obligation to make additional but unspecified withdrawals from the West Bank. But Israel made it clear that no action would be taken until it identified the areas it wished to keep after a final settlement, and not before the PA dealt seriously with unresolved security issues.

In the waning days of 1997, Defence Minister Yitzhak Mordechai and National Infrastructure Minister Ariel Sharon presented rival final status maps to the cabinet. By Mordechai's reckoning, Israel would retain 52 percent of the West Bank while jettisoning one-third of the settlements. By Sharon's estimation, Israel would hold on to 63 percent of Judea and Samaria and all the settlements.

To the PA, which covets the entire West Bank but which partially controls only 27 percent of it at present, both figures were totally unacceptable.

In a series of cabinet decisions taken on the eve of Netanyahu's trip to the White House to discuss redeployments from the West Bank, Israel announced its terms for withdrawals. They were unveiled less than two weeks after Foreign Minister David Levy resigned in a controversy over budgetary allocations and just days after Ross failed to find a formula for Israel and the PA to resume negotiations.

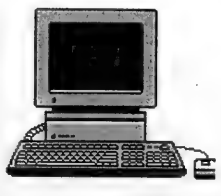
In large part, Israel's terms reflect Sharon's hardline conception of final status. Not surprisingly, the PA has dismissed his guidelines as an attempt to kill the idea of a Palestinian state and to scuttle the peace process.

Israel's conditions are indeed stringent. No more pullbacks will take place unless the PA, abiding by previous commitments, fights terrorism and incitement unceasingly and fully amends its National Covenant.

Regardless of the territory it finally gives up, Israel will not relinquish security zones in the east and the west, nor will Israel give up Jerusalem and its hinterland, settlements, military bases, roads and Jewish historic sites. In addition, Israel will not cede water resources, and interim redeployments must be linked to a permanent accord.

For now, the immediate focus is on the three pre-final status withdrawals Israel is still obligated to carry out under the Oslo accords. But as of this week, Israel had not publicly revealed its intentions. President Bill Clinton has suggested a regime of gradual redeployments based on full Palestinian compliance with Oslo.

Israel is considering his plan, but the PA has rejected it. And so the impasse, with its dangerous consequences, continues.



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The Week in Israel

Jan. 26

• Richard Butler, the head of the UN weapons inspection team in Iraq, told the *New York Times* that Baghdad has enough biological weapons to "blow away Tel Aviv."

Jan. 27

• The leaders of Shas, Agudat Yisrael and Degel HaTorah issued a joint edict rejecting the compromise proposed by the Ne'eman Committee. The edict termed the Conservative and Reform movements "destroyers of religion trying to get their claws in the Holy Land."

Jan. 28

• Shlomo Gravetz was named world chair of Keren Kayemeth LeIsrael, the Israel-based parent of the Jewish National Fund. Yechiel Leket was named vice-chair.

Jan. 29

• The head of intelligence for the IDF warned that Hamas is "planning on perpetrating a large scale attack" against Israel. Maj. Gen. Moshe Ya'alon told the Knesset Foreign Affairs and Defence Committee that several Hamas terror cells are still active and move freely.

Jan. 30

• The results of a telephone poll conducted by Israel Radio of 400 Jewish households in the territories revealed that 46 percent of the Jews in the territories, excluding Ma'aleh Adumim, Givat Ze'ev and the Jordan Valley, are willing to remain in their homes, even if it means being under Palestinian control.

50 Years Ago

JERUSALEM (JTA Feb. 2) — The Jewish Agency started an inquiry into the blasting last night of the building in which the Jewish Telegraphic Agency and the English-language *Palestine Post* had their main offices. The building was still burning today. An official announcement revealed that one woman was killed and about 20 persons injured in the explosion.

The Jewish Telegraphic Agency continued to serve all newspapers in Palestine and the outside world from temporary quarters. The *Palestine Post* also appeared today, using borrowed presses.

With files from JTA and the JPFS.

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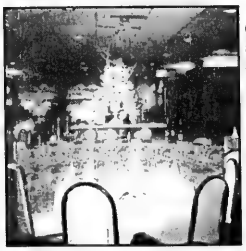

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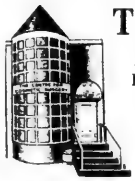

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By S. Jonathan Kirshblum, Investment Advisor

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Some insurance companies now offer segregated index funds that track the performance of global stock markets. However, they are not considered foreign content in registered accounts. U.S. and global equity funds have historically outperformed the Canadian stock market by a wide margin. Global diversification serves to potentially improve overall returns and minimize portfolio risk. Investing in a segregated index fund allows investors to increase the foreign exposure in their RRSP or RRIF without affecting their available foreign content limit.

Another new feature offered by some insurance companies is the "freeze option." This provides investors with a method to lock-in investment gains and increase the guaranteed principal as market values rise. Investors who seek growth have peace of mind that their principal and any market gains may be guaranteed for a designated beneficiary.

For example: A client invests $100,000.00. One year later the market value is $120,000.00. The client locks in the $20,000.00 capital gain by exercising the "freeze option." This increases the guaranteed principal to $120,000.00. If the client subsequently dies and the market value of the fund has dropped to $90,000.00, the beneficiary still receives $120,000.00.

The *freeze option* and the *death benefit guarantee* are mortality benefits, which are valuable to someone interested in protecting investments for a beneficiary. While segregated funds may add tremendous value in case of death, the investor need not die in order to benefit. While the investor is alive, segregated funds grow in the same way as conventional mutual funds. Segregated fund units are redeemable in whole or in part at any time at prevailing market prices.

Seniors holding individual stocks or equity mutual funds in RRSPs, RRIFs, or investment accounts should seriously consider switching these investments to segregated funds. The average annual return for the TSE over the last 50 years has been approximately 11%, not the 20% return of recent years. Switching to a segregated fund will protect these returns, and also allow future capital gains to be locked-in if the markets continue to rise.

Guarantees on the principal and the ability to lock-in capital gains provide new opportunities for investment strategies:

- Spouses trying to grow their capital while alive may now protect the principal and growth for each other in case of death.
- Parents or grandparents that have allocated sums of money for children may now invest in equity funds and lock-in future growth without risk to the principal investment.
- Middle-aged children with a parent who is a senior may purchase a segregated fund in their own name but link the term of the investment to the parent's life.

Whether it is the potential for creditor proofing, avoiding probate fees and estate taxes, increasing foreign content in RRSPs and RRIFs, or using the death benefit guarantee and freeze option as part of estate planning, segregated funds offer unique benefits that continue to attract a wide spectrum of investors.

A word to the wise: Many different insurance companies offer segregated funds with varying features and benefits. One of the chief variables is the percentage of the principal that is guaranteed at maturity or death (ranging from 75% to 100%). It is important to ensure that the fund selected provides the most suitable terms available for the individual investor's objectives. Seeking professional assistance with this investment is strongly recommended.

Jonathan Kirshblum is an Investment Advisor at ScotiaMcLeod's Head Office branch located at Scotia Plaza in downtown Toronto. Mr. Kirshblum is also a licensed Insurance Agent and he carries the designation of a Retirement Specialist. If you are interested in more information about segregated funds or would like to arrange for a private consultation with Mr. Kirshblum, please call him at (416) 863-7238.

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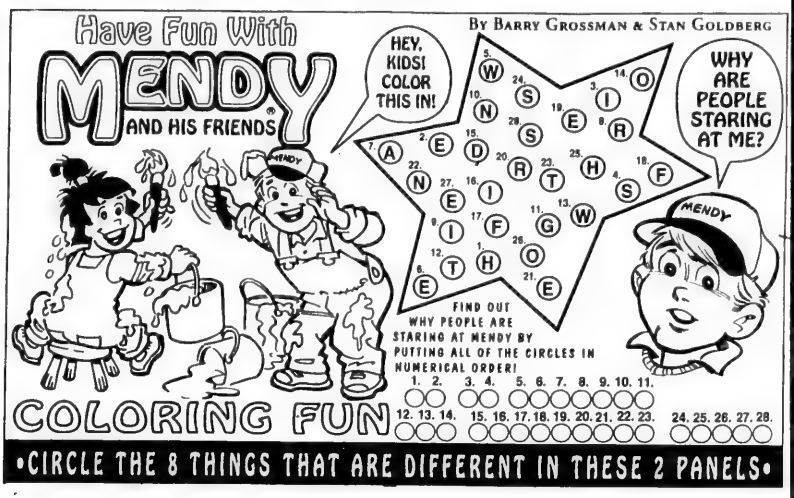
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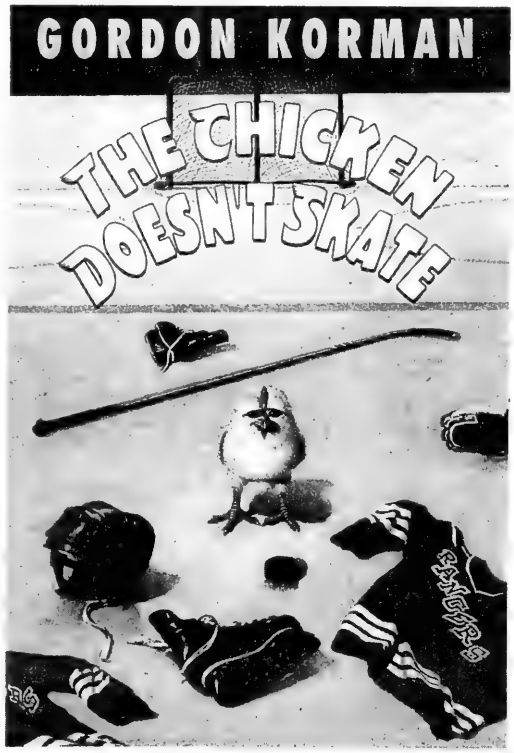
DANCING AT A GARDEN PARTY
The new Japanese garden in Jerusalem was opened with a show of traditional Japanese dancing. [Israpet]

This chicken doesn't skate

By LEILA SPEISMAN
Staff Reporter

What happens when a science project becomes personal? Find out in Gordon Korman's latest book, *The Chicken Doesn't Skate* (Scholastic Press, 1996).

Milo Neal wants to do an award-winning experiment for the school science fair, mainly so that he can impress his father, a famous scientist. He decides to study The Complete Life Cycle of a Link in the Food Chain – in other words, the life history of a chicken. Using a real chicken.



School mascot

Everything seems to be going well, until the chicken, named Henrietta, becomes not only a school pet, but the mascot that inspires the previously inept hockey team to victory after victory. Milo has to tell his classmates that the ultimate end of the food chain is eating Henrietta.

Those of you who have read other books by Gordon Korman, especially his Bruno and Boots at McDonald Hall series, will remember how funny his books are. *The Chicken doesn't Skate* is no exception – you will find yourself cheering on the students as they try to change Milo's mind and save Henrietta.

But this book is more than funny. You will see how children can work together to accomplish something that is really important to them, how lonely people try to "fit in" by taking up causes they don't necessarily believe in, and how science can have a heart too.

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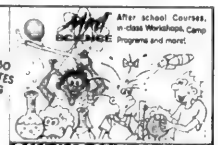
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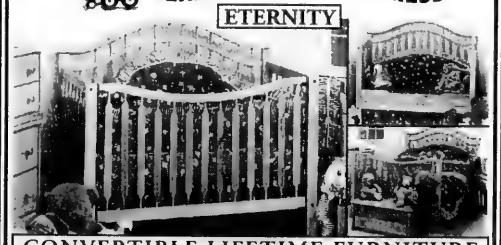
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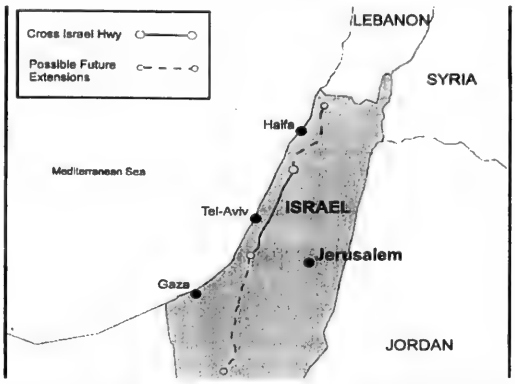
Israel awards highway contract

By JAMES PASTERNAK
Special to The CJN



TORONTO — A Canadian company leading a four-country consortium has been awarded the contract to build the Cross Israel Highway, perhaps that country's largest infrastructure project ever.

The project, which includes electronic tolling, is worth $1.1 billion and will be managed by Canadian Highways International Corporation, based in Mississauga.

The tolling technology for the project is similar to that used on the 407 Express Toll Route in Toronto.

"It helps to establish us as a world leader," says Mitch Patten, vice-president Communications and Public affairs for Canadian Highways told *The Canadian Jewish News*. "It's a gateway to the world."

Patten believes that Canadian Highway's approach to road construction and tolling technology will become "the standard" in the industry.

The consortium led by Canadian Highways is called Derech Eretz Ltd. which is also made up of firms from Israel (Africa Israel Investment Ltd.), France (Société Générale d'Entreprises) and Hughes Transportation Management Systems (United States).

The project is to be 86 kilometres in length running from Highway 3 (west of Jerusalem), through the outskirts of Tel Aviv, north to Highway 65 (about halfway to Haifa). It includes 13 interchanges and 88 bridges and is largely a four-lane highway with provision for future expansion. The first section (16.5 km) to be constructed northeast of Tel Aviv is scheduled for completion by September 2000.

The project will generate approximately 4,900 direct jobs during construction, 10,500 indirect jobs in support industries and 55 permanent jobs for operation and maintenance.

The Derech Eretz team includes 37 Israeli firms providing services in engineering, quality assurance, environmental consulting, legal, financial, communications and marketing services.

In the announcement, John Beck, president of Canadian Highways, pointed out that winning the contract "firmly establishes Canadian Highways as a world leader in the development of toll highways.

"We believe our partnership approach provides the best and most cost-effective solution to the Israeli government's goal of building a state-of-the-art highway with low toll rates to relieve traffic congestion throughout the region," says Beck.

According to the corporate office of Cross Israel Highway Ltd., "Among western countries, Israel is ranked among the most congested countries, with over 80 vehicles per kilometre of road."

When the full highway is in operation, the busiest tolled section of the highway is expected to carry up to 35,000 vehicles per day.

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Film society adds shows

TORONTO — Starting Feb. 8, the Toronto Jewish Film Society will be offering an additional screening to accommodate increasing demand for tickets.

The 7:30 p.m. screening, which will continue, is almost always sold out, a spokesperson for the society said. Thus the new 5 p.m. screening will ensure no one will be turned away.

"The additional screening will make it easier for members and single ticket purchasers to get tickets. No one need be disappointed," he said.

On Feb.8, the society will present the Canadian premiere of *A Life Apart:Hasidism in America*.

Screenings take place at the Art Gallery of Ontario, Jackman Hall, 317 Dundas St. W. For more information call 416-924-6211

Travel, Arts & Business

'Pavarotti of the bimah' to perform synagogue concert

By REVA KAISER
Special to The CJN

TORONTO — This Shabbat Shira, Torontonians will have the opportunity to celebrate a day of song and simchah with a master of music.

Known as "the Pavarotti of the bimah," Cantor Alberto Mizrahi will perform a single concert at the Beth Tikvah Synagogue, Feb. 7, at 8 p.m.

Renowned for his tenor voice, Mizrahi performs throughout North America, Israel and Europe. When he is not touring, he is the cantor of Anshe Emet Congregation of Chicago.

Music was always an integral part of Mizrahi's life, he says, but his dream to be a performer was planted at the age of four, when his father took him to see a film about the great Caruso, starring Mario Lanza.

Mizrahi dreamed of performing opera, never aware of the cantorate as an option. He was still a child when his family emigrated from Hungary in 1956, and in Cleveland he was never exposed to the cantorial art form in the Americanized synagogues of his youth.

But Mizrahi's powerful and mellifluous voice was discovered in the Jewish milieu on his bar mitzvah, when he davened Musaf in addition to chanting the weekly Torah portion.

"The wind kept shifting me towards chazzanut," Mizrahi recalls. Rabbis in his yeshivah high school in Skokie, Ill., recognized his talent and suggested he pursue a career in chazzanut. As well, a high school friend of his was integral in pushing Mizrahi in that direction when he introduced him to cantorial music.

"I was enthralled by the sound. Suddenly, I had a deep desire to learn more about this rich music and become involved in it."

Mizrahi studied at the Cantor's Institute of the Jewish Theological Seminary in New York City. His studies were supplemented with private tutors, including voice lessons with his cantorial mentor, Moshe Ganchoss.

Today, Mizrahi maintains his vocal education with monthly voice lessons in New York City with Patricia McCaffrey, who trains many of the Metropolitan Opera singers. He stresses the importance of constant study and finds himself always learning something new.

Mizrahi's operatic training includes the Cincinnati Conservatory of Music and the American Opera Centre at Julliard in New York. His dream was to perform opera, but he knew it would be too taxing on his personal life.

He has no regrets about making opera the secondary music in his life. "I'm very privileged to have a life on the bimah," he says.

Mizrahi has performed with a number of symphonies internationally. He debuted with the New York Philharmonic in 1995, and travels to Israel two or three times a year, where he performs with the YUVAL choir.

Mizrahi has a number of recordings, including *High Holy Days* and *Chants Mystiques*, a Jewish chant album which has sold 20,000 copies, a monumental hit in the classical music industry.

Plans are in progress for a new recording of 10 to 12 cantorial pieces.

"This will be my opus," Mizrahi says. The production is a collaborative effort with Srul Irving Glick, the conductor and composer-in-residence of Beth Tikvah.

"Mizrahi has the same kind of voice as Pavarotti," says Glick. "There's a thrill in it; it's wonderful. He gives 100 percent to the people and [they] always come out satisfied."

Mizrahi's cantorial concerts are unique because of his distinct blend of Ashkenazi and Sephardi music. (He is Sephardi but was trained in Ashkenazi cantorials).

Alberto Mizrachi

The concert at Beth Tikvah will be a symphony of Mizrahi's music. The program will include Yiddish art songs; *Kuda, Kuda*, a Russian operatic aria; a Moroccan medley sung with the Beth Tikvah choir; and many other works, including some surprise pop vocals.

Being a cantor "is a lifestyle, it's a way of living," Mizrahi says, but it is not an easy life. "To be really good in art, you must not only fight the criticisms, but you must also fight the inclinations [to do something else] all the time and study instead."

The cantorate is not for everyone, but Mizrahi's advice is "if you can't live without it, then go into it.

"Singing is life to me," he emphasizes. It is also a form of creative expression and gives him both a physical and spiritual high.

Mizrahi gets immense satisfaction and personal rewards from his singing, knowing that he's spending his life praising God and is initiating a direct connection to Him whenever he opens his mouth.

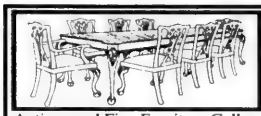
There are problems facing the art of chazzanut today, Mizrahi laments. "People love a good chazzan, but they don't understand him.

"Our mission is to make our art touch the people we deal with," says Mizrahi. A chazzan has the duty to help by teaching people about this music form.

Mizrahi suggests a number of ways to accomplish this, including organizing concerts, educating children, encouraging congregational singing and providing adult appreciation classes.

The 36 members of the Beth Tikvah choir and pianist Brahm Goldhamer will accompany Mizrahi's Saturday night performance.

Tickets are available from the synagogue office or at the door; adults for $18 and seniors and students for $15. Call 221-3433 for more information.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Authors & Poets

When Pesach arrives this spring, so too will the second annual *CJN* Literary Supplement. We therefore again invite the authors and poets among our readers to submit their works to us. We are looking only for works of fiction or poetry that explore Jewish themes.

The works must be original and previously unpublished. The fiction cannot be longer than 1,500 words. We must receive your works ***no later than March 16, 1998*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4. If you want us to return them, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. We look forward to receiving your submissions.

The editor.

Asian crisis will hurt Israel

Jerusalem Post Foreign Service

JERUSALEM — The current economic crisis in East Asia, alongside recent terror attacks, will lead to lower-than forecast economic growth this year, according to a report published last week by Tsipi Galyam, who heads the Treasury's Economic Research and State Revenue Administration.

In light of these two developments, there is a need to reconsider the original economic forecasts that the Finance Ministry issued last July, Galyam wrote. The Asian crisis alone is likely to reduce economic growth by 0.2 to .7 percent

"The World Bank and the International Monetary Fund lowered the growth forecast of most of the world's economies by 0.2 percent to 0.7percent," the report states. "It is hardly likely that the Israeli economy will be the only one contriving to emerge unscathed from this crisis. Even if there is no direct effect on Israel, the anticipated lower growth in other countries will indirectly affect the Israeli economy. The working premise is that the economy will suffer both indirectly and directly."

While the July estimate was for three to 3.5 percent growth in the gross domestic product, Galyam suggests the figure may well fall short of three percent. This compares to an annual average 5.9 percent between 1990 and 1995 and 4.5 percent in 1996.

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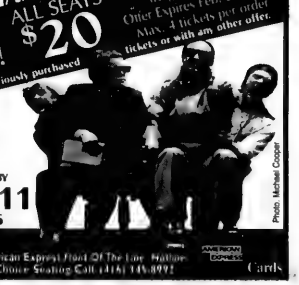
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CJN Purim Art Contest

It's time again for our fourth annual **Purim Art Contest** and we are looking for drawings about Purim from students in elementary school.

Who can enter: Children from grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 12. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small or too large. Please paint, draw, or color bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. And you can even give them a title. Please send us your name, address, phone number, school and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, Feb. 27, 1998. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen for publication as "winners." The judges will base their decision on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The odds of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 6, 1998.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 12, 1998. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Eye on Arts

by Bill Gladstone

SMITHSONIAN RETHINKS ISRAEL LECTURE SERIES

After encountering a barrage of criticism from conservative Jewish groups, the Washington-based Smithsonian Museum has withdrawn a proposed lecture series, featuring many left-leaning speakers and subjects, that had been scheduled in commemoration of Israel's 50th birthday.

Having gained a reputation for mounting controversial exhibits that challenge accepted historical attitudes, the Smithsonian chose not to rock the boat this time, preferring instead to cancel its co-sponsorship arrangement with the New Israel Fund.

That organization had apparently helped draw up the lecture series, which, in accordance with its own political leanings, seemed loaded with speakers representing the political left.

One lecturer, for example, had planned to discuss Zionism as a form of European imperialism, while another would have asserted that early Zionist pioneers cared more about securing a state than in saving the lives of endangered Jews. The Price of Occupation; and To Unify Jerusalem; were other talks on a preliminary list.

"Debate, unfortunately, was not what the New Israel Fund had in mind when it put together this lopsided list of speakers," wrote Jonathan Mahler in the English-language *Forward*, the weekly newspaper published in New York.

"It was clearly thinking more along the lines of George Orwell's famous line: He who controls the past, controls the future."

Although the Smithsonian belatedly received co-sponsoring offers from other Jewish organizations, its management opted to recast the Israeli lecture series without influence from sponsors. The famed national institution has not always backed away from controversy.

Several years ago, it was forced to cancel a contentious exhibit on the Enola Gay that was highly critical of the American attack on Hiroshima, and other shows have likewise presented a historical "counter-narrative," embracing what critic Heather MacDonald calls "the poisonous trends" of postmodern theory and identity politics.

Accused of one-sidedness, officials of the U.S.-based New Israel Fund claim that only a preliminary and incomplete draft of the speakers' list had been released, and blamed the conflict on "a fringe group of Jewish McCarthyites." The organization is planning a lecture series of its own.

* * *

Hollywoodism Premiere: Toronto-based director **Simcha Jacobovici's** latest film, *Hollywoodism: Jews, Movies and the American Dream* opens Feb. 6 for an open run at the Carlton Cinemas, Toronto. Based in part on a book by **Neal Gabler**, this riveting film demonstrates how a small group of Jewish immigrants from Eastern Europe took a technological novelty (moving pictures) and turned it into the most important new form of mass media of the 20th century. Jacobovici answers audience questions, Feb. 7 and 8.

* * *

Arts Briefs: Guitarist-pianist **Brian Katz** and clarinetist **Martin Van de Ven** put a fresh spin on klezmer classics, Tranzec Club, 292 Brunswick Ave., Feb. 8, 8 p.m. 410-3655.

The Koffler Centre School of Dance offers three outstanding summer programs in dance instruction. Information and registration, 636-1880, ext. 359 or 273.

Photographs by **Cylla von Tiedemann** and **Andre Kertesz** are displayed at the Jane Corkin Gallery, 179 John St., Suite 302, Toronto, Feb. 5 thru 28. 979-1980.

The Civic Light Opera Company proudly presents *Annie Get Your Gun* and *Call Me Madam*, **Irving Berlin's** two greatest hits together in concert with a cast of 20 performers. Mar. 12 to 15, Yorkwoods Library Theatre. Adults $12.50. 421-1267.

The Voices of Showtime present *Seems Like Old Times*, a musical review of hits from the 1940s and 1950s. Leah Posluns Theatre, Feb. 18 and Feb 22, 2 p.m. Adults $18. 234-0129.

Aphrodite Theatre presents *Fool For Love*, by **Sam Shepard**, Feb. 12 to 28, Solar Stage Theatre, Madison Centre, North York. $25. 368-8031.

Music exudes Jewish spirituality

By BILL GLADSTONE
Special to The CJN

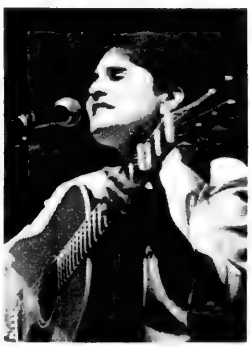
TORONTO — She's recorded more than a dozen albums and CDs since the late 1970s and her concert at New York's 2,800-seat Carnegie Hall last September was a triumphant sell-out.

Still, Debbie Friedman acknowledges that her popular style of musicianship, which combines Jewish spirituality with a 1960s folk-music sensibility, has yet to spark a fire within the Canadian Jewish community.

If past performances are any indicator, however, that's likely to change once she appears in concert at Toronto's Convocation Hall this Saturday evening

Exuding a strong, exuberant sense of Jewish spirituality and what she describes as a "self-healing" approach to life, the 44-year-old New York-based musician has been known for getting audiences up on their feet, just as they did at Carnegie Hall.

"I'm not into glitz and fame," she says. "I'm into helping Jews lose their feeling of alienation and move into a sense of comfort and pride with their tradition. There have been trouble spots with that tradition, especially for women, but the intrinsic value of the tradition can really help one live a meaningful life. That's what I'm after. I'm after meaning in a world that doesn't spend a lot of time thinking about meaning."



Debbie Friedman

Friedman, who plays guitar but composes on a piano, performs with a keyboard player, bassist and drummer. According to *Billboard*, her music reflects "a decidedly folk style that has been influenced by the likes of Peter, Paul & Mary, Joan Baez, Judy Collins and Melissa Manchester."

She has been called "Reform Judaism's answer to Shlomo Carlebach" for her ability to unite audiences of all denominations and ages. Two of her prayer songs, Mishebeyrach and Lekhi Lekh, have become standards at numerous Reform temple youth group services and spiritual healing services throughout North America.

There are few Jewish schools in North America where at least one Friedman song has not been sung. Born in Utica, N.Y., Friedman grew up in St. Paul, Minn., where her rabbi was W. Gunther Plaut, now rabbi emeritus of the Holy Blossom Temple in Toronto.

She has penetrated the popular culture to the extent that one of her songs for children, *Aleph Beit*, was featured on a *Barney the Dinosaur* video. Barney also sang her *I Am A Latke* on TV. Her 1989 CD, *And You Shall Be A Blessing*, is her best-

[Cont'd. on page 39]

Museum illuminates untold stories of Florida Jews

By NANCY WIGSTON
Special to The CJN

MIAMI — A few blocks away from trendy Ocean Drive in the heart of Miami's newly fashionable South Beach, you can find a fascinating world of Jewish history.

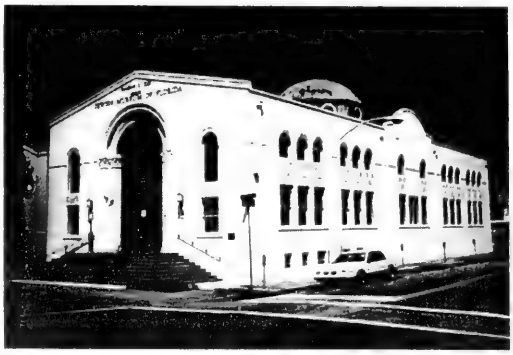
The old Beth Jacob Synagogue at 301 Washington Ave. – now the Sanford L. Ziff Jewish Museum of Florida – offers a treasure trove of memorabilia that illuminates the untold stories of Floridian Jews.

This 1936 building was designed by Art Deco architect Henry Hohauser. Exquisitely restored just two years ago, the former synagogue is not only an architectural jewel shining with 76 stained glass windows, seven Art Deco chandeliers and a newly refurbished Moorish copper dome, it is also the permanent home to a record of the Florida Jewish experience, called Mosaic.

The Mosaic collection is the result of the efforts of the many volunteers who scoured the state in the mid-1980s, gathering family photos, artifacts and oral histories. With over 6,000 items, it is at once charming and informative.

Everyone knows the Jewish presence in Florida is solely a post-World War II phenomenon, right? Wrong. Jews first settled here in 1763. True, there were only three, who came after Spain ceded the territory to the British following the French and Indian War. But communities soon took root.

A prosperous Sephardi from St. Thomas purchased 60,000 acres to start a Jewish colony in central Florida in 1819. His son, David Levy Yulee, brought Florida into statehood, serving as its first senator (and was the first Jew to serve in the U.S. Congress).



The exterior (above) and interior (below) of the old Beth Jacob Synagoue in Florida.

40,000 Israelis live here

The Mosaic project identified nearly 50 families who have lived in Florida for over 100 years.

Another little-known fact: Fort Myers was named after Col. Abraham Myers, a West Point graduate and quartermaster for the fort in the Indian wars during the mid-1800s.

In one corner of the museum, a lighted map traces patterns of Jewish emigration. Points of origin in Scandinavia, Europe, Russia, the Middle East, the Caribbean and South America surround the Florida peninsula. As visitors watch, a population thermometer grows. Starting with the three 18th-century Jews, it crests at 800,000 in 1996; then the lights explode like fireworks.

Florida's Jews deserve to celebrate. In spite of religious discrimination lasting well into the current century, the community flourished and prospered.

"Why," asks a Venezuelan tourist, "were Jews not allowed to settle north of Fifth Street?"

Anita, our guide, explains: "A powerful Miami real estate man was anti-Semitic, and he enforced this rule."

Over time, as the Jewish population grew, "restricted" policies proved unenforceable. South Florida became a major training ground for American troops in World War II (where Floridian Jews had their share of soldier-heroes) and a population boom followed. When MD veterans were told that Jewish doctors weren't welcome at Dade County Hospital, they founded Mt. Sinai in 1946.

Although it is candid about the difficulties encountered because Jews suffered along with other immigrants as their numbers increased, the museum devotes most of its space to a celebration of Floridian Jewish life.

Bright orange-crate labels with "Florida" spelled out in Hebrew, girls in modest swim suits advertising year-round sun, lady golfers in Edwardian hats, all capture a sense of sunny exuberance.

Particularly eye-catching is the dress, decorated with hundreds of seashells, worn by Miss Fannie Moss to a Purim masquerade ball in Jacksonville in 1918.

Much of Miami's American Jewish population has moved northward. But newcomers continue to arrive. Ten thousand Cuban Jews have settled in Miami and 40,000 Israelis now make the sunshine state their home.

Volunteering at the museum during my visit is Eva, who admits that sometimes she misses her "beautiful city" of Leningrad.

I ask the obvious question: Why did she come? Her answer is just as obvious: For my children. She smiles. Like multitudes of Sephardim and Ashkenazim before her, Eva happily calls Florida her new home.

If you go: To contact The Jewish Museum of Florida, phone 305-672-5044, fax 305-672-5933, Internet, [http://gsni.com/jewish. htm].

Music exudes spirituality

[Cont'd. from page 38]

selling album to date, having sold some 20,000 copies.

"Debbie Friedman is the person who created the concept of Jewish music in an American context," says Moishe Rosenfeld, her New York-based agent. "It's not klezmer, it's not Eastern European, it's not Israeli, it's not Moroccan – but it's richly Jewish and its sensibilities derive from contemporary American folk music. The fusion of the two is very effective."

Sponsored by the Ontario Brotherhood of Reform Judaism, Friedman's Feb. 7 concert begins 8 p.m. at Convocation Hall. Tickets ($25 in advance and $30 at the door) are available through Ticketmaster, 870-8000; the Holy Blossom Temple, 789-3291; or via the Web site [www.magic.ca/~roger4].

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Business Profile

Inventor Wayne Fromm proves:

You can make a good living playing with toys

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — Toy inventor Wayne Fromm says he saved many of his favorite toys from his childhood because he thought it would be "neat" to keep them for his children.

As it turned out, the electric racing car he got for his fifth birthday and his collection of toy soldiers were never a hit with his 10-year old daughter Sage, his only child.

But she was thrilled with the talking mirror her father created for the Disney movie *Beauty and the Beast*. And so were thousands of other kids. More than one million of these talking mirrors were sold worldwide.

The mirror, which replicates the actual voices of the film's main characters, is one of 20 patented children's products Fromm, 43, has invented for leading toy companies such as Crayola, Irwin and Mattel.

"I have had several toys that have surpassed the one million unit mark," Fromm says.

This past holiday season he had three new children's products in stores across North America. A children's slide projector, a teddy bear with a tie-dye kit and a magic mirror featuring the *Sailor Moon* TV series characters were marketed respectively by Crayola, Tyco and Irwin.

It's unique for a Canadian to be inventing products for such large U.S. companies, because they usually don't usually deal with outsiders, the Toronto-born Fromm told *The CJN* in a recent interview at Video Invasion, the Bathurst Street arcade he owns.

A key player in the Toronto arcade business for more than 20 years, Fromm at his peak owned and operated some 400 pinball and electronic video games before shifting his focus to the toy business eight years ago.

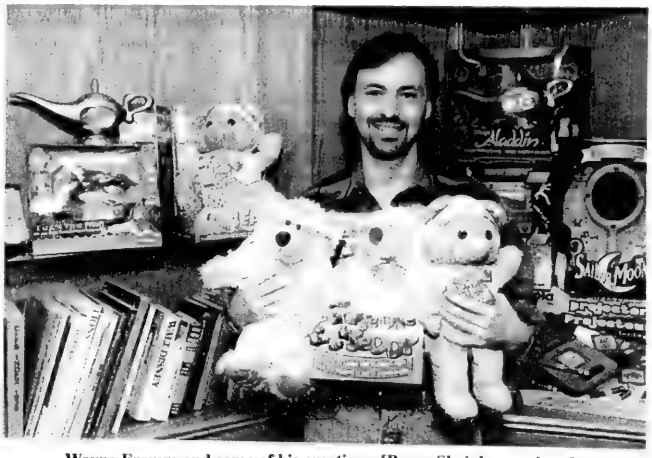
He says he learned to fix every single electronic game so that he would not need to depend on repairmen. He later applied his talent for tinkering to designing toys, successfully adapting the technology of the talking pinball games to the *Beauty and the Beast* mirror, one of his earliest inventions.

He stresses that to successfully market inventions one needs business savvy. He coined the term inventorpreneur to describe himself. "If I was just an inventor I would have been exploited."

Fromm claims his entrepreneurial skills equipped him for the complex negotiations involved in licensing and other issues relating to toys, a business he characterizes as cutthroat.

"The assumption is that the video game industry is rough but you're actually dealing with gentlemen. Ironically, in the toy industry, you have to watch your back at all times so someone won't steal your idea."

Fromm traces his entrepreneurial roots to his experience running the Centre Theatre (formerly the Dutchess) at Markham and Dundas streets as a revue theatre. The building, which was sold in 1977, had belonged to his late father Leonard, owner of the Pro-Bowl chain of bowling alleys.



Wayne Fromm and some of his creations. [Barry Shainbaum photo]

When the projectionists began to make what he considered to be unreasonable wage demands for overtime, Fromm fought and succeeded in getting his projectionist licence, he says. "I learned at an early age not to be held hostage by any employee."

This philosophy spurred him to learn how to repair all his own pinball and video games, he adds.

He bought his first pinball machine in 1977, the year Ontario's 20-year ban on pinball was lifted. He became an expert at running and fixing the machines and kept increasing the number of games he owned. Many were located at his father's bowling centres.

Fromm was at the right place at the right time when electronic video games hit the market in 1979 and "revolutionized the industry," he says. "I was there before the boom."

He was one of the first people to bring large numbers of these games to Toronto when they were in very high demand. As an established pinball operator, he had easy access to suppliers of these games, he says. "We couldn't get them in fast enough."

In 1980, Fromm established the first Video Invasion, North York's largest video arcade. Located at Wilson Heights and Sheppard Avenue, the arcade became a hub for suburban high school kids, he says.

A year later, he set up a second location on Bathurst Street north of Lawrence. But when he encountered opposition from more than 5,000 local residents and their political representatives, he literally had to fight city hall to open the arcade.

And while he won the legal battle, he ultimately lost the arcade war, because the city ended up passing new bylaws severely restricting the number of arcades, he says.

He was only able to expand his operation by locating machines in restaurants and bowling alleys that had pre-existing rights to house those games and by taking over an existing east-end arcade.

The sudden death of his father 8½ years ago impelled Fromm to re-evaluate his life, and turn inward, he says. "I was pulled more from within in terms of creativity. I wanted to be creative." He eventually reduced his stake in the arcade business to a single location.

In 1989, he came up with the concept of a faxable birthday greeting and was encouraged to market the card by then-Video Invasion manager, Marni Ugar, now Fromm Toys' creative director.

To that end, he attended a stationery and gift trade show in New York. There he recalls being struck by the number of people flocking to a booth selling a bubble pendant, designed as a fashion accessory.

A hunch that the pendant could be marketed as a children's product prompted Fromm's foray into the toy business. He says he contacted Disney's New York office – he had absolutely no experience in licensing – and pitched a Mickey Mouse version of the pendant.

That division turned down the idea, but steered him to the Los Angeles office, which handles film and television licensing. After three months of calling, he says, he learned the newly opened Disney stores were looking for unique products for the film, *The Little Mermaid*.

He flew to Los Angeles with a prototype of *The Little Mermaid* pendant and nailed an order for 10,000 units. "That was my entry to Disney. It was good timing. The Disney Stores don't take new submissions any more."

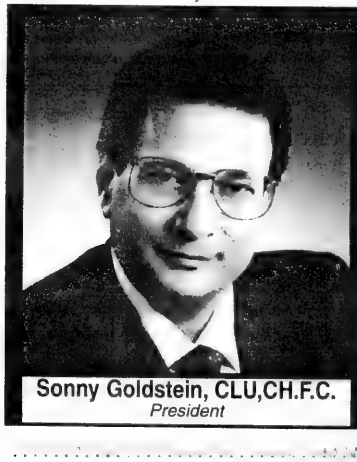
With six months to get the pendants to the stores – his deadline was June 1991 – Fromm cut his teeth as a toy supplier, learning the business by the seat of his pants, he says. "I didn't know anything about die-cutting or mould making or blister packaging. I worked 20-hour days."

And he notes there were many complications in the process: The bubble bottles, made and packaged in Taiwan, leaked when they were air-shipped to the United States; he had trouble finding the right glue to stick on the labels; and black soap sediment appeared in some of the bottles.

Eventually Disney allowed Fromm to sell the pendant directly to Canadian retailers and to expand sales in the United States through an American distributor. He says he sold some 500,000 units in total, but his success was marred by a royalty dispute with Disney.

Out-powered by this industry giant as Disney played hard ball around licensing, Fromm says the experience led him to devise a strategy for dealing with major league corporate players. He now manufactures his inventions and sells them to toy distributors who take care of the licensing and marketing.

"I leave that headache for others. I enjoy the nuts and bolts of creating a product more than anything."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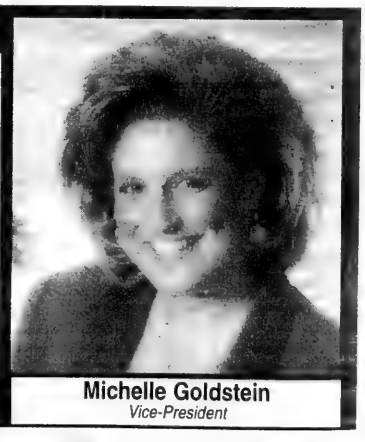
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Technion building robots to aid surgeons

TORONTO — Technion researchers are building robots that will be able to assist surgeons in knee-replacement operations and laparoscopic surgery (where miniaturized instruments are inserted through small incisions instead of operating through a large incision).

The robots will help surgeons to achieve more accurate results, thus improving the medical treatment.

"Knee-replacement surgery involves replacing the damaged knee with an artificial implant," says Prof. Moshe Shoham, head of the research team at the Palm Beach Industrial Robotics Laboratory, at the Technion Faculty of Mechanical Engineering.

"The success of the surgery, is determined by how optimally the implant is inserted. The computerized robot can prepare the bone much more accurately that the human hand. Lab experiments where a robot treats a bone-model have shown the feasibility of such an operation." To date, surgeons at medical centres in the United States and Germany are using robots to prepare the thigh-bone for hip-replacement operations only.

The Technion researchers along with Dr. Moshe Roffman, head of the Orthopedics Department at the Carmel Hospital in Haifa are now building a smaller, specialized robot to be used in operation rooms, .

Robots can be of assistance in cases of laparoscopic surgery, where the surgeon's miniaturized instruments are inserted through small incisions in the abdominal wall to perform such operations as removing a gall-bladder. Existing robots are being used in laparoscopies only to hold the camera that is inserted into the abdomen.

Today, laparoscopic surgeries can be performed using lasers, in which the robot can hold the somewhat awkward laser-laparoscope, while the surgeon uses a joystick to operate it. The robot follows the surgeon's hand, enabling him to obtain better and more accurate results. This version of a robot is also being built at the Technion in collaboration with Dr. Shmuel Goldberger of the Meir Hospital in Kfar Sava.

"Robots are not replacing human hands in surgery, nor will they in the future," Shoham says. "They, however, will enhance the procedure accuracy compared to the human hand, and will serve as the surgeon's third hand. The implications of this research are far-reaching. We will be able to employ the orthopedics robot in high-risk surgery, such as spinal operations for connecting two vertebrae, while the laparoscopic robot can be improved so that the surgeon will be able to feel the changes of force applied during the operation as if it were his own hand operating." Shoham expects the robots to be ready for further experimentation within several months.

The multidisciplinary research is carried out in collaboration with Prof. Yehuda Charit of the Mathematics Faculty, and Dr. Gershon Alber of the Faculty of Computer Sciences, along with a team of Technion students.

New implant to treat prostate cancer

NEW YORK — An implant that treats metastasizing prostate cancer by suppressing the production of testosterone in men has been developed by Prof. Irving Spitz of Jerusalem's Shaare Zedek Medical Centre together with scientists from the Population Council in New York.

Prostate cancer is the first type of tumor proven to be connected to hormone production, Spitz said.

The implant contains a compound, histrelin, a synthetic form of the natural hormone LH-RH which controls the body's production of sex hormones. The delivery system via a hydrogel implant is the innovation, as histrelin has been around for some time. Implanting the 2.6 centimetre long capsule under the skin on the inner part of the arm is a simple procedure. The implant has been used in clinical studies on 34 patients. Granting approval for this new procedure from the United States Food and Drug Administration could take two years.

Until now, this type of prostate cancer has been treated by castration or quarterly injections of testosterone suppressors, which are painful and inconvenient.

Spitz, who heads Shaare Zedek's hormone research institute, conducted a study of the implant, along with Dr. Amitsur Farkas, who heads the medical centre's urology department, and Prof. Raphael Catane, who heads the oncology institute. The implant is also being tested at Cornell University and the University of Salzberg.

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INDEX

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL REPAIRS/SALE
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING
377 CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
410 HEALTH, BEAUTY & FITNESS
411 HEALTH THERAPIES
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
420 INVITATIONS/PRINTING
425 JEWELLERY
427 JUDAICA
430 LANDSCAPING
432 LAWN CARE
433 LEASING
434 LIMOUSINE SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
451 PROMOTIONS
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
479 SENIORS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
483 SKIING
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING/LESSONS
510 UPHOLSTERY
515 WATERPROOFING
517 WATER TREATMENTS
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
548 WORD PROCESSING
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GOLD, Irving (Issie) - on Dec. 22, 1997.

GOODMAN, Lillian - on Jan. 14, 1998.

KUPCHIK, Moshe - on Jan. 14, 1998, late of 6250 Bathurst St.

DONSKY, Eve - on Jan. 16, 1998.

LEVINE, Gordon - on Jan. 16, 1998, late of 24 Edgecroft Trail.

BLOCH, Samuel - on Jan. 17, 1998, late of 42 Greenwin Village.

HOROWITZ, Harry - on Jan. 17, 1998, late of 33 Regatta Cres.

KAELL (Rudney), Hilda - on Jan. 17, 1998, late of 7440 Bathurst St.

NIMON, Joseph - on Jan. 17, 1998, late of 234 Betty Ann Dr.

SOLOMON, Irving Samuel - on Jan. 17, 1998, late of 7601 Bathurst St.

BOOM, Freda - on Jan. 19, 1998, late of 25 Cedarcroft Blvd.

ZAHLER, Lilly - on Jan. 20, 1998, late of 134 Waterloo Ave.

SORITS, Tatiana - on Jan. 21, 1998.

GINSBERG, Kelvin (Kelly) - on Jan. 22, 1998, late of 202 Withrow Ave.

KATKOVA, Perel - on Jan. 22, 1998.

LIPSKY, Sarah - on Jan. 22, 1998.

MANDELL, Sidney - on Jan. 23, 1998, late of 84 Clayhall Cres.

ROSEN, Lowie H. (Red) - on Jan. 23, 1998.

STEMEROFF, Betty - on Jan. 23, 1998.

WOHL, Hilda - on Jan. 23, 1998.

MINCER, Philip - on Jan. 25, 1998, late of 18 Arlstan Dr.

Steeles Memorial Chapel

330 OBITUARIES

SHOCKETT, Barry - on Jan. 7, 1998, late of 25 Canyon Ave., PH#2103.
MAISLIN, Bernard - on Jan. 8, 1998, late of 2350 Bridletowne Circle, #1912.
GINSBURG, Frederick - on Jan. 9, 1998, late of 6161 Bathurst St., #103.
GOLDSTEIN, Pearl - on Jan. 9, 1998, late of 6200 Bathurst St., #1402.
GREENBERG, Sylvia - on Jan. 9, 1998, late of 135 Antibes Dr., #506.
WITTLIN, Berty - on Jan. 9, 1998, late of 3560 Bathurst St.
ENKIN, Jeanette - on Jan. 10, 1998, late of 3560 Bathurst St.
DENIS, Edward - on Jan. 11, 1998, late of 2226 S.W. Hilliard Ave.
KATES, Bert - on Jan. 11, 1998, late of 106 Hogarth Ave.
SIMCOE, Morris - on Jan. 11, 1998, late of 64 Wynford Hts. Cres., #704.
BRODEY, Gertrude - on Jan. 12, 1998, late of 351 Christie St.
GOLDSTEIN, Saul - on Jan. 12, 1998, late of 90 Fisherville Rd., #905.
WISE, Nechama - on Jan. 12, 1998, late of 1014 Delaware Ave.
ALBERT, Lillian - on Jan. 13, 1998, late of 645 Castlefield Ave., #311.
GLEITMAN, Annette - on Jan. 13, 1998, late of 100 Redpath Ave., Unit 7.
MENDELSON, Morty - on Jan. 13, 1998, late of 60 Beaverhall Dr.
EZEKIEL, Rita - on Jan. 15, 1998, late of 733 Lansdowne Ave.
HARRISON, Burton - on Jan. 15, 1998, late of RR #2, Creemore.
ORECKLIN, Catherine - on Jan. 15, 1998, late of 5 Hillhouse Rd.
FABER, Dora - on Jan. 16, 1998, late of 605 Finch Ave. W., #110.
FLEISCHER, Mildred - on Jan. 16, 1998, late of 107 Alcina Ave.
LEDERER, Ruth - on Jan. 16, 1998, late of 55 Ameer Ave., #1009.
CHARTIER, Eileen - on Jan. 17, 1998, late of 3560 Bathurst St.
STEINHAUER, David - on Jan. 17, 1998, late of 2435 Bayview Ave.
BROWN, Harry - on Jan. 18, 1998, late of 36 Collinson Blvd.
GOLDBACH, Jack - on Jan. 19, 1998, late of 218 Old Forest Hill Rd.
ZELDIN, Rose - on Jan. 19, 1998, late of 550 Cummer Ave.
FEIGENBAUM, Sam - on Jan. 21, 1998, late of 377 Ridelle Ave., #1011.
HILLER, Irving - on Jan. 21, 1998, late of 3636 Bathurst St., #1109.

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Israel & the Jewish World

Four faulty assumptions in current Iraq, U.S. standoff

By SHLOMO GAZIT
Jerusalem Post Foreign Service

Israel, the United States and the entire world are once again training their gaze on Baghdad. The key to the future lies with four faulty calculations. If these are not handled carefully, they are liable to lead to bad decisions and unwanted complications.

OPINION

• What is the Iraqi tyrant's motive? It is a mistake to view Saddam Hussein as a lunatic acting irrationally. Saddam's thinking is quite rational and serves his own purposes as he defines them.

The explanation provided by the Israeli media for his actions – a fierce struggle for survival – is inadequate, since no external threat has endangered either his regime or him personally since Desert Storm in 1991. The only threat to his life comes from the possibility of a domestic assassination attempt, and indeed, he is doing his utmost to prevent any such attack.

Saddam is motivated by his desire for Iraq to remain a regional power. For this, he needs the non-conventional weapons he has been manufacturing and stockpiling, as well as the lifting of the crippling economic sanctions imposed on his country for the last seven years.

Saddam has made repeated efforts to cancel the UN supervision in Iraq; a change of attitude in the world's capitals would halt the sanctions or at least modify them in his favor.

• What are the goals of the United States? Washington is mortified because the military mission it headed seven years ago achieved its objectives only partially: The dictator has not destroyed all his weapons and missile launchers.

Given the situation, America will suffer a humiliating defeat if the UN inspectors are forced to leave Iraq and the economic sanctions are revoked.

For the United States, the most feasible and realistic goal is to insist on continued sanctions and the UN presence in Iraq, for as long as Saddam remains in power.

• What are the limitations of using military force? Faced with Saddam Hussein's insolent demands, a united Congress and American public opinion are calling loudly for a military attack that will inflict painful punishment on Iraq, but the White House decision-makers would do well to weigh the limitations of military force with great care. Any attempt to send a military task force into Iraq with the mission of conquering Baghdad and eliminating its tyrant would not be feasible; it is likewise unthinkable that the United States would employ non-conventional weapons against Iraq.

Under these conditions, the United States is powerless to destroy Saddam's hidden stores, where he develops, manufactures and amasses weapons; neither can the United States rely on its bombers to target Saddam and eliminate him. Finally, the United States cannot risk having the media broadcast the horror of wounded and homeless Iraqi civilians.

• Does Israel face any threat? There is a great difference between 1991 and today. Seven years ago, Saddam had an account to settle with Israel because Israel had wiped out Baghdad's nuclear reactor 10 years earlier and left him with a burning desire for revenge. He hoped to provoke Israel into retaliating against his missile offensive, which he believed would prompt the Arab members of the American-led military coalition to back out and disable the American initiative.

We are already familiar with Saddam's style – he makes no secret of his intentions. While he spoke quite openly seven years ago of setting fire to half of Israel, now there is no mention whatsoever of Israel.

Let us recall that Saddam's demand for calling off UN supervision and lifting the sanctions against Iraq is based on his declaration that Iraq's stockpiles of non- conventional weapons have been destroyed; he would be making a grave error by exposing himself publicly as a liar and proving the United States justified in insisting that the supervision and sanctions continue.

What are the operative conclusions? First, that Israel should not panic for no reason. At the same time, we should refrain from expressing any threat or provocation toward Iraq as long as Israel is not in danger. Second, the United States should not take military action unless it can guarantee unconditional success; the United States would be wiser to concentrate on maintaining – and even deepening – the sanctions.

Shlomo Gazit is a former head of Israel's military intelligence.

Alleged war criminal on way out

[Cont'd. from page 1]

Maciukas, a resident of St. Léonard, was accused last July of hiding his membership in the 12th Lithuanian Battalion, first known as the Second Auxiliary Police (Schutzmannschaften) Battalion, and in the German air force, in order to enter Canada in January 1948. He became a Canadian citizen in 1956.

The battalion was a volunteer liquidation unit operating in Lithuania and Belarus and set up by the Lithuanian police in tandem with the Nazis between 1941 and 1944 to kill Jews, Gypsies, partisans and suspected Communists.

Silverstone said that like Csizsik-Csatary, Maciukas might choose to leave Canada voluntarily before he is actually deported. Deportation could see Maciukas sent back to his last previous country of residence, Lithuania, while leaving on his own accord would allow him a potential greater choice of countries to go to.

CJC, however, would prefer to see deportation hearings proceed since it would prevent Maciukas from ever returning to Canada, Silverstone said, even though he saw that as an unlikely scenario in any case.

Maciukas was the 12th among a list so far of 14 alleged Nazi collaborators Ottawa has launched denaturalizations proceedings against in Federal Court since 1995. Three of the 14 – Antanas Kenstavicius, Joseph Nemsilla and Erichs Tobiass – died before their cases were adjudicated.

The quickened pace has been part of an effort by the federal Ministry of Justice and the Justice Department's War Crime's Unit to respond to persistent complaints from the Jewish community that Ottawa has spent 50 years dragging its heels on the issue and provided safe haven for hundreds of suspected war criminals because their leanings were anti-Communist.

Last September, the head of the unit, Paul Vickery, told a local Jewish community audience that Ottawa was now being very serious in its efforts, with Canadian deportation cases being launched at the same pace as the unit's American counterpart, the Office of Special Investigations (OSI).

Last December, the war crimes unit hired the OSI's former director, Neal Sher, as a "special advisor."

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Outdoor club targets Jewish couch potatoes

Speak to the earth, and it shall teach thee.

– Job 12:8

By RON CSILLAG
Staff Reporter

TORONTO — Among the objectives of the Mosaic Outdoor Club of Southern Ontario (soon to be the Mosaic Jewish Outdoor Club of Southern Ontario) is to get you off your *tuches*.

The club aims to counter the image of Jews as being sedentary and skittish when it comes to the outdoors. If Jews don't hunt or fish, as Jackie Mason tells us, they probably don't pitch tents, canoe, rock climb or hike.

Wrong, at least gauged by the popularity of the Mosaic Club. In just six months, the non-profit group has signed up, solely through word of mouth, 180 outdoorsy types who get together for a variety of activities, and to commune with nature.

Members, ranging in age from 22 to their late 60s, go hiking, biking, canoeing, camping and even stargazing, says club president Danny Zehavi, an avid cyclist and camper who once hiked down the Grand Canyon in the middle of winter.

While the club does provide a social setting for Jews to meet, it's primarily geared to adults who love the outdoors, says Zehavi, a 31-year-old engineer who lives in Waterloo. The club fosters the development of outdoor knowledge and respect for Mother Nature.

But what makes an outdoor club Jewish?

"We try to foster a sense of community and an appreciation for the environment, all in a Jewish context," he says.

Judaism, he adds, has much to say about enjoying nature while respecting it, and keeping the world clean.

Club secretary Sam Lewkowicz, 43, says he once lit Shabbat candles on a rock while on a canoe trip in northern Ontario.

And all food packed for trips is vegetarian (and freeze dried).

The Mosaic network of Jewish outdoor clubs began in Colorado a decade ago. There are 20 chapters across the United States and one in Jerusalem. The southern Ontario group is the first in Canada.

Each year, chapters gather in Waynesboro, Pa., for a big bash – outdoors of course.

So far, members here have trekked through Credit Provincial Park, hiked down the Rouge River Valley in Scarborough, rock climbed at the Toronto Climbing Academy, biked from Keswick to Jackson's Point, canoed around the Toronto Islands, camped out in Algonquin Park and skated at Harbourfront.

Cross-country skiing is offered almost every Sunday through the winter.

It's not for the faint of heart, but couch potatoes are more than welcome. "We rough it," smiles Zehavi, "but not too much."

Activities can range from an afternoon, right up to three-day canoe trips.

Future events include orienteering (learning to get around in the bush solely by compass and map), scheduled for Feb. 8; and a winter camping orientation, tentatively slated for March 1.

The club has feelers out for a camping trip in Frontenac Provincial Park at the end of March.

For information, contact the Mosaic hotline at 416-280-6407 or on the Internet at [www. mosaics. org/toronto].

Mosaic Club members (from left) Sam Lewkowicz, Barbara Spector and Judy Moses enjoyed a canoe trip on Sherbourne Lake, near Dorset, Ont., last autumn.

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NFL eyeing Israel

By SIMON GRIVER
Special to The CJN

JERUSALEM — The National Football League (NFL) is planning to expand its exposure in Israel.

NFL Israel was established recently in order to introduce American football to the Jewish state. Like most of the world, Israel is soccer-mad, but the NFL is confident it can generate enough interest among players and spectators to make the American game economically viable in Israel.

NFL Israel has worked out a 10-year game plan that is as strategically meticulous as a two-minute drill. In the first phase, sponsorship, promotional and broadcasting deals are being put in place. At the same time, 60,000 high school students will learn to play the game: the Amal vocational training high school network will give American football classes to 40,000 of its students, and Israel Radio's *Reshet Gimmel*, together with the McDonald's hamburger franchise, has recruited some 20,000 youngsters for American football courses around the country.

In the second phase, one of the NFL's leading teams — the New England Patriots — is committed to playing an exhibition game against another NFL squad at Israel's national soccer stadium in Ramat Gan within the next two years. Furthermore, Israeli interest in American football will be stimulated by live weekly broadcasts of a major NFL match with Hebrew commentary on a local television station.

Within a decade, it is hoped that Israel will have its own professional team — which will compete in the NFL's world league — comprised mainly of native-born stars who have graduated from the current high school program.

The NFL has targeted Israel as part of its plan to invest in the development of the game throughout Europe, the Far East, Latin America, Australia and New Zealand.

LAST WEEK'S CROSSWORD ANSWERS

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The Inside Back

The full extent of diplomatic immunity

By JONATHAN SHIFF

The Canadian Embassy rented a home in Israel to house the ambassador. When the parties came to a disagreement, and the landlord sued the embassy, the Canadian government claimed diplomatic immunity. Canadians who take pride in their country's reputation for law-abiding behavior and good manners may have been shocked by the tactics, but lawyers found great interest in the legal issues which arose as the case made its way into the Supreme Court (Her Majesty the Queen in Right of Canada v. Sheldon Edelson and et al).

It is well known that countries and their diplomats enjoy immunity from most court proceedings in their host countries. This is primarily a way to protect diplomats from persecution that might interfere in their duties, and is also perceived as a form of respect for the foreign country's sovereignty, as if it were unseemly to drag a foreign government into the host state's courts.

Unfortunately, this privilege can be abused, and there have been many stories about diplomats who commit heinous crimes and escape without being punished, hiding behind their immunity.

In the Israeli case, Supreme Court president Aharon Barak distinguished between various kinds of immunity – immunity for the country versus immunity for the diplomats. The contract at issue was between the landlord and the foreign country – the government of Canada. The Canadian ambassador was not a party to the agreement but was acting as a representative of the Canadian government. Therefore, the question was whether the Canadian government was immune in this case to civil proceedings.

Barak ruled that the foreign government's immunity is not absolute, but is limited to certain instances. International law distinguishes between actions a government takes *as a government* (e.g. taxation, expropriations) and those actions it takes in the realm of private law, such as entering into various business transactions. In the latter case, international law does not grant the government immunity.

Naturally, the difficulty lies in deciding what kind of action is being scrutinized. The test requires examining its substance, not its goal. Thus, the fact that the lease was to house a diplomat does not convert it into an governmental act, because a lease is essentially a private business transaction.

This difference makes a lot of sense. Even if we believe that governments should not be accountable to foreign courts for actions they take as governments, there seems to be no good reason why a citizen of the host country should be left without any recourse if he or she enters into a contract with a foreign government. Not only would such an approach do harm to the ideas of equality and the rule of law, but would also have the practical effect of ensuring that people never entered into transactions with foreign governments.

Barak was of the opinion that foreign governmental immunity should be very limited, and recognized only clear cases. In this case, if the Canadian government broke the lease and did not make the payments the landlord had coming to him, the Israeli court was not going to leave its citizen without recourse while Canada hid behind its governmental immunity.

Even in the age of faxes and e-mail, when foreign leaders speak regularly by telephone, diplomats play an important role in the conduct of foreign affairs. States and their representatives should have a measure of protection from the whims and caprices of host countries and their legal systems. At the same time, states and diplomats must respect the laws and contractual obligations which apply to everybody else. It would appear that the Supreme Court of Israel struck a proper balance in this regard, even if Canadians might not be happy with the results.

Jonathan Shiff practices law in Jerusalem.

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8 oz medium egg noodles
8 oz sour cream
1 cup cashew nuts, halved
2 tblsp. Dry Sherry
2 cloves garlic, minced
1/2 cup grated parmesan cheese
1-1/2 cups small curd cottage cheese
1 cup fresh mushrooms, chopped
1/2 cup scallions, chopped
1 tblsp. soy sauce
1/8 tsp. ground red pepper

Preheat oven to 350°F. Cook noodles according to package directions. Drain well. Combine cottage cheese and all ingredients except parmesan cheese in a medium bowl. Stir well. Add cottage cheese mixture to noodle mixture; toss gently. Pour into buttered 2 qt. casserole. Sprinkle with parmesan cheese. Bake uncovered for 25 min.

About Life

Dear Ella,

Since this letter is anonymous, let me not beat around the bush. I hate my in-laws. They may seem very nice to the average person, but really they are nosy, manipulative, critical and demanding.

Sure, when you meet them, they smile and offer you a drink or something to eat, so my friends end up leaving my house believing that I've made a mountain out of a molehill. This makes my blood boil even more.

They live in the United States, so at least I don't have to see them all the time, but when they visit, which is every major holiday, they stay for a week, fill my kids up with sweets till they're bouncing off the walls, take over the cleaning of my house and have something nasty to say about everything. My husband just stands there like he's just had a lobotomy.

Any suggestions?

In-Laws Should be Out Lawed

Dear In-Laws Should be Out Lawed,

The key to making these visits work is mutual respect. Try to keep one thing in mind – when the in-laws come to visit, they are your children's grandparents and it is natural for them to want to spoil the kids. Your children need to bond with their grandparents and you can help make that happen. However, respect has to work both ways.

First thing, get your husband onside. You can't fix this alone, nor should you. Tell him these are *his* parents and therefore you would appreciate his support when they criticize the home that the two of you have made for yourselves and your children.

Secondly, when things get out of line, stop them in their tracks. Take your in-laws aside and tell them you prefer to do things this way not that. They may be insulted at first, but if you say it nicely and not accusingly then you've done nothing wrong. You might even try explaining why you prefer doing something a certain way, like "I prefer the kids not have anything to eat before their dinner, or they won't be hungry." Don't be so *"fahitzed"* or impatient and don't have your back up before they walk in the door.

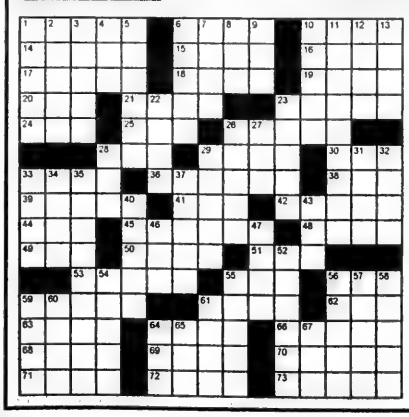
Next time they visit, psych yourself up and change your attitude. With a little respect, understanding and support you can keep control of your home and even enjoy the family get-togethers. The effort you put into it will be worth it.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

The Canadian Jewish news

CROSSWORD PUZZLE

The Canadian Jewish news



Across

1. Mud monster
6. Raphael's headgear
10. Political party
14. Hagba'ah
15. Victim of Zimri
16. Vagrant
17. "Lou Grant" star
18. Moses' horns?
19. Ender
20. Vav (Eng.)
21. King of Judah
23. Eden condition
24. Eat (Yid)
25. Got away
26. Live biblically
28. Need chicken soup?
29. Isaiah or Samuel
30. Recede
33. Flutist Herbie
36. Benjamin's boy
38. Tet (Eng)
39. Minister of Defense
41. Six Day or Gulf
42. Cohanim?
44. Torah
45. Legend (Heb)
48. 60's folk singer
49. Asner and Koch
50. Shandling or Lewis
51. Methuselah
53. King David's specialty
55. Ten days
56. Chazzer house
59. Passover sign
61. Smooth
62. Gelilah act
63. Hatikvah, The __
64. Purim month
66. Jan Peerce specialty
68. "__ Shabbat"
69. Yiddish Institute
70. "___ again" JDL motto
71. Wealthy ancient city
72. Adam's homeland
73. Sukkot

Down

1. Mount of Olives plenty
2. Desert cool spots
3. Speech in Simon production
4. Haifa to Jerusalem (dir)
5. Levi's third son
6. "Great" king of Judea
7. Funt or Sherman
8. Secular
9. Dotted vavs?
10. Biblical word
11. Sermon
12. Ribicoff and Geiger
13. Cain and Abel
22. "__ 18"' Uris novel
23. Uncle Miltie
26. Actress Winger
27. K'Tonton
28. Abby's sister
29. Oasis appeal
31. House (Heb comb. word)
32. Bets (Eng)
33. Bris must
34. Israeli silver medalist
35. Jerusalem Post
37. Plague?
40. "Contact" author
43. Israeli city
46. Olympiad Friedman
47. Allen Ginsberg book
52. Etrog cousins
54. Masada event
55. Ithamar's Dad
56. Singer Lawrence
57. Worn out
58. 50 to the Jubilee
59. End like Rabin
60. Curtis
61. Machpelah
64. Vote yes
65. Acted
67. Israeli dreidel letter

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 46.)

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This Week

National

Jewish organizations support Holocaust gallery in Ottawa's War Museum. *Page 3*

Branson will stay open because of shortage of beds. *Page 4*

CJC urges redress of Japanese war atrocities. *Page 7*

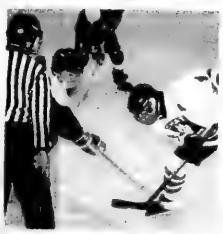
What parents can do to reduce the risk of eating disorders. *Second in a series.* *Page 19*

Arts

Pearl Granville, 72, wins Grumbacher Award for art. *Page 34*

CBC Radio presents series on Israeli writers. *Page 36*

Sports



CHAT Tigers make up for lack of skill with enthusiasm. *Page 42*

Index

Coast to Coast 3
GTA 4
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
What's New 14
On Campus 23
Just Between Us 25
International 29
Health 33
Travel, Arts & Business 34
Classified 39
Sports 42
Ask Jesse 43
Crossword 43

Shabbat: Yitro
Candlelighting: 5:27
Shevat 17, 5758
Havdalah: 6:32

Britain makes case for attack

Saddam's inventory detailed

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — Britain last week presented a comprehensive and compelling case for military action aimed at forcing Iraqi President Saddam Hussein to allow UN weapons inspectors unrestricted access to search for weapons of mass destruction.

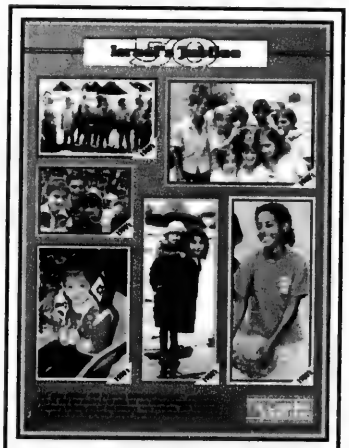
In a nine-page document, the Foreign Office detailed the inventory of chemical and biological weapons that the UN inspectors have destroyed and the lethal quantity of non-conventional weapons that Saddam is suspected of continuing to conceal.

Britain's foreign secretary, Robin Cook, described the document as "a tale of repeated deception," adding: "Anyone who does not grasp the gravity of this issue should read it."

According to the document, the

Continued on page 29

THE MAGEN DAVID FLUTTERS IN NAGANO
Figure skater Michael Shmerkin carries the Israeli flag ahead of his teammates into Nagano Sport Park during the opening ceremonies of the XVIII Winter Olympic Games. *[RNS/Reuters photo]*



CELEBRATING ISRAEL'S 50TH
Please see Section B.

J.B. Salsberg dies

By RON CSILLAG
Staff Reporter

TORONTO — Joseph Baruch (J.B.) Salsberg – Zionist, Yiddishist, tireless raconteur and a giant in Canadian Jewish history – died here Feb. 8 of natural causes. He was 95.

Few figures on the Jewish scene loomed as large and legendary as Salsberg. Those who knew him from a distance saw a fighter for workers' rights, a maverick Ontario MPP and a popular speaker and writer. (He was also a longtime *CJN* columnist.)

Those fortunate enough to have known him up close encountered a courtly and utterly charming man, whose impressively bushy eyebrows would rise with every dry Yiddish bon mot, which he usually followed with a small shrug. A real character, in the best sense. And among the last of a breed.

Tireless advocate for workers

He was born in Poland in 1903 and brought to Canada by penniless immigrants at age 11. Two years later, young Joe was toiling in the sweatshops for $3 a week, an experience that would lead him to a lifelong commitment to working people.

On Spadina Avenue, Salsberg achieved near-icon status for his doggedness in helping garment workers achieve fair wages and working conditions. Professionally, he was an insurance executive, but it was politics he loved. He served as a Toronto alderman in 1938 and 1943. From 1943 to 1955, he was the only communist member of the Ontario legislature, enduring the Cold War stigma that went with the job.

An ardent Zionist, he renounced communism in 1957 after a trip to Moscow that opened his eyes to the full extent of Soviet anti-Semitism.

The funeral was held on Tuesday. A full obituary will appear in next week's *CJN*.

INSIDE

Starting with this issue, we will publish on page 4, an archival photo of life in Israel over the course of the past 50 years. The feature will continue until the end of the year.

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Israel's right to retaliate acknowledged — please see page 29

The News in Brief

CANADA

RA Convention

TORONTO — Rabbi Philip Scheim of Beth David B'nai Israel Beth Am Congregation will be the first Canadian to chair the Rabbinical Assembly convention when the Conservative group meets next week in Jerusalem. Three hundred and fifty rabbis are expected to attend the annual event, which will include opportunity for dialogue among Conservative, Orthodox and Reform rabbis.

ISRAEL

Rabin Memorial Defaced

JERUSALEM — Vandals spray-painted messages on a Jerusalem memorial to Yitzhak Rabin that call Rabin a traitor and a murderer.

The extremist organization Kach claimed responsibility for the attack.

Kach said it was retaliating against proposed legislation to remove a memorial at the grave of Dr. Baruch Goldstein, who murdered 29 Muslim worshippers at the Tomb of the Patriarchs in Hebron in 1994.

Israel to Block Construction

JERUSALEM — Israel's Interior Ministry last week approved plans by an American land developer to build 132 apartments for Jews in predominantly Arab eastern Jerusalem.

But a spokesperson for Prime Minister Benjamin Netanyahu said the government would block the move because it could exacerbate tensions with the Palestinians.

No Pageant

JERUSALEM — Israel has called off plans to host this year's Miss Universe pageant.

In canceling its plans, the Tourism Ministry cited the high costs of staging the event.

The pageant had been slated to be held at the Red Sea resort of Eilat this spring.

Dialogue Favored

JERUSALEM — Iran's vice-president says she supports a dialogue between the Israeli and Iranian people.

In what is apparently the first interview an Iranian political leader had given to an Israeli newspaper since the 1979 Islamic revolution, the *Yediot Achronot* daily quoted Masoumeh Ebtekar as saying, "I support a dialogue between the Iranian and Israeli people, but it is still too early to speak of a political dialogue between Israel and Iran."

WORLD

New Synagogue

DRESDEN — After 60 years, the city of Dresden is getting a new synagogue to replace the one destroyed on Nov. 9, 1938, during Kristallnacht.

The new shul will sit on the same spot where the old one burned to the ground.

Nazi Loses Citizenship

WASHINGTON — A federal appeal court in the United States has confirmed the citizenship revocation of an Illinois man who helped massacre Jews during World War II, the Office of Special Investigations announced recently.

The court found that Bronislaw Hajda, 73, served as an armed guard at the SS Training Camp in Trawniki and in the Treblinka death camp. It also found that he participated in the July 1944 massacre of the last 300 to 700 Jewish prisoners at Treblinka in the face of the advancing Red Army. Afterwards, he served in the SS Streibel Battalion.

Farrakhan Expelled

MOSCOW — Authorities in southern Russia have expelled Louis Farrakhan.

Officials in the autonomous region of Dagestan expelled a delegation of foreign Muslims led by the Nation of Islam leader, saying Farrakhan and his group lacked the proper documents.

But the leader of the Union of Muslims of Russia, an umbrella group that invited Farrakhan to Russia, said the expulsion was politically motivated and was due to the fact that Dagestani authorities "erroneously described Farrakhan as an extremist."

Israeli Views on Pluralism

NEW YORK — The results of a new survey of Israeli attitudes about religious pluralism are not having the effects intended by the Orthodox group that commissioned it.

In fact, the results are being welcomed by leaders of the Reform and Conservative movements, who are hailing the findings as a vindication of their views of the religious pluralism controversy.

A study of 500 adult Israeli Jews was conducted Jan. 22 by the Gallup Institute/Israel for the Orthodox Union (OU), a New York-based organization that represents centrist Orthodox congregations and concerns. The poll had a margin of error of a little more than four percent.

Those responding to the OU poll were asked 16 questions. The answers to just six of them were made public by the OU, which then tried to withdraw one of the findings from its news release because it was "confusing," said the OU.'s president, Dr. Mandell Ganchrow.

That finding was that nearly half of those surveyed said there can be only one standard regarding conversions to Judaism, while 43 percent feel that more than one standard is acceptable.

Officials of the liberal movements suggested that the finding was revoked because it didn't support the OU's claims that the liberal movements are virtually unknown and unwanted in the Jewish state.

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Freestanding Holocaust museum seen as ideal

By RON CSILLAG
Staff Reporter

TORONTO — Canada's national Jewish organizations have voiced qualified support for a controversial Holocaust gallery in Ottawa's Canadian War Museum. But they all say they're prepared to compromise with Canadian veterans who are opposed to it.

As well, Canadian Jewish Congress (CJC) and B'nai Brith Canada (BBC) say the Jewish community wasn't formally consulted about plans to add a permanent Holocaust display at the Canadian War Museum.

Both groups, as well as the Jewish War Veterans of Canada (JWV), made submissions last week to the Senate subcommittee on veterans affairs, which is studying the $12-million renovation of the war museum. The organizations appeared just days after a joint statement was issued, saying the museum was prepared to compromise with veterans opposed to having the Holocaust gallery in the war museum.

The statement, issued by the Canadian Museum of Civilization Corp., which oversees the Canadian War Museum, CJC, B'nai Brith and the Jewish war veterans, said "an alternative solution can be proposed," one that would "satisfy the needs of all parties."

The statement said that while the museum and the Jewish groups "have not abandoned our original proposal [to have the gallery inside the war museum], the Canadian Museum of Civilization Corp. is prepared to pursue other options to house a Holocaust gallery, which everyone agrees warrants a permanent exhibition."

Among the options discussed last week were having an independent, free-standing Holocaust museum somewhere in Ottawa, separate from the war museum. It's the route CJC and BBC prefer, but the Jewish war veterans prefer having such a display inside the war museum.

The whole affair seems to have blindsided Jewish officialdom. For months, the Canadian Museum of Civilization said it would satisfy the concerns of veterans – who argued that a Holocaust gallery would be out of place in the Canadian War Museum because the Holocaust was not part of Canada's World War II experience – but that plans for the 6,000-square-foot gallery would proceed.

However, last week's joint statement indicated that the museum bowed to pressure from veterans' groups.

Congress and B'nai Brith say that while the Jewish community was involved in the proposal (a fundraising committee was struck, for example), it was never formally drawn in.

"Canadian Jewish Congress has never lobbied the federal government for a permanent Holocaust exhibit" in Ottawa, CJC told the Senate. "CJC was not formally consulted" about the plans to put one in the war museum.

While Congress "enthusiastically endorses the establishment of a permanent Holocaust gallery in Ottawa," and is "comfortable" with the decision to put it in the refurbished war museum, it "always believed that a free-standing facility was the preferred option for a permanent exhibit in Ottawa."

Because the high costs indicated that such an option was not feasible, CJC endorsed the war museum plan.

Inclusion in war museum 'most feasible'

Congress tried to assuage concerns expressed by other groups, specifically members of the Ukrainian community, saying that a Holocaust exhibit in the war museum "would in no way diminish the horror of other such tragedies."

If an independent location cannot be provided, CJC said, the government should honor its original commitment and place the Holocaust gallery in the refurbished Canadian War Museum.

CJC said it does not agree with concerns expressed by veterans groups, saying a "logical and compelling" case can be made for including the gallery in the war museum. Canadian forces "directly confronted the outcome of the Holocaust" by participating in the liberation of death camps and defeating Nazism.

The controversy created by the whole issue is "regrettable," CJC added.

In its brief, BBC made clear that "the Jewish community did not ask for a Holocaust gallery. This proposal was made by museum authorities, not by the Jewish community."

The current proposal only has merit if the mandate of the Canadian War Museum is broadened to include public education on the causes and effects of war on civilians. If its mandate does not go beyond military history and artifacts, "we could not support placing a Holocaust gallery in it."

BBC says the "ideal" solution is to have a free-standing Holocaust museum in Ottawa, developed and funded by the federal government. It would also support a gallery under the auspices of the Museum of Civilization but located outside the war museum.

BBC said it would not accept having the gallery attached to the war museum, even with a separate entrance and identity – except as a temporary solution.

The Holocaust "must not become a political football," it said.

The Jewish War Veterans' National Commander, Sam Pasternack, said the gallery belongs in the expanded war museum. "How can Canadians comprehend the full context of World War II without learning of Hitler's Final Solution?" he asked.

He cited the Imperial War Museum in London, which has its own Holocaust exhibit, and which has been endorsed by Britain's foremost politicians and clergy members.

But Pasternack told *The CJN* his group is willing to compromise with other veterans and would endorse an independent Holocaust museum.

Pierre Pontbriand, a spokesperson for the Museum of Civilization, told *The CJN* that placing the Holocaust gallery inside the war museum is still the "most feasible" solution because of the huge costs of an independent building.

"In a perfect world, a stand-alone [museum] is very nice, but the reality is quite different."

Pontbriand said a free-standing Holocaust museum could cost as much as $50 million.

The CJC's Irving Abella said the Museum of Civilization "could have handled all this better."

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Calgary winners of Jewish Immigrant Aid Services' (JIAS) 75th anniversary children's poster contest are seen with Michele Doctoroff, settlement co-ordinator of JIAS in Calgary, and Harold Finkleman of JIAS' Calgary board. The theme was Life as a Jewish Immigrant in Canada. Most of the over 100 entrants had emigrated from places like Bosnia, Brazil and the former Soviet Union. From left are Alexandra Braginsky, 14; Alina Rokhman and Anna Hodgins, both 8 and both national winners; and Madison Taylor, 6. Other winners were from Vancouver, Windsor and Toronto.

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Branson closure to be delayed

By BEN ROSE

Staff Reporter

TORONTO —Because of the shortage of beds, Branson Hospital will stay open for at least two or three years beyond its scheduled closing of June, 1999.

"This is our top priority," said Debra Bloomfield, an official of North York General Hospital which is about to take over operation of Branson under a recommendation of the Ontario Hospital Restructuring Commission.

A formal agreement to switch Branson's operation is about to be signed, Bloomfield said. At that time, she said, a more definite date of Branson's closing may be made.

In the meantime Branson's emergency will remain closed at night though the possibility of re-opening it under the new agreement will be explored, she said.

Also on the hospital front, the heads of Mount Sinai Hospital and Baycrest Centre for Geriatric Care were chosen by Premier Mike Harris to co-chair a task force to recommend ways of loosening the logjam of patients in emergency waiting for beds in Toronto.

"We think it's an acknowledgment that we're both considered respected institutions," said Ted Freedman, Mount Sinai president.

"It's an opportunity to look at the problem from both ends," said Stephen Herbert, president of Baycrest. The backup of patients in emergency is related to shortages in other hospital areas, he said.

"We wouldn't have taken on the job of the task force if we didn't think we could do something positive about it," said Freedman, in an exclusive *CJN* joint interview with Herbert.

Although their report may not be ready for a month or two, both told *The CJN* that they would not hesitate to recommend changes immediately to ease the blockage.

Both said the task force will include input from Community Access Centres which are being set up by the provincial government to coincide with the boundaries of the six municipalities which make up the new Toronto megacity.

From the editor's desk

appears on page B2 this week.

Israel's Jubilee 50 *from the archives*

ON THE GOLAN

Prime minister Levi Eshkol and defence minister Moshe Dayan tour the Golan Heights on June 10, 1967. Dayan is seen speaking to David Elazar, the commander of the northern forces during the Six Day War.

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Greater Toronto Area

Anti-Semitic incidents down for second year

By PAUL LUNGEN
Staff Reporter

TORONTO — The number of anti-Semitic incidents reported across Canada dropped for the second year in a row in 1997, with 212 incidents coming to the attention of B'nai Brith's League for Human Rights, the agency reported last week.

Incidents of harassment and vandalism declined 13 percent compared to 1996 and was part of a "good news, bad news" scenario, said Rochelle Wilner, national chair of the League. While numbers decreased, several incidents were extremely destructive and were "serious cause for alarm," she said.

Campuses were vandalized, dozens of Jewish professors and students were targeted with "vicious anti-Semitic pamphlets" and key figures in the extremist right in Canada took their anti-Jewish campaign to the Internet, Wilner said.

Wilner delivered her prognosis at a news conference to announce the release of the *1997 Audit of Antisemitic Incidents*, the League's annual report on racist attacks on Jews.

Wilner, Karen Mock, executive director of the League, and Frank Dimant, B'nai Brith's executive vice-president, summarized the conclusions of the report. They attributed the decline in reported incidents to several factors, including more effective policing, public anti-racist education and to the lack of leadership among racist groups.

Mock said Canada was seen internationally as as model in addressing the growth of racism through use of the law, community action and public education.

"Together, when we take a stand, we can get hatemongers to take cover," she said.

Only one in 10 anti-Semitic incidents is ever reported, "so we have only a fraction of the incidents that are out there," Mock said. In addition, the audit did not include data on Internet hate since it is impossible to quantify incidents on that medium, she said.

Swastikas deface home

Analysing the geographic distribution of anti-Semitic incidents, the audit found there were 98 reported incidents in Toronto, the most of any Canadian city but the same as the year before. That total comprised 46.4 percent of all incidents reported in Canada.

The number of incidents in Montreal dropped from 30 to 21 (10 percent of the total) while figures for Ottawa declined as well, from 27 to 25 incidents (12 percent).

Winnipeg reported 18 incidents in 1997, one more than the year before. That figure represents 8.5 percent of the national total of incidents even though the prairie city is home to only four percent of the country's Jewish population.

There were only seven reported incidents in Alberta and Saskatchewan while the number in British Columbia decreased from 23 in both 1995 and 1996 to 19 in 1997.

While the number of incidents was down, those that did take place were often frightening:

- A teen was assaulted and called a "dirty Jew" in a doughnut shop in Niagara Falls, Ont.
- In Winnipeg, three youths broke into a family's home and spray painted the floors, doors and walls with swastikas and "die Jews." Police arrested the youths.
- Polish skinheads assaulted a Jewish girl in Toronto. Two young offenders were charged in the case.

Farrakhan visit concerns CJC

TORONTO — Louis Farrakhan, the controversial leader of Nation of Islam, has scheduled a return visit to Toronto for Feb. 19.

Farrakhan, who last visited the city in 1996, is scheduled to speak at CNE Coliseum.

Canadian Jewish Congress, Ontario region, is concerned that Farrakhan's rhetoric may violate section 319 of the Criminal Code: the wilful promotion of hatred against an identifiable group.

"We are heartened that Minister Farrakhan agreed to honor Canada's Criminal Code and stayed away from the explosive remarks during his first Canadian appearance in 1996," said Moshe Ronen, chair of CJC Ontario region. "But the minister's statements, since the Million Man March in Washington, continue to be filled with hurtful rhetoric aimed at Jews, Catholics and whites. I trust that Mr. Farrakhan will again honor his commitment to abide by Canadian law.

Louis Farrakhan

"We must remember, when the minister spoke in 1996 in Toronto on the second day of Rosh Hashanah, the Nation of Islam was selling books entitled The Jewish Onslaught and The Jews and Their Lies," Ronen added.

"We call upon law enforcement agencies to monitor the sale of such despicable publications and urge that local organizers transmit these concerns to Minister Farrakhan in Chicago prior to his visit."

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Greater Toronto Area

Hobson seeks probe, sues justice department

By PAUL LUNGEN
Staff Reporter

TORONTO — The former head of Canada's war crimes unit is calling for a "mini-commission" of inquiry to investigate his charges that political or bureaucratic interference prevented the unit from fulfilling its mandate of bringing Nazi war criminals to justice.

Bill Hobson said last week he hopes the law suit he initiated against several senior Justice Department bureaucrats and lawyers will prompt creation of an inquiry, perhaps headed by former justice Jules Deschenes. Deschenes headed an investigation into Nazi war criminals that in 1986 called for changes to Canada's criminal and immigration laws. Deschenes said 20 cases required urgent action and hundreds of others warranted further investigation.

Hobson suggested Deschenes could "come back and look at how things were implemented after his report."

He said he also was "looking for an apology to the Jewish community," as well as an apology to people like Arnold Fradkin (his deputy in the unit), who was treated "in a brutal fashion."

Hobson, who served as director of the unit from 1987 to 1990, has of late been one of its most outspoken critics. Last week he launched a law suit naming as defendants the attorney general of Canada, Bruce Macfarlane, Peter Kremer, John Tait, Yvan Roy, Kim Prost and John Sims. He claims they acted wrongly in their various positions connected to the unit by "negligently and intentionally inflict[ing] nervous shock and mental suffering" on him, as well as breaching a "fiduciary duty of loyalty" to him and of making "intentional misrepresentations to him."

Hobson said that as director of the unit and as a lead prosecutor in several cases, he followed the mandate set out by government ministers to pursue either a criminal or a denaturalization remedy. He pointed out that the unit launched criminal charges against Imre Finta and a denaturalization case (stripping a suspect of citizenship prior to deportation) against Jacob Luitjens within a short time of each other.

But unbeknownst to him, others in the unit were sabotaging that two-pronged approach by limiting their investigations to criminal charges. He said he could never get a straight answer from others in the unit as to why they weren't pursuing the denaturalization approach.

"My feeling was, there were people walking around the unit saying there would be only ever be two cases. They wanted to close files – close files," he said.

Hobson said he believed "someone from above had given them a message. They would not have treated me and Fradkin the way they did if they had not got a message."

Hobson said he recently received evidence that prompted the suit. The suit's allegations have not been proven in court.

In the Notice of Action filed in Ontario Court (General Division), Hobson claims that Tait "was involved in directions given to some lawyers in the unit to ignore both the government's mandate and Hobson's management and instructions consistent with the government's mandate."

Bill Hobson

Hobson goes on to claim that "Roy and Prost have recently stated publicly that 'had they been told to look at denaturalization, then it is a different story. They said this was not our focus; the mandate they had from the government was you prosecute these cases and nothing else.' Given the government's mandate filed in the House, how did they come to this position, as they had been told just the opposite by Hobson," the document states.

The Notice of Action claims "the decision to do nothing in respect of the denaturalization remedy was an abuse of authority given to members of the unit ... and at the very least obstructed the government's mandate and the recommendations contained in the Deschenes Commission reports."

Hobson claims that in his 1989 annual report, he recommended denaturalization cases be employed against suspects and that it wasn't until 1995 that the government adopted that approach, instituting three actions against individuals he had named six years before.

Hobson claims that as a result of the decision to focus solely on criminals matters, he spent many months abroad away from his family in the fruitless pursuit of evidence in cases that would never go forward. Hobson also claims he was "manipulated out of his position at the war crimes unit. As a result of this conduct, Hobson said he suffered nervous shock and mental suffering."

He is claiming $500,000 in punitive damages and unspecified general and special damages.

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Greater Toronto Area

CJC urges redress of Japanese war atrocities

By PAUL LUNGEN
Staff Reporter

TORONTO — Canadian Jewish Congress has joined a coalition of Canadian groups to press the Japanese government to apologize for wartime atrocities and to make restitution to the victims of those acts.

The ad hoc coalition also has come out in support of a Japanese professor who has fought a 33-year legal battle over a school text he authored that was screened by government officials to eliminate references to wartime atrocities. The group urges that young people be taught about Japanese army atrocities.

In addition to Congress, the group includes the National Association of Japanese Canadians· the Vancouver and Toronto Association for Learning and Preserving the History of World War II in Asia (ALPHA), supported by the National Council of Chinese Canadians; the Korean Women's Association of Western Canada; the August 15, 1945 Foundation; and the Filipino Veterans Association.

The group has undertaken several steps to try to convince Japan to acknowledge its wartime past. It has circulated a petition, addressed to Prime Minister Ryutaro Hashimoto, which argues that "Japanese aggressions and criminal actions of the past must be made known...in order for Japanese children to become responsible participants in a democratic society, and for the promotion of world peace and human rights."

During the APEC conference held in Vancouver last November, the coalition wrote to Hashimoto urging him to redress the injustice done to victims of Japanese aggression during World War II. It also referred the prime minister to the Japanese court case involving Prof. Saburo Ienaga in which the Supreme Court awarded $3,400 in damages to the professor after government officials removed a reference in a school textbook to a Japanese Army germ warfare group, Unit 731.

The unit, Ienaga had written, killed 3,000 people in northern China. It conducted live experiments on civilians in which they were operated on without anesthetics, injected with diseases and left to die.

The coalition is also circulating a proposed letter that will be sent to Canadian parliamentarians, urging them to acknowledge in the House wartime Japanese atrocities. Such a move would "greatly promote racial harmony and stress the importance of world peace," the letter suggests.

The letter referred to the 60th anniversary of the Rape of Nanjing (Nanking) in which Japanese forces conducted "one of the most brutal massacres in the long annals of wartime barbarity...The Japanese army swept in to Nanjing and within weeks not only looted and burned the defenceless city but systematically raped, tortured and murdered more than 300,000 Chinese civilians. Amazingly, the story of this atrocity continues to be denied by the Japanese government."

Irwin Nest, executive director of Congress' Pacific region, said the letter is designed to sensitize Canadian politicians to wartime events in Asia.

Since being approached by ALPHA about a year ago, Congress has lent its support to its education efforts, Nest said. In an article he wrote for *Ming Pao*, a Canadian daily newspaper in Vancouver, Nest stated it is time Japan faced historical facts. He pointed to the efforts of German leaders to confront Germany's past and he suggested Japan should make similar efforts to preserve the memory of past events.

Reena eyes residence for older adults

By RON CSILLAG
Staff Reporter

TORONTO — Spurred by projections of an aging clientele, Reena has embarked on an ambitious plan to build a $1.5 million residence for developmentally disabled adults aged 55 and over.

Reena envisions a fully kosher, two-storey residence in Thornhill's Bathurst-Steeles area, for up to 16 older adults. Plans call for private or semi-private bedrooms, an elevator, communal living area, kitchen, leisure space and a garden.

Residents would go to day programs at Reena's new Battle Centre, about five minutes away by car.

It would be the first such facility in Canada, says Reena's executive director, Sandy Keshen.

Today, about one-third of Reena's 500 or so clients are over 50. By 2005, Keshen says, the ratio is expected to climb to 50 percent.

And the developmentally disabled often show signs of aging while still in their 50s, she adds.

That's why Reena, and its building arm, Batay Reena, have launched an awareness and fundraising campaign for the residence, planned to be about 6,500 square feet. It will be modeled on the successful Elmridge program for well seniors.

Organizers hope to open the building in 18 months.

Many disabled adults still live with their own aging parents. Keshen says Reena has fielded concerns from the parents about what will happen to their children once they're gone.

"The major issue is their quality of life," Keshen explains. "There are issues of fragility, medical needs and dignity."

The developmentally disabled are not candidates for mainstream old age residences like Baycrest, she noted.

About half of Reena's clients live in residences. Keshen says a group home for older adults would free other resources and ease the organization's waiting list, currently at about 200.

Alex Eisen is chairing the fundraising campaign. Proceeds from Reena's annual dinner-dance, to take place June 22, will go toward the planned residence. Longtime volunteers Al and Faye Mintz will be honored.

CORRECTION

The index on page 1 in the issue of Jan. 29 indicated that National Council of Jewish Women, Toronto Section had opened a shelter for women. In fact, as written in the story on page 20, the organization collects items and delivers them to various shelters in the city. We regret the error.

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Editorials and Letters

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A most important case

Can Quebec unilaterally secede under the Constitution? Does international law give Quebec the right to secede? In a conflict between domestic and international law, which takes precedence?

These are the questions which the Supreme Court will begin deliberating next week on Feb. 16. To our mind, it is the most important case ever to have come before the highest court of our land. It will provide the legal parameters for the political tactics of the two sides, the federalists and the separatists, contending over the future of Canada.

There are some people, most notably of course all of the separatists, who claim that the court has no role whatsoever to play in deciding the fate of Canada, that "democracy," not law, is paramount in the question of Quebec's right to separate. As *The CJN* has written before, this is an absurd notion that rests for its justification on a false dichotomy between law and democracy, on a flimsy and ultimately dangerous definition of democracy that excludes the rule of law. Indeed, so contemptuous is the government in Quebec of the application of law to the possible dismemberment of Canada, that it has chosen not to appear before the Supreme Court.

Last week, however, the ranks of the legal exclusionists were joined by a small number of prominent federalists as well. Claude Ryan, the former leader of the Quebec Liberal party and Daniel Johnson, the current leader of the Quebec Liberal party, called a press conference to argue that the Supreme Court should not be deciding upon the legality of a unilateral declaration of independence by the Province of Quebec. Jean Charest, the leader of the federal Progressive Conservatives, similarly inveighed against the reference to the court.

Their interventions were regrettable. They diminish the collective strength and the unity of the federalist cause. Moreover, we believe their positions also to be substantively unsound. In a written statement Ryan maintained: "The court would act more wisely by referring back to the political actors the responsibility of finding *democratic* answers to the questions..." (Our emphasis)

Once again, we see resort to a flawed concept of democracy, one that appears to absent the rule of law and appears merely to be interchangeable with the term "political." But the two are not interchangeable. Surely, a "democratic" answer, by definition, requires *inherently*, rules and procedures and established norms for the peaceful and reasonable expression of the will of the people. If it is not expressed through a framework of established procedure and law, the will of the people is nothing more than a slogan and nothing less than a justification for rule by mob. That Ryan, Johnson and Charest have adopted this view is regrettable, but probably expedient for them, given the emotional and highly-charged circumstances of political *engagement* in Quebec on this issue.

But that the ranks of the legal exclusionists should have been joined so demonstrably in Quebec City last week by Gordon Wilson, the constitutional advisor to British Columbia, was nothing less than shallow, short-sighted and self-serving politicking. And it was fundamentally illogical. He was purporting to lobby for "a new model of Confederation," as expressed by the *Globe and Mail,* with the very forces who are sworn to dismantling Confederation. His efforts would have had far more credibility if, instead of seeking photo opportunities with the separatists on the virtual eve of the reference to the Supreme Court, he would have rather been seeking to build alliances with federalist forces, who actually believe in Confederation.

Whatever the decision by the court on the reference, the separatists will use it as the next tripwire in the campaign to inflame passions and to beat more fervently the drums of separation. Wilson's aid to their cause, is unseemly and unfortunate.

May God grant the justices of the court the understanding and the wisdom to render true and clear-sighted judgement, and may He bestow upon Canada's leaders an equal wisdom, to act, after the judgement of the court,with justice, fairness and courage.

WISDOM OF THE AGES

"Each time history returns, the price goes up."
Folklore

Dry Bones

THE GOOD NEWS IS THAT THIS TIME...
ISRAEL IS NOT SEEN AS A THREAT TO THE UNITY OF THE COALITION AGAINST SADDAM.
AND THE BAD NEWS IS THAT THIS TIME...
THERE IS NO COALITION AGAINST SADDAM!

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Irving Abella, Donald Carr, Q.C., Sidney Eisen, Rabbi Elyse Goldstein, Zac Kaye, Lou Ronson, Herb Rosenfeld, Kurt Rothschild, Joseph Steiner, Elias Toby, Elizabeth Wolfe.

German doctors were involved with Nazis

I read with interest Sheldon Kirshner's article (*CJN*, Jan. 22) on Nazi doctors. I agree that the complicity of the German medical profession in the Holocaust is not as well-recognized as it should be.

William Seidelman, a Toronto physician whose research forms the basis for Kirshner's article, suggests that virtually no one has conducted or is conducting research on this important topic. "Research along these lines is still in its infancy."

Without wishing to diminish the value of Seidelman's work, or to argue with his substantive conclusions, I would like to point out that a major book was published a decade ago on this topic. Robert Jay Lifton's *The Nazi Doctors: Medical Killing and the Psychology of Genocide* was published in 1986 by Basic Books (New York), and the 1988 paperback version of the book is still in print.

This book provides the definitive survey of the involvement of the German medical profession in the Nazi program of atrocities. Many of the examples cited by Seidelman in Kirshner's article were examined in Lifton's book, which also provided a nuanced interpretation of the steps through which the doctors' morals were corrupted. Anyone interested in this topic must consult Lifton's excellent book.

C.P. Herman
Toronto

Wants English coverage of Sephardis

I am happy to note that *The CJN* (Montreal edition, Jan. 29) assigned the story that took place at the Centre communautaire juif winter camp to a journalist who covered the story in English. Although the incident does not highlight a positive event emanating from a Montreal Sephardi institution, the coverage is noteworthy in that it represents the first time an article concerning the Sephardi community has been accessible in English to *CJN* readers.

We hope that *The CJN* did not chose to cover these particular events in English because they contain an explosive and negative element. I am certain that journalists are aware of their responsibilities in covering events that concern every segment of our community. My hope is that this precedent will allow us, henceforth, to read news originating from Sephardi community institutions in English, as well as articles in French about other prominent Jewish community institutions. Our collective future and community must transcend language issues and reflect the richness of our diversity.

David Sultan
Past President
Centre Communautaire Juif

JF&CS does not endorse kosher food drive

Please be advised that Jewish Family and Child Service, with the support of UJA Federation of Greater Toronto, administers a financial assistance program that allows Jews in Toronto to live in dignity and honor, without needing food banks or soup kitchens.

As well, at Passover, the National Council of Jewish Women provides food baskets for needy Jews in our community.

Jewish Family and Child Service has *not* endorsed a specific kosher food drive, about which all synagogues and schools received a fax.

Gordon Wolfe
Executive Director

Lewinsky story was a no-no!

The CJN (Jan. 29) has printed many ridiculous articles in its day, but the piece on the Lewinsky family having a synagogue membership wins the prize for tasteless and inappropriate. Were your readers supposed to think Monica a shayna maydel because she went to Hebrew school? Face it, a woman who throws herself at a married man — no matter how good a job he has or how good he's been to the Jews and Israel — is not a nice Jewish girl. The "Is she or isn't she?" question should have been left to the same speculation as "Did he or didn't he?" Please spare us the indignities of such poor female role models. Next time find us a Jew to be proud of.

Latrina Goldfarb
Toronto

Comments on worry free weddings

I am not known as someone who decries the decline of "traditional" values, but I was nonetheless dismayed to read in the lead article of the Brides Supplement that "Experience [is] the Key to Worry Free Weddings."

Marc Grushcow
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

Tu b' Shvat has arrived

By KATY ALLEN
Jewish Telegraphic Agency

On the 15th day of the Hebrew month of Shvat, the New Year for trees is celebrated. According to Webster's Deluxe Unabridged Dictionary, a tree is "a woody, perennial plant with one main stem or trunk which develops many branches."

So, on Tu b'Shvat, we celebrate oak trees, maple trees, olive trees, fig trees and so on – except that the word tree has many more meanings and uses. In the same dictionary, tree is used in nearly 100 other contexts.

In the Bible, the Hebrew word for tree, *eitz*, occurs 109 times; the plural, *eitzim* is found an additional 28 times. A dictionary of biblical Hebrew indicates that *eitz* has almost as many uses and meanings as does the word tree in English.

So what exactly is celebrated on Tu b'Shvat?

Perhaps the tree of life. "And from the ground the Lord God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden," says the Bible.

God banished Adam and Eve from the garden to prevent them from eating from the tree of life and living forever. What would it mean to celebrate a tree that gives everlasting life? Who lives forever? God? Only God? Perhaps a celebration of the tree of life is a celebration of God, of holiness, of the sacred.

The Bible is also the source of the familiar phrase in the Torah service liturgy: "She is a tree of life to those who grasp it, and whoever holds on to her is happy." Here, the "tree of life" is a figurative reference to the Torah, and one can therefore celebrate the Torah and all that is associated with it.

In Proverbs, "The fruit of the righteous is a tree of life." If we celebrate this tree of life, we celebrate both the righteous among us and the fruits of their labors – the effects of their righteousness upon us.

Another possibility: We could celebrate the tree of knowledge of good and evil, which God commanded Adam not to eat, saying, "Of every tree of the garden you are free to eat, but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die."

Of course, Eve ate of the fruit, gave it to Adam who also ate of it; as a result, the two were banished from the garden. How can we celebrate a tree that caused us the pain of living outside paradise? One answer might be that since we do live in this world, our ability to distinguish between good and evil is critical to our survival – physically, emotionally and spiritually.

The word "tree" also has some less pleasant usages in the Bible. It was a "tree' upon which Haman was hanged. The word can also mean "pole," and when Joseph is in prison and tells the baker the meaning of his dreams, he says, "In three days, Pharaoh will lift off your head and impale you upon a pole (*eitz*)."

Do we want to celebrate gallows and poles on which heads have been impaled? We have no problem celebrating the demise of Haman – we do it every year at Purim – but we might not want to celebrate the deaths of all whose heads were impaled upon poles. Many were certainly criminals, but why would we celebrate the death of the baker?

Possibilities also arise from modern uses of the word "tree." A family tree turned upside down shows how a single set of ancestors branches out and multiplies. Perhaps you want to celebrate family, or maybe life itself. Like trees, we thrive when deep roots hold us in place – whether to family, community or religion.

Our roots give us a foundation from which to grow ever larger and stronger, and branch out in all directions. We can then leaf out, reach upward toward the sky and the light. We can flower, bear fruit and allow new trees to grow in our shadow – whether they be our children, our students or our proteges.

For children, such as Christopher Robin in A.A. Milne's children's classic, *Winnie the Pooh*, a tree may bear a tree house and become a home away from home, a place to live and grow in fantasy and in reality at an age too tender for the child to want or be able to actually leave home. Celebrate tree houses and you celebrate children's growth and imagination.

But perhaps you wish to leave behind the realm of metaphor and celebrate the real, living trees outside your window. Thick bark protects each one, yet hidden within is constant movement. Nutrients are transported from the leaves to all the tree's cells, and life-giving water moves upward from the roots. Every spring, sap rises, bringing new life, buds, flowers and leaves. Always, the trees are renewed.

Trees have an important role in the natural community. Their leaves convert the sun's energy to food, which is passed along the food chain and gives animals energy, too. In a forest, the trees provide shelter and food to a variety of organisms, and when they die and fall to the ground, the nutrients within them return to the soil, enriching it for the seedlings that will soon emerge in the newly created sun-lit opening.

Trees. They are a cause for celebration: real trees, the Torah, a life of righteousness, your family tree, the tree in the garden of Eden, tree houses, our own lives. The possibilities are endless.

Let your imagination fly. Celebrate a New Year for trees. Celebrate life. Celebrate metaphor. Celebrate trees, whatever they mean to you.

Katy Allen is a freelance writer and storyteller.

Dry Bones

THIS YEAR TU B'SHVAT IS FEB 11TH
PLANT A TREE SAVE THE WORLD!
DON'T FORGET!
WRITE IT DOWN IN YOUR MEMO BOOK!
...AND MAKE SURE IT'S RECYCLED PAPER.
SIGH
WHEN YOU'RE A JEW, EVEN THE TREES CAN MAKE YOU FEEL GUILTY.
©2000 kirchner

By MARK JACOBS
Jewish Telegraphic Agency

I can imagine that 50 years from now, while enjoying our annual community Tu b'Shvat celebration, my teenage grandchild might ask: "What did the Jewish community do at the end of the last century when you learned that the burning of fossil fuels was probably causing global warming?"

"You have to understand," I will tell her, "that environmental issues were quite new to us then. Today, many Jews are moved by Jewish teachings to actively pursue environmental sustainability and justice.

"Back in the 1990s, however, Jewish institutions did not connect the historic Jewish commitment to pursue social justice with concerns about the environment. We were, like most moderns, ecologically illiterate."

"Illiterate Jews!" my granddaughter will exclaim. "How could that be? Ecological literacy is as fundamental to survival as understanding law, science, medicine or history. Weren't Jews back then among the most well-educated citizens of the United States, as we are today?"

"We were well educated in many fields, but not ecology," I will recall. "Like most Americans, we were ignorant of the consequences of our actions for future generations. That is, until thousands of young Jews took up leadership positions in the environmental movement. And they mobilized the Jewish community to get educated and take action.

"By the 1990s, industrialized countries had filled the atmosphere with so much pollution from burning oil and coal that we had increased the natural greenhouse effect that keeps our planet habitable.

"Even though the expected warming was just a few degrees, averaged across the globe, scientists agreed that such warming might lead to a dramatic rise in sea level, the disruption of agriculture, increasing floods, droughts and forest fires – and the disruption of ecosystems. All of this was likely to cause a lot of human suffering and the extinction of many species."

"So the earth began to – how do you say it, Zayde – shvitz?"

"You could say that," I will say with a chuckle. "The earth began to shvitz. Then, in late 1997, the nations of the world gathered in Kyoto, Japan, to write a treaty committing the industrialized nations to substantially reducing their greenhouse gas emissions.

"Though some protested that the treaty was unfair and should have included all countries from the outset, the rich nations were responsible for most of the pollution."

"God's creation was in danger! It must have been frightening. What did the Jewish community do?" my granddaughter will ask.

"First, we had to help people understand how the quality of human life in the future, of your life, depended on their action or inaction. Some people argued that efforts to address global warming would detract energy from other pressing Jewish public affairs issues. You know, even a people with as much historical perspective as ours has trouble considering the effects of our daily actions on future generations.

"Big industries spent millions of dollars opposing the treaty. They tried to convince people that the scientists were wrong. And they told people that creating a clean economy would put millions of people out of work."

"But without the Kyoto agreement, millions more people might have suffered, and even more of the forests we celebrate on Tu b'Shvat might have been destroyed. It is so clear now. Did people really believe the treaty would hurt them?" my granddaughter will ask.

"Many people did. But history has proven them wrong. Now that we are applying ecological intelligence to our economy, we have created many solutions that are good for the environment, save money and create new jobs, such as solar and wind power, mass transit and ecological architecture.

"But back to your question about the Jewish community's response. We began to realize that – behind all of the rhetoric and economic arguments – profoundly Jewish values were at stake. We had a choice: To act prudently to ensure our descendants' security by creating a cleaner economy, or to continue to pollute the planet at the peril of God's children and creatures.

"Once we understood the choice, we began to speak out for action. We recognized it was a matter of justice – justice for future generations, justice for poor people who would be most vulnerable to climatic changes and justice for nonhuman creatures. And we recognized that we in the industrialized nations who generated most of the pollution had to be the first to reduce our emissions.

"We organized educational events in our synagogues and schools. We wrote letters and made phone calls to all of our elected representatives. The coalition of farsighted people and conservation advocates, of farmers and factory workers, who joined together for the common good won the debate.

"We also had to clean up our own houses. We involved Jewish homes and institutions in reducing their energy consumption. In those days, buildings were responsible for one-third of greenhouse gas emissions and vehicles were responsible for another third."

"It is an inspiring story, Grandpa. It sounds like the Jewish community really made a difference."

"We never know how much a difference we are going to make. The most important thing is to do the right thing. After much work, a great change has occurred in the Jewish community in these past 50 years," I hope to be able to tell my granddaughter.

"It is now instinctive for us to consider the effects of our individual and collective technological and economic choices on other people, future generations and the earth. What is now considered a basic Jewish practice once seemed like a radical act."

"Zayde, it makes me so proud to be Jewish," my granddaughter might smile and say, "so very proud."

So may it be.

Mark Jacobs is director of the Coalition on the Environment and Jewish Life in the United States.

Dry Bones

SOMEONE WAY OFF IN AMERICA...
PAID TO HAVE YOU PLANTED HERE IN ISRAEL.
REALLY?! WOW!
...THAT'S WHAT I CALL "THE VICTORY OF ZIONIST IDEALISM"
AND WHAT THEY CALL "THE POWER OF DESIGNATED GIVING"
©2000 kirchner

Opinions

Views that are hard to *Digest*

Last month's column dealt with Eileen Pressler of the Council on Public Affairs, who is suing Prof. David Lethbridge for libel. Fears are that should her suit be allowed, others who speak out against racism will be silenced.

By Jean M. Gerber in Vancouver

Pressler claims to be merely a free-speech advocate, circulating through her *Council on Public Affairs Digest* opinions that have no other voice. *Let's sample what she has published or written.*

In the March/April 1993 *Digest* (page 12), Pressler printed a long letter from G.L.M., who asked that his name be withheld for fear of his life, since, he wrote, "the Talmud says, 'Even the best of the goyim should be killed.'" In the letter, he quotes passages from the Talmud that he sent to the Canada Customs' Prohibited Importations unit, presumably to show that the Talmud contains obscene material. Passages quoted deal with punishment for those who have sexually abused children.

Canada Customs found no obscenities.

Pressler added this editor's note: "We decided to publish the foregoing letter for several reasons. First, to illustrate the double standard employed by Revenue Canada, Customs and Excise censorship bureaucrats... Secondly to give those of our readers who are not familiar with the writings of the Talmud a tiny sample of the kind of disgusting and vile teachings contained throughout its pages; teachings which are completely contrary to Christian doctrine."

In the January 1992 *Digest* (page 4) editorial, titled "In Our Opinion," she bemoaned the fact that Terry Long, head of the Canadian Branch of Aryan Nations, had been sent into hiding. Pressler continued: "Have you ever seen a Jew portrayed in the media, movies or so-called docudramas as anything but a generous, warm and praiseworthy human being? Of course not... Nearly all of the communications media is concentrated in the hands of Jewish interests... There is precious little that's critical of Jews allowed to be published or filmed today... Has anyone but a Jew successfully prosecuted someone under the hate laws section of the Criminal Code? The answer is No!"

And on page 5 under the headline "For Fear of the Jews," she wrote: "The truth is that very few Christians are even aware of the existence of the Talmud, and fewer still know about some of its hate-filled, degenerate, depraved and revolting contents... In fact, Jewish religion strictly forbids the teachings of the Talmud being made available to a non-Jew upon penalty of death (Sanhendrin 59a). In Toronto, you need special permission from a librarian to peruse it."

So, according to Pressler, the Jews control the media, Hollywood and the minds of Christianity, while hiding hideous rituals in the Talmud!

There's more. I'm not making this up:

In the September 1990 *Digest* (page 4), she asks "why a mostly Christian nation would support a Christ-hating nation, such as Israel."

According to her editorial of May-June 1992, (page 9), Ashkenazi Jews who populate North America and are the Zionist occupiers of Palestine are actually *not* Semites at all, but are in fact descendants of the Khazars, so they have no legitimate claim to Israel: "Zionist-Khazars have not earned the title of 'The World's trouble-makers and destroyers' for nothing. They have had centuries to perfect their techniques on us; we being their intended victims," she wrote.

The true Semites are Christians, Pressler said. "[We must] stand our ground and fight! We are soldiers for Christ and Truth, not for Satan and his lies!"

Canada does not escape.

She has written that Pierre Trudeau and Lester Pearson are a part of the drive to undermine a Christian society by promoting bilingualism. (*Digest* May 1991, page 7) And tear up that debit card! It is a plot to control the world's financial markets. (*Digest*, November 1991, page 6)

Whose opinions does she promote? The opinions of Terry Long of the Aryan Nations; David Irving's ideas about Hitler; Jim Keegstra, whom she calls "a fine Christian gentleman;" the Leuchter Report which "shattered major historical myth and legend, claiming that the Germans gassed millions of Jews to death in concentration camps in Poland." (*Digest* April 1991, page 8); the Liberty Net, a telephone line which provided hate-filled messages and was banned in several guises by a Federal Human Rights Tribunal.

The last witness to appear on behalf of Pressler was Ron Gostick of the Canadian League of Rights, an organization that has long supported people like Doug Collins and sells a reading list of hate.

Gostick, a character witness from hell, praised Pressler.

She also prints advertisements. Here's one: "Find out all about the kosher tax scam. Every time you buy groceries, you pay a religious tax. Find out how you can claim the kosher food tax on your income tax return."

So you decide on the character and opinions of the Council on Public Affairs.

Freud tried to nail sawdust

Asclepius, the mythic Greek founder of medicine, was a tad too arrogant. So Zeus punished him. He zapped Asclepius with a thunderbolt. The good doctor was mortal after all.

By Shel Krakofsky in London

No such Olympian punishment ever came to Sigmund Freud (1856-1939), the creator of psychoanalysis. There are those who wish his theories would just go away. Some of those theories, if not dead, are certainly in eclipse.

Freud's most popular and unrelenting critic, the literary scholar Frederick Crews, has written from his bully pulpit in the *New York Review of Books*, that Freud "has been the most overrated figure in the entire history of science and medicine – one who wrought immense harm through the propagation of false etiologies, mistaken diagnoses and fruitless lines of inquiry." For Freud's defenders, this is an ouch and Crews is a grouch.

One of the problems with Freud's overall theory is that it relies too heavily on anatomy to explain the psychological differences between men and women. Feminists (both male and female) have correctly noted his extreme "phallocentrism."

Women do not envy the male appendage. It is masculine power and privilege that are the issues. Freud's phrase, "anatomy is destiny," polarized the sexes by invoking simplistic biology at the expense of social, cultural and environmental factors in the developmental differences between genders.

The major criticism of psychoanalytic theory is that Freudian notions are not accountable to ordinary or rigorous standards of scientific corroboration. The unconscious, for example is not easy to test. Something like trying to nail sawdust to a wall. Like myth but unlike science, it can be accepted on the basis of faith.

Unfortunately, among Freud's most ardent detractors, there is little or no room for residual admiration. They are being as unfair to Freud as they feel Freud was in understanding the mind. Aspects of Freud's thinking in fact do give us a firmer grasp of such diverse phenomena as slips of the tongue, humor and dreams.

It is at night that we discover what we fear and what we want without restraint. By knowing and acknowledging our fears and desires, we are able to mediate and better control them. A self-professed "godless Jew," Freud developed a secular description (id, ego, superego) of the very Jewish precepts of *yetzer hara* (the evil inclination) and the *yetzer hatov* (the good inclination).

Antagonistic to his traditions, Freud nevertheless joined the Viennese lodge of B'nai Brith after he recognized the pervasiveness of anti-Semitism. Over the years, he delivered some of his first psychoanalytic papers to its members.

All 17 members of Freud's original psychoanalytic circle were Jewish. It has been argued that Freud tried to create a theory to neutralize the differences between Jews and non-Jews. The European Jew could now merge with western man and culture.

Freud married the observant Martha Bernays and he was determined to establish a non-religious home. During courting they wrote often, though she refused to write him on Shabbat. Freud insisted. Martha compromised. She wrote him on Shabbat – in pencil!

Freud's eldest son, Martin, recalled that the Freud children were brought up without any trace of or instruction in Judaism. None of the children was ever taken to a synagogue. In fact, Freud refused to have any of his sons circumcised... hmmm, castration anxiety?... penis envy?

There has emerged a plenitude of devastating criticism that Freud bullied colleagues and pressured his patients to create confabulations rather than real memories to fortify his theories. Nevertheless, the psychoanalytic model of the hidden, powerful influences shaping human thought and behavior is too compelling to be completely dismissed.

Even though he was a brilliant thinker and magisterial essayist, there is a loud chorus of scientists and cultural critics for whom, alas, Sigmund was no Freud.

Remembering my brother

About the time this article is published, my brother Walter's yahrzeit will have come around. When he died in 1964, he was rabbi of Temple Emanu-El in Great Neck, N.Y., and an extraordinary rabbi he was. Where else will you find a community that, 20 years after its leader's death, still feels inspired to dedicate a facility in his name? Such was the power of his influence, the depth of his understanding and the love he engendered. Alas, he was only 44 years old when he died.

By Rabbi Gunther Plaut in Toronto

Recently, I came across a little pamphlet published by his congregation; it contained comments he had written for his temple's bulletin. Here (in excerpt) is one sample:

A marriage interview. The practical and technical parts of the ceremony had been disposed of. The autumn sun shone through the study window and the warming rays must have proved welcome, for deep down on the inside, the couple were disturbed. Here, before them, were a group of questions they had neither thought through nor discussed, and yet were not to be avoided. They wanted to be married by a rabbi and the rabbi was frank about it: "It is incumbent upon me to inquire whether, should you be blessed with children, you will raise them in accordance with the Jewish way of life?"

"That means," he continued, "that you will make every effort to give them a Jewish education and that you will endeavor to have your home reflect and support that education?"

"Indeed... but... with one reservation," answered the bride-to-be. "We will send our child to Sunday school; we will even join the temple ourselves; but we will provide the opportunity only. We will not influence our child. Whether he will be religious or not, observant or not, believing or not, *that will be for him to decide*!"

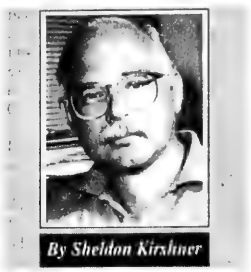
These words are repeated innumerable times when parents think about the religious education of their children: "Religion is the private and free choice of the individual."

How different our attitudes are toward other areas of life: spelling, reading, writing, reasoning, health and manners, to enumerate only the obvious. Would we let our children decide for themselves whether to eat with their hands or with their forks; whether, to go to a doctor or not; whether to be in bed at a time we determine or at an hour they fancy? Readily we would agree that it is our example that counts, that we, the parents, are the child's most important teachers, and what we do, think and hold dear will communicate itself to our offspring whether we verbalize it or not. Why then so permissive an attitude toward religion?

What in life can be more important than values, ethics and meaning, than a view of the universe that derives these from a Source larger than humans, more abiding than their fleeting ideas? Would we deny our children the environment from which they can grow not only in body, but also in mind, not only in mind, but also in spirit, not only in spirit, but also in faith? If only we will endeavor to believe and to observe, our young ones, entrusted to us in sacred care, will, in freedom, observe and believe after us.

The Kirshner File

Lawyer turned to documentary filmmaking



By Sheldon Kirshner

Two years after Elliott Halpern began practising law in Toronto, he bumped into a familiar face as he hurried to work on Bay Street. It was Simcha Jacobovici, an old friend he had not seen since their student days at the University of Toronto.

Jacobovici, then a freelance journalist who had made something of a name for himself with a documentary about Ethiopian Jews called *Falasha: Exile of the Black Jews*, said he had an idea for a movie comedy. Would Halpern write the script?

Two months later, Jacobovici phoned Halpern to ask how the screenplay was going. Hearing that Halpern had hardly written a line, Jacobovici all but gang-pressed him into a hotel room. Together, they churned out a script for a film that, as it happens, never even saw the light of day.

"We had so much fun collaborating that we decided to go into partnership," recalled Halpern. In 1986, they formed Associated Producers, which has since blossomed into one of Canada's leading documentary production companies.

"It was very tough at the beginning," said Halpern, who started his second career without the benefit of formal film training, and who has learned his craft through trial and error.

Their first two films, *Aids in Africa* and *Burden on the Land*, which dealt with development efforts in Africa, enjoyed a measure of critical success. But they had to wait until 1991 for their break. It came with *Deadly Currents*, which explored the Arab-Israeli conflict through the prism of the Palestinian rebellion in the West Bank and the Gaza Strip.

Since then, the pair have gone from strength to strength, winning numerous awards capped by two consecutive Emmys for *The Plague Monkeys* and *The Selling of Innocents*. The first is about an Ebola virus outbreak. The second concerns the child sex trade in India.

Barely having completed these documentaries, they recently finished three more films. They are *Hollywoodism: Jews, Movies & The American Dream*, which focuses on the European Jewish immigrants who founded the Hollywood studios, and which opened in Toronto at the Carlton Cinema last week; and *The Dancing Game*, which looks at world of ballroom dancing.

Later this year, Halpern and Jacobovici, who tailor-make their films for television, will release *Quest for the Lost Tribes*, a two-hour special which takes viewers on a spiritual adventure to the remotest places on earth, and *Scandals*, a six-part series which examines the impact of scandals on major institutions of society.

As is evident, the partners prefer serious themes. "Our goal," Halpern explained, "is to raise the right questions and to get people thinking about moral and ethical issues. We don't harangue or preach, yet our films are not value-neutral."

At a minimum, Halpern and Jacobovici, who appear to have a symbiotic relationship, mull over a topic for at least a year before they commit themselves to it. "We share a vision. We don't choose fast-breaking and ephemeral stories," said Halpern, who was born in Hamilton, the son of Sidney and Anne. "We try to dig deeper."

Calling themselves generalists, they roam far and wide for subjects. "We can't be pigeon-holed," said Halpern, 41, the father of three children whose wife, Christine, is an illustrator.

Virtually all their films are set outside Canada. "We're both curious about the rest of the world, and besides, domestic Canadian stories don't travel well."

Through practical experience, they realize that non-Canadian topics open more doors. "Our films are a happy convergence of our creative curiosity and the needs of the market place."

Halpern was genuinely surprised when Associated Producers, based in the garment district and close to Chinatown, won its second Emmy in 1997 in the category of investigative reporting.

"We couldn't imagine we'd win two in a row. It had never been done before. So that really blew us away. We were competing against the American TV networks. It was a big arena. The odds were not in our favor."

To Halpern, it is no great mystery why Associated Producers beat out the likes of ABC or CBS. "We have certain advantages over them. We put more resources and time into a film than they do because they are spread thinner."

Not surprisingly, the Emmys have been good for business. "It gives investors a degree of comfort in our track record. They know we can deliver."

Despite their dependence on external financing, Halpern and Jacobovici exercise full editorial control over their films, retaining the prerogative of final cut. But they are not rigid, allowing television stations to trim their documentaries to fit certain time slots.

Compared to feature films, documentary filmmaking is not exactly a lucrative undertaking. But they earn a nice living, being able to support a staff of 15 to 20 contract and permanent workers.

Halpern, a University of Ottawa law degree graduate who practised civil litigation, sees similarities between his current and former professions.

"We attempt to construct a version of objective reality from disparate bits of information. And both lawyers and filmmakers are required to absorb whole little worlds."

But there is one crucial difference. "In a trial, you're a hired gun, an advocate. In film, you try to be objective."

Rule breaker

To his superiors in the Japanese Foreign Ministry, Chiune Sugihara was a rule breaker. To Jews fleeing Nazi terror, he was a savior.

As a Japanese diplomat in Kaunas (Kovno), and later in Prague, Sugihara issued more than 4,000 transit visas, in direct contravention of regulations. His story is told by Hillel Levine in a book entitled *In Search of Sugihara* (The Free Press).

Sugihara, the Asian Wallenberg, arrived in Kaunas when it was part of Lithuania and left after it had been annexed by the Soviet Union. For no apparent reason, he risked his career by helping Jews. One of them, Zorach Warhaftig, was a signer of Israel's Declaration of Independence and a minister in every Israeli government until his retirement.

In 1947, Sugihara was forced to resign. His dismissal was portrayed as an act of retrenchment. But until his death in 1986, he believed he had been unjustly punished.

Levine, a meticulous researcher, draws a searching portrait of Sugihara, but never penetrates the veil of secrecy behind which lay his humanitarian motives. Perhaps Levine would have found the answers had he interviewed Sugihara. As it is, he remains an enigma, virtually a cipher.

What is clear is that Japan, its alliance with Germany notwithstanding, did not subscribe to Berlin's anti-Semitic obsessions. Japanese diplomats were under instructions to cooperate with Germany. But Japan never embraced the racist underpinnings of its policy. Yosuke Matsuoka, whom Levine describes as "the most pro-Nazi" of Japanese foreign ministers, is said to have declared: "True, I concluded a treaty with Hitler but I never promised him to be an anti-Semite." Draw your own conclusions.

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Jewish Life

VISIT TO CUMMER LODGE

Students of USDS, Richmond Hill campus, entertained the residents of Cummer Lodge with songs and dances. Their young voices brought smiles to the faces of the residents. Seen here with Cummer Lodge resident is Alana Halberstadt, a member of the school choir.

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Ehud Sprinzak

Professor, Political Science, Hebrew University of Jerusalem

Dr. Sprinzak has taught and written extensively on public affairs, religious fundamentalism, violence and terrorism in Israel, the Middle East and the U.S., and is considered one of Israel's top authorities on these subjects. His book, The Ascendance of Israel's Radical Right, won Israel's 1992 Michael Landau Prize for the best political science book on Israel and the Middle East. He is currently on sabbatical at the United States Institute of Peace in Washington, D.C.

Sun., Feb. 22, 11:30 a.m.
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For more information **416 /485-8000**

Books

By Bernard Baskin

The complete Malamud

Bernard Malamud: *The Complete Stories* (Farrar, Straus & Giroux).

No matter how subtly or ingeniously the ingredients are mixed, readers of Malamud's short stories know what to expect: Characters who experience failure and loneliness, events and situations tinged with pathos and humor, a unique blending of realism and fantasy. His men and women are often grubby, pathetic or even mean, but they reveal longings, passions, weaknesses, capacities for sacrifice or faith that transfigure them. In his hands, the line between the cruel and the kind, the holy and profane, the grotesque and the beautiful is redrawn in a dozen inspired ways.

This generous volume contains the 53 stories published by Malamud during his 40-year career. All the old favorites are here, as well as a number of stories unearthed from magazines in which they originally appeared.

Fantastic comedy recurs in various forms in Malamud's writing. It can be the central plot of a work, as in *The Jewbird.* A bird with a Yiddish accent flies through the window of a New York apartment, and availing himself of the Jewish custom of granting lodging to vagrants and strangers who ask it, he takes up residence with the family. But the father, who resents the bird's influence with his wife and son, harasses the creature, and finally, we deduce, murders it. The bird, dying, identifies his assassins only as "Anti Semeets." This story-joke is funny to the end, but not too funny. It sends up disquieting reverberations.

The Jewish storekeeper who tries too make friends with his Harlem black neighbors in the narrative *Black is My Favorite Color* is hardly a heroic figure, but he is depicted honestly and sympathetically. Repeatedly rebuffed in his efforts to understand and to be understood by a "colored" youth, by a "colored" maid, by a "colored" sweetheart, he serves to illustrate the difficulties that beset Jewish-black relationships. In the end, he has to realize that the blacks, though themselves an underprivileged minority, are already poisoned by a diabolical image of the Jew. So, beyond the gulf separating black and white, there are additional complexities that a Jew must reckon with.

Often frustration is at the heart of the stories. In *The Silver Crown*, a desperate young man seeks out a "wonder-working" rabbi and orders a mysterious silver crown that will bring healing to his sick father. Despite the considerable cost involved, no crown is ever shown to the increasingly skeptical son. Is the healer a charlatan? Is the entire scheme an elaborate hoax? In a momentary fit of rage and despair, the son expresses his hatred for his father who promptly dies. Could the crown have saved him? Did the man of little faith break a magic spell? The forlorn, mourning son wonders – as does the reader.

An inmate of an asylum tries to cajole a visitor into mailing a letter with neither message nor address. The visitor refuses to accede to the absurd proposal. Yet, for the eager inmates, the black sheet of paper is filled with a multitude of vital messages. At length, the confused and badgered stranger is uncertain as to his proper course of action. The inmate cheerfully informs him that he is crazy and asks: "Why don't you come back in here and hang around with the rest of us?"

Retirement is the melancholy story of an aging, lonely doctor who tries to woo a voluptuous young woman he has never met by placing a note in her mailbox. He dies a little as, from afar, he watches her disdainfully read his carefully penned missive and tear it into little pieces.

In *Lady of the Lake*, Henry Levin goes abroad to seek romance. When he meets the girl of his dreams and proposes to her, she asks him if he is Jewish. "No" he responds. She then reveals that she was once an inmate of the Buchenwald concentration camp where her Jewishness was tattooed into her very flesh. Marriage outside of her faith is unthinkable for her.

This is a landmark book by a great Jewish writer. A volume to cherish.

JEWISH EDUCATION
The Next Generation

Constructing an identity

By DR. ELLIOTT MALAMET

The American novelist Philip Roth once portrayed Jews as "people who are not what anti-Semites say they are." This playful definition captures something true about the current state of Jewish self-perception.

Many of us, in loud aggressive tones, can tell you what we are not. But to say, "Well, I'm not like those Orthodox Jews, who are rude and intolerant and out of step with modernity" does not impart what kind of positive Jewish construction one has made in one's own life. And the reverse is equally true: To say, "I'm not like those Reform Jews who dilute and destroy Judaism," again fails to articulate a coherent and relevant message about why Judaism is important for Jews of all ages at all times. So instead of character, we have caricature.

Part of the problem that many Jewish educators have run into is that people often associate classic Jewish ideas with the ideology of a specific denomination, as opposed to the Torah itself. One striking example of this confusion came home to me a few years ago at an introductory meeting for people who wanted to volunteer to spend time with AIDS patients. This meritorious project was organized by and held at Holy Blossom, a Reform synagogue in Toronto.

After a few opening remarks, which drew upon biblical verses extolling the virtues of compassion, the rabbi conducting the meeting launched into a diatribe proclaiming that "Orthodox Judaism brands homosexuality as an abomination."

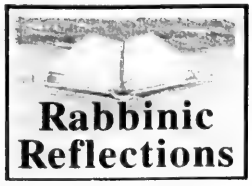
I raised my hand and politely informed the speaker that, in fact, it was the Torah itself – the same Torah that had been quoted a few moments earlier to confirm that compassion towards others was a Jewish imperative – that labelled gay sex as an abomination, in Leviticus 18: 22. What Orthodox Jews think or do not think of this matter is entirely beside the point from a biblical perspective.

The rabbi clearly did not wish to deal with the ramifications of the Torah's heartbreaking complexities, the combination of its seemingly liberal virtue of caring for the downtrodden and yet its ancient code of sexual conformity. And so my point was simply ignored, or rather, used as a catalyst to repeat the disgust that the speaker felt for Orthodox Jews and their "intolerance of gays."

This is, of course, not a one-sided story. Having met enough Orthodox Jews who will derisively refer to those who do not meet their halachic specifications as "goyim," I am more than convinced of the mutual contempt that exists. Our Jewish plague is that we are very busy checking out what we think other groups are doing wrong.

Would it not be more beneficial to start working on how to address our children's needs and construct programs that will show off the power of Judaism in its best light? And that means asking the question: What do I really know and understand about Judaism? And if, upon honest examination, our answers seem less than fully informed, then a re-evaluation is in order.

In *Through the Looking Glass*, the king asks Alice to look down the road and relate what she can see. "I see nobody on the road," Alice admits, to which the king ruefully replies, "To be able to see Nobody! And at that distance too?" In the Lewis Carroll world of contemporary Judaism, we cannot afford to construct our identities on the perceived void in someone else's Jewishness. We must stare into the abyss of our own spiritual shortcomings and ever strive for the truth of Judaism. Our children deserve no less.



Tithing and Tu b'Shvat

By RABBI RONALD WEISS

We often understand the 15th day of the month of Shvat, Tu b'Shvat, as "Jewish Arbor Day," a time identified with planting trees in Israel. Yet, upon closer examination, it is clear that Tu b'Shvat originally had nothing to do with planting trees. What, then, was its initial significance and how can we relate to this holiday today?

We are told in the first mishnah of the tractate Rosh Hashanah that four specific times throughout our annual calendar are called "Rosh Hashanah," the beginning of a new year.

The first day of the month of Nisan is called "Rosh Hashanah l'Melachim." This refers to the anniversary of a king's reign. In listing a date, a necessary item on many legal documents in those times as in our own, time was measured by the number of years a king sat on his throne. The beginning of the month of Nisan was the time that the king began another year of his rule, even if he had been crowned less than 12 months earlier.

The first day of the month of Elul is described as "Rosh Hashanah l'Ma'aseh Behaimah." Jews who had 10 new animals born among their flocks during the year were required to designate one of the 10 as a tithe to be brought to the Temple as an offering. The year for tabulating the tithing of one's animals was from the beginning of Elul.

The first day of the month of Tishrei is called as "Rosh Hashanah l'Shanim." It is designated as the time when all the laws in the Torah relating to the agricultural year are applied. This Rosh Hashanah has taken on extra spiritual significance for us because of the tradition that it is also "Hayom Haras Olam," the birthday of the world and the annual occasion when all mankind is individually judged by the Almighty.

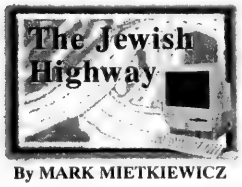
The mishnah concludes by listing the 15th day of Shvat, Tu b'Shvat, as "Rosh Hashanah l'Elan," the New Year for trees. But according to our understanding of the Talmud, this refers to the laws of tithing as they apply to the fruit of the trees. We are told that the year when one was to calculate his his tithe of fruit began on the 15th of Shvat.

Of these four occasions in the Jewish year designated "Rosh Hashanah," only the last two have any practical significance today. The first of Tishrei, being seen as "Yom HaDin," the Day of Judgment, is a most solemn holiday as it concerns the welfare of every individual.

Rabbi Eliyahu KiTov, in his Sefer HaToda'ah, proposes a wonderful way to reconcile the Talmud's emphasis on Tu b'Shvat as a day of significance with respect to the tithing of fruit and our celebration of this holiday today, which stresses the planting of trees. He says that Tu b'Shvat represents our concern for our homeland for its trees and its fruits. Just as we pray on our Rosh Hashanah for G-d to grant us a year of fruitfulness, health and success, so too are these the thoughts and prayers we ought to express on behalf of Eretz Yisrael.

If by planting trees on Tu b'Shvat we are able to realize these sentiments, then may this custom be part of our national consciousness until the completion of our redemption.

Rabbi Weiss is the director of Chaplaincy Services, at Jewish Family and Child Services in Toronto.



A virtual festival in cyberspace

By MARK MIETKIEWICZ

You are cordially invited to a festival. A virtual festival. During the week of Feb. 22 to 27, "the first major worldwide Jewish event in cyberspace" is being held. Jewish Web/Net Week **[http://www.jww.org/]** is setting out to become a massive meeting place, a music festival and a place of learning. And there's even a bit of hand-holding for people new to the Net.

The week is sponsored by some of the heavyweights of the Jewish Internet including Virtual Jerusalem **[http://www.virtual.co.il/]**, the Jewish Communication Network **[http://www.jcn18.com/]**, Shamash **[http://www.shamash.org/]**, Jewish Family & Life **[http://www.jewishfamily.com/]**, JESNA: Jewish Education Service of North America **[http://www.jesna.org/]**, Jewishnet **[http://www.jewishnet.net/]** and America Online's Jewish Community Online. To see a list of some of the other Jewish sites which have joined, go to the Jewish Web/Net Week Webring **[http://www.webring.org/cgi-bin/webring?ring=jww&list]**.

There will be a music and comedy festival featuring live on-line performances **[http://www.jww.org/events.html]**; an area to discuss and debate Jewish issues **[http://www.jww.org/chat.htm]**; a marketplace for hard to find Judaica **[http://www.jww.org/channels/internationalmarketplace.html]** and much more **[http://www.jww.org/channels.html]**. Organizers are looking forward to welcoming 500 participating Web sites each of which is expected to unveil new content in honor of the festival.

A special emphasis is being placed on education **[http://www.jww.org/channels/edorglinks.html]**. The festival hopes to encourage 250 Jewish schools to become newly connected to the Internet.

And they hope to attract 600,000 worldwide participants over the week.

(Why 600,000? That just happens to be number of Jews mentioned in the Exodus from Egypt.)

Whether or not they reach that figure, the Jewish Internet continues to thrive and is becoming commonplace in many Jewish homes, libraries, synagogues and day schools. But that acceptance is not universal. An interesting advertisement was brought to my attention recently that I find relevant in light of the preparations for Jewish Web/Net Week.

Titled "An Urgent Message" the advertisement appeared in the Jan. 16, print edition of The Yated Ne'eman **[http://www.yated.com/]**, an Orthodox weekly newspaper published in New York. The ad was sponsored by the Rabbinic Administrative Board of Torah Umesorah National Society For Hebrew Day Schools and signed by Rabbi Elya Svei and the 12 other rabbis of the board:

"In recent years, the widespread use of the Internet has brought about unprecedented problems for Jewish homes and the Jewish community at large. We have become aware of an alarming number of cases concerning children and young adults from the finest homes who have been exposed to and influenced by the most depraved kind of corruptive materials now readily available on the Internet..."

"We, therefore, urge that Jewish parents who are concerned with protecting the innocence of their children and the kedushah (sanctity) of their homes, limit their use of the Internet to their place of business only, and not allow it into their homes. It is evident that the possible advantage of having Internet access in the home is greatly outweighed by the terrible dangers involved..."

For those who have decided that the (undeniable) risks posed by the Internet are outweighed by its potential benefits, Jewish Net/Web Week is preparing to unveil some intriguing projects. Next week, I'll look at some of those endeavors, including the international children's mural for peace; a place where Jewish women can share the extraordinary stories of their lives; an area with special resources for Jewish educators; an online registry of good deeds and much more.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at mdm@inforamp.net.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 16, is deadline for Feb. 26, issue and Monday, Feb. 23, is deadline for March 5. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, Feb. 13

ONEG SHABBAT

Oneg Shabbat to celebrate Tu b'Shvat – vegetable potluck supper 6 p.m. and service 7:30 p.m. at Beach Hebrew Institute, 109 Kenilworth Ave.

ACCENT ON YOUTH

Temple Sinai Youth Choir, directed by **Cantor Thomas Schwartz**, provides choral responses and cantorial solos for the Shabbat service and follows with Shirei Noar, selections from the secular Jewish repertoire including Israeli and theatre music. Services begin at 8:15 p.m.

Saturday, Feb. 14

SYMPHONY ORCHESTRA

East York Symphony Orchestra concert 8 p.m., Leah Posluns Theatre. Adults $18, seniors $15.

Sunday, Feb. 15

STUDY PROGRAM

Secular Orthodox Relations presented by **Elliott Malamet**, teacher at CHAT, 11:30 a.m., Bloor Jewish Community Centre. Co-sponsored by Downtown Jewish Community School and Bloor JCC. 924-6211.

LEARN-A-PLEX

Aish HaTorah's Learn-A-Plex films to teach the relevancy, richness and wisdom of Judaism – *Crime & Misdemeanors, The Field of Dreams, Phenomenon, It's a Wonderful Life*, 8 p.m. $5. **Elaine Ohayon** 905-764-1818, ext. 226.

SURF JEWISH WEB SITES

Beth Avraham Yoseph of Toronto Synagogue hands-on interactive program with **Mark Mietkiewicz**, Internet columnist for *The CJN* and CBC TV producer. Live radio from Israel, parshat hashavua commentaries and have posuk of the Torah sung to you, 8 p.m., 613 Clark Ave. W., Thornhill.

LOX AND LEARN

At Beth Tikvah Men's Club Lox and Learn breakfast, **Dr. Ed Pakes** discusses How to Speak to Your Children About Loss. Nominal fee for breakfast. For reservations, **Moe** 905-508-0135 or synagogue office 221-3433.

PNAI MEETING

PNAI (Parents of North American Israelis) meeting, video, *Jews of Spain and South America*, 7:30 p.m., Beth David B'nai Israel Beth Am Synagogue. 783-7872.

USY MOVIE AFTERNOON

Young people in grades 9 to 12 are invited to join Beth Tikvah USY for a movie afternoon, 3-6 p.m. For questions or a ride, **Michael Tolensky** 905-881-4721 or **Jeff Lieberman** 944-0797.

Monday, Feb. 16

INCREDIBLE EDIBLES

Learn easy tricks to simplify presentation of food. Beth Emeth Bais Yehuda and Beth Tzedec sisterhoods present Incredible Edibles, with demonstrations by **Sharon Haas.** 8 p.m., Beth Emeth. $5.

ADULT EDUCATION

Adult education series with **Aaron Nussbaum**, presented by Beth David B'nai Israel Beth Am and Adath Israel congregations, continues with The Elephantine, (Aswan) Aramaic Papyri of the fifth century BCE, The struggle to maintain a Jewish identity, A Jewish Temple in Egypt. 8 p.m., Beth David.

NAGILLAH CHAPTER JWI

Nagillah chapter, Jewish Women International (40-plus singles) general election meeting, 7:30 p.m., Pride of Israel Synagogue. Program at 9 p.m. features naturopathic practitioner **Yoram Rostas.** $2. Prospective members are invited. **Lil** 905-771-8386.

FOUNDERS OF ISRAEL

To commemorate Israel's 50th anniversary, Beth Tikvah Synagogue features a video and discussion series about the Founders and

[Cont'd. on page 15]

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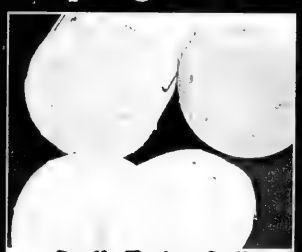

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699

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369

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What's New

[Cont'd. from page 14]

Fighters of Israel, continuing with *Golda Meir* 8 p.m.

SUPPORT GROUP

Jewish Parents and Families of Gays and Lesbians meets 7:30 p.m., Jewish Family & Child Service, 6th floor, Lipa Green Building, 4600 Bathurst St. Phone, in confidence, **Ruth** 763-9111.

Tuesday, Feb. 17

JEWS FOR JUDAISM

A Jewish Response to Jesus with **Rabbi Michael Skobac**, 8 p.m., at Jews for Judaism Centre, 800 Steeles Ave. W. Register/information 905-761-0040.

FILM SERIES

Winter film series at Holy Blossom Temple continues with *The Fixer* starring **Alan Bates, Dirk Bogarde**, 8 p.m. Discussion follows with **Richard Rotman**.

ELDER ABUSE

Elder Abuse in the Community: How Long-Term Care Facilities Can Help, presented by Yorkview Lifecare Centre and Ontario Network for the Prevention of Elder Abuse, 7:30 p.m., 2045 Finch Ave. W. **Lesley Norman,** 745-0811.

Wednesday, Feb. 18

SANDWICH GENERATION

Beth Sholom Synagogue social action workshops on the topic The Sandwich Generation begin with Taking Care of Difficult Parents, 8 p.m. Workshops led by **Nancy Kumer,** facilitator from Jewish Family & Child Service.

And What Else Is New

TAPESTRY OF JEWISH LIFE

Aaron Demsky, professor of biblical history, Bar-Ilan University, is featured at Beth Tzedec Congregation Feb. 14 and 15. Weekend theme is A Tapestry of Jewish Life.

Feb. 14 – Shabbat pulpit lecture, The Meaning of Jewish Names: A Cultural Code; Shabbat Study Luncheon, The Secret of the Hebrew Calendar.

Feb. 15 – Men's Club breakfast, 9:30 a.m., lecture at 10, Leaving No Stone Unturned – Excavations at the Temple Mount, Jerusalem, a slide presentation.

BBYO COMMUNITY DANCE

BBYO Community-Wide Dance for teens, grades 9 to 13, Saturday, Feb. 21, 8 p.m. to midnight, Earl Bales Community Centre. $5 members, $8 non-members. **Stefanie** 905-707-9907.

OHR SOMAYACH WEEKEND

Ohr Somayach special weekend with **Rabbi Mordechai Becher** Feb. 20-22.

Friday, Feb. 20 – Pluralism: Is It Possible?, 9 p.m., Ohr Somayach Thornhill.

Saturday, Feb. 21 – Shabbat morning overview on the Parshah Mishpatim; communal Shabbat lunch at Beth Avraham Yoseph, insights on Sholom Boys: When Two Opposites Collide (pre-register for lunch, adults $18, children $15, 905-886-5730); afternoon's Shalosh Seudot topic, Purim: Three Corners, Two Kings and a Persian City.

Sunday, Feb. 22 – panel, Help! My Spouse is Becoming Religious! 8 p.m., Beth Avraham Yoseph. **Rabbis Becher, Eliezer Breitowitz, Avram Rothman** address the Halachic, Philosophical and Emotional Aspects of Outreach. $5.

ICRF WINTER BASH '98

Beat the blues with Israel Cancer Research Fund's Fire and Ice Booze and Schmooze at Easy and the Fifth (aka The Big Easy) Sunday, Feb. 22, 8 p.m. D.J., dancing, refreshments, prizes. $25 in advance, $30 at door. ICRF 487-5246.

LEARNING DISABILITIES

Learning Disabilities Association of North York workshop, Understanding and Dealing with a Sibling's Learning Disability/ADHD, Tuesdays Feb. 17-March 10, 7-8:30 p.m., 121 Willowdale Ave., Suite 203. $60. Register. 229-1680.

AT BETH RADOM

Sessions by **David Bagley**, rabbi and cantor of Beth Radom Congregation, 18 Reiner Rd. – Lomir Zingen Yiddish, 8 p.m., Tuesday, Feb. 17; Why Me, G-d?, 7:30 p.m., Wednesday, Feb. 18. 636-3451.

BAYCREST SYNAGOGUE

Baycrest Terrace Synagogue weekday services, Shacharit 8:30 a.m., Minchah, Maariv 5:15 p.m., Saturday 9 a.m. preceded by Torah study with **Rabbi Gershon Samonovitz**. Call **David** 256-1600.

VENDORS NEEDED

Vendors for fashion show sponsored by United Synagogue Day School, Tuesday, May 5, 7 p.m. **Susan** 222-2899.

A CORRECTION

Regarding the item on the Downtown Jewish Day School (Jan. 29 issue), **Dori Levine** is the educational consultant of the school.

ICE STORM RESPONSE

For Beth Tzedec Congregation's three-day campaign to assist victims of the ice storm, volunteers from the hesed committee, led by **Sherry Kaufman**, collected items of food and clothing donated by members. Cash donations exceeded $4,000. SGT Transport of Brampton delivered the items free of charge to the army in Montreal for distribution to centres in need.

ST. JOHNS COURSE

St. Johns course, Infant and Child First Aid and CPR (0-8 years) Sunday, Feb. 22, at Beth Emeth Bais Yehuda Synagogue. $35. Reserve. **Rhonda** 905-731-9441.

JF & CS GROUPS

Jewish Family & Child Service groups. To register, **Pat Lieberman** 638-7800, ext. 215.

One Family: Two Homes – for families going through separation/divorce. Separate group programs for parents and children ages 6-13. Parents' group includes session with family law lawyer **Lorne Wolfson** on March 4. Program begins Feb. 25.

Do Your Children Have Trouble Making Friends? – for parents and kids (age appropriate for children 6-18 years), begins March 25.

The Challenge of Anger: For Women, daytime and evening groups, begin March 23.

Bereavement Groups begin March 11.

Parenting the School Age Child, begins March 24.

FOR SENIORS

Wagman Centre Bereavement Group for older adults who have recently lost a spouse meets every other Friday at the Wagman Centre. **Paula David** 785-2500, ext. 2271.

Shaarei Shomayim Friendship Club: Purim musical luncheon Monday, March 9; cruise and musical *The Little House of Horrors* at Gryphon Theatre in Barrie, Wednesday, Aug. 19; *Man of La Mancha* at Stratford, Oct. 27. **Lena** 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield** 787-1526.

Beth Tzedec Seniors Haverim program Monday, Feb. 16, 1:30 p.m. **Rabbi Roy Tanenbaum** discusses How We Relate to God and to Man.

Earl Bales Seniors' Club: Casino Rama Feb. 25, March 18 and 25. Renew membership as soon as possible. 395-3881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 12 is Tu b'Shvat Festival with **Yitzhak Argammon**, guests $2. Feb. 19 is bingo. **Aaron Dahary** 661-4689 or **Malka** 630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Dental Implants as an Alternative to Dentures presented by a dentist from The Implant Centre, Monday, Feb. 16, 1:15-2:15 p.m.

Heart Healthy Cooking with dietician/nutritionist **Sharon Zeiler** Tuesday, Feb. 17, 1 p.m.

Hearing Assistance Clinic with **Brenda Vernon** of the Canadian Hearing Society, Thursday, Feb. 19, 1:15-4 p.m. Book appointment.

Osteofit exercise program, weight bearing, muscle strengthening, cardiovascular exercises for those with Osteoporosis, Feb. 19, 26, March 5, 12. 10-11 a.m. Contact **Joan** in Wellness Department.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, singalongs, dances, bingo. Feb. 17 is a lecture. **Anna**.

Movie Sunday, Feb. 15, *Immortal Beloved* , 2:15 p.m.

Wednesday social Feb. 18, features violinist **Michael Ziskine,** 1:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Max Korn's Vilda Chayas Comedy Show, part of the Toronto Comedy Festival, a mix of comedy and music featuring **Allan Gould, Michael Gelbart, Alan Shain, Tricia Williams** and the Graeme "Pee Wee" Kirkland Jazz Band, Wednesday, Feb. 18, 7:30-10 p.m. $6 JCC members, $8 non-members.

Seniors Club – Thursday, Feb. 12, 2 p.m., Tu b'Shvat seder; Thursday, Feb. 19, 2 p.m., Homeopathy for Seniors with **Helen Risen**, cofounder, Toronto Homeopathic Study Group. **Judy.**

ABOUT PEOPLE

APPOINTMENT

Jeremy Cohen has been appointed director of Financial Resource Development for Ohr Somayach. He has been most active in the development of Ohr Somayach as a part of the Ohr Somayach advisory committee and has been with the Thornhill program since its inception. He now becomes a part of the professional staff.

Cohen comes to Ohr Somayach as the former assistant director of the Council of Jewish Federations of Canada and as senior planner of UJA Federation of Greater Toronto. He is active as a volunteer in the UJA and has served on the board of Beth Avraham Yoseph of Toronto Congregation.

EXECUTIVE DIRECTOR

Canadian Friends of Bar-Ilan University has announced the appointment of **Jerry Tollinsky** as national executive director. He brings with him many years of experience in sales, marketing, management and client relations, as well as extensive community experience.

Jerry Tollinsky

SINGLES EVENTS CAN BE FOUND ON PAGE 20

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Pearl Grundland BA, MES

Canadian Friends of Tel Aviv University is pleased to announce the appointment of Pearl Grundland as Toronto Executive Director.
Pearl has experience in the private consulting field, the public sector and the volunteer community. As an urban planner, she has been involved in policy formulation, strategic planning and organization management. As a professional management consultant, she has provided services to non-profit agencies with respect to long range planning, management and administration. Her active career as a volunteer includes serving on the Executive of Canadian Friends of Tel Hashomer Hospital and Beth Emeth Bais Yehuda Synagogue.
As Executive Director of Toronto Friends of Tel Aviv University, Pearl will be responsible for the coordination of the organization's full range of fundraising, promotional and educational programming.

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Three women honored by Hadassah-WIZO

By FRANCES KRAFT
Staff Reporter

TORONTO — Three women who work to make the world a better place were honored at a recent Toronto Hadassah-WIZO annual Women for Women breakfast.

Debbie Field, executive director of FoodShare Metro Toronto; Barbara Turnbull, the *Toronto Star* reporter who at 18 was paralyzed from the neck down during a convenience store robbery; and Fran Weisberg, a family law and civil litigation attorney, brought thought-provoking messages to almost 300 women attending the Sunday morning event at the Prince Hotel.

Funds raised go to WIZO's Women for Women project, which supports initiatives for women and children in crisis in Israel. To help locally, breakfast attendees brought Canadian Tire money and items such as toiletries to be distributed to the North York Jewish Women's Shelter, the North York Women's Shelter and Yellow Brick House.

Field criticized, albeit apologetically, the notion of food banks. "I think we need to do something not based on handouts of that kind," she said in response to a question.

Every month this year, 150,000 to 160,000 people – of whom six percent are children – will use food banks or hot meal programs in Toronto, Field said. "This did not exist in Canada 20 years ago."

Field decried a "distressing rise in unemployment and a very unfortunate destruction of the social safety net.

"We have to blame ourselves," she said. "We have created a climate in which we think things are too expensive. Canadians' experience of high taxes means they want programs to be cut."

A woman she knows recently had her social assistance cut from $800 to $600 a month. "It means her refrigerator is empty. People are hungry at the end of the month…I don't think the poorest in our society should be the ones who take the brunt of deficit cutting."

Field believes food has come to be viewed as a commodity instead of a key determinant of health. "We advocate not just for low-income people to have more income, but we try to convince people they should put food first."

Her mother, who attended the breakfast and was a Hadassah member, always put food and education before things like toys, Field recalled. "I was raised in a low-income, immigrant home. We never had toys, but we always had food."

Field is a strong proponent of educating people so they can begin to help themselves. Making baby food from scratch, for example, is cheaper and more nutritious and gives parents control over what their children eat, she said.

The highest level of tzedakah, she noted, is to help someone become self-supporting.

Weisberg, in discussing family law issues that affect women, advised women above all not to give up their lives when they marry.

"Maintain your skills and ability to participate in the work force, even if you leave for a small or large period of time.

"If you look at the person sitting at your right and the one sitting at your left, one of the three of you will likely be divorced at least once in your lifetime," Weisberg said.

Among her tips were:
- document any significant gifts received after marriage;
- get assets in your own name;
- always maintain a bank account and credit card in your own name;

Highest level of tzedakah

- know what you're signing;
- if there is strife in the household, get therapeutic counselling for the children. Aside from the obvious reason, if custody ultimately becomes an issue, a therapist can offer a third-party view of what might be in their best interest.
- know your family's financial position at all times.

There are 3.5 million Canadians affected by neurological injury or disease, said Turnbull, who has created the Barbara Turnbull Foundation for Spinal Cord Research.

It is only recently that she has allowed herself to hope that research will allow her to become even more independent, she said.

"Eighty percent of what they know now, they've learned in the last 10 years," said Turnbull, whose autobiography, *Looking In the Mirror*, was published last year. "Discoveries are happening exponentially."

But government funding is drying up and 85 percent of new ideas go unfunded, Turnbull said. She cited promising nerve graft research undertaken in Sweden a few years ago.

"If we all step in, there's potential for incredible breakthroughs in the next 10 years." Neurological research has implications for those with Multiple Sclerosis, Parkinson, strokes, Alzheimer and brain injuries, she said.

Turnbull, who received a standing ovation, uses a head-controlled wheelchair, from which she can pour water, turn lights on and off, open her door and control her television and VCR at home.

She credits supportive colleagues and modern technology for helping her at work. "Computers don't discriminate," she noted.

Greater Toronto Area

Ideal school builds 'Jewish character,' educator says

By LEILA SPEISMAN
Staff Reporter

TORONTO — The aim of a school should be to create an overall human being, not just to teach a lot of facts, says Rabbi Moshe Yeres, the new rosh yeshivah of Yeshivat Or Chaim and Ulpanat Orot Girls School.

"My ideal is to build Jewish character," the 43-year-old, Bronx-born rabbi told *The CJN* in a recent interview.

While Ulpanat Orot (Ulpana) has been doing various chesed projects for a while, the boys have not done very much in an organized sort of way.

(Ulpana and Or Chaim are the separate campuses for boys and girls of Toronto's Bnei Akiva secondary school. Ulpana, which is on Canyon in the Bathurst and Sheppard area, has 130 students, while Or Chaim, on Atmore, has 78.)

Rabbi Moshe Yeres

Bnei Akiva schools have several basic goals, Rabbi Yeres said: to create an atmosphere where young, religiously committed boys and girls can grow intellectually, emotionally and religiously; to offer a dual curriculum to give students the tools to become self-sufficient in Jewish texts, while at the same time receiving a good grounding in classical world disciplines; to deepen a commitment to the land and the people of Israel; and to encourage students to continue their religious studies in Israel after completing their studies here.

While the boys study more Gemarah, the girls concentrate on Tanach (the Bible) and Hebrew, he explained. Both study the oral law, Torah, emunah (doctrines of faith) and Navi (Prophets) as "integral parts of a complete Jewish education."

Secular subjects are the same at both campuses, and the schools share pretty much the same staff.

Rabbi Yeres, a firm advocate of segregated education, notes that "one of the indisputable requirements for the effective study of Torah is an atmosphere unencumbered by ancillary distractions. Youngsters should be removed from the pressures indigenous to a co-ed environment."

The school is committed to Ivrit, Hebrew, as the language of instruction, the rabbi said. Since it recognizes that some students are weak in the language, the former rosh yeshivah, Rabbi Shlomo Gemara, instituted an ulpan for first year students, in which they are given additional time to master Hebrew.

This also helps those students deal with the fact that "the majority of the religious studies staff are Israeli shlichim, whose lingua franca is Hebrew."

Rabbi Yeres enjoys having direct contact with the students. Besides teaching a course in Talmud, he tries to periodically teach different classes.

Some of these classes, he said, are on specific topics, while others, he added with a grin, are "shmoozes," an opportunity for the students to talk to him informally about what is concerning them.

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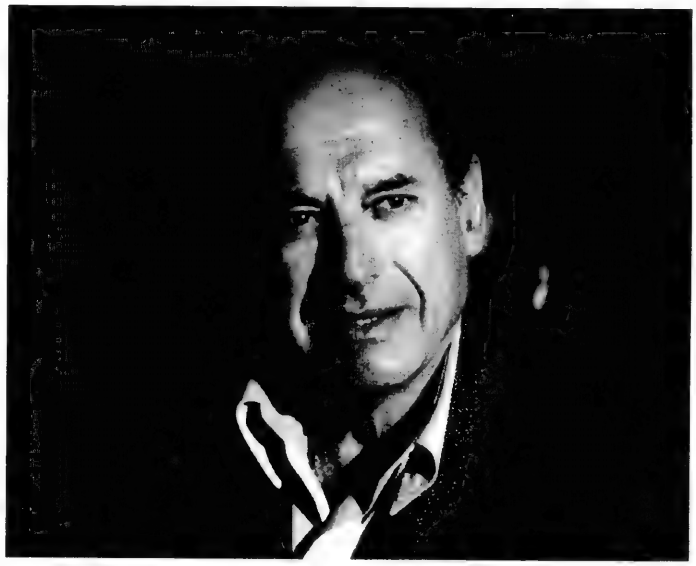

Our Congratulations To Harold Green

We are all pleased with the exciting news of your recent induction into the Greater Toronto Home Builders' Association "Hall of Fame". There are few people in our industry more deserving of such recognition. Our heart-felt congratulations for your outstanding contribution to highrise construction in this city and your lasting work in labour relations, equitable working conditions and benefits for construction labourers.

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Greater Toronto Area

100 YEARS

A hearty mazel tov to Issy Grossberg, a long-time active member of the Adath Sholom Synagogue on his 100th birthday. Grossberg, a regular shul goer, celebrated this milestone, together with his family and friends, at a kiddush given by the shul on Jan. 10.

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New day school to serve downtown Jewish community

By DANIEL WOLGELERENTER
Special to The CJN

TORONTO — The new arts-based Downtown Jewish Day School will open next September in the Bloor Jewish Community Centre (JCC), its board president said at a recent informational meeting.

The school plans to start with one senior kindergarten class and either two separate grade one and two classes or one combined class with "ideally" no more than 20 students each, Dr. Cynthia Lazar told parents.

Twenty-five deposits for September registration have been received, and the board hopes to have at least 40 children enrolled by September, she said, adding that some parents are so confident the school will open, they missed other day schools' Feb. 1st deposit deadlines.

Modeled on the Toronto Heschel School, now in its second year at the Beth David Synagogue, the non-affiliated school intends to serve the approximately 15,000 to 20,000 Jews living south of St. Clair Ave, Lazar told *The CJN*.

"[Vaughan has] more than four day schools for about 40,000 people. We just want one for 15,000 people," the 35 year-old Clarke Institute psychiatrist and mother of two said. "[Downtown has] a big enough community to support one small school."

She expects the school to grow over seven years to 180 students from senior kindergarten to grade 8.

The initial student body will draw from current JCC nursery students, as well as children living too far from uptown schools and those unable to get on lengthy waiting lists for schools south of Lawrence, she said.

"These are kids who probably would not get a day school education otherwise," Lazar said.

Planning for the school began in November, 1996 when a group of parents with children in the Bloor JCC nursery began considering alternatives to uptown day schools, Lazar said.

The school will initially use four vacant classrooms – as well as JCC athletic facilities and after-school programs – and will gain more space as part of upcoming JCC renovations.

The school's 13-member board recently hired former She'arim principal Dori Levine as education consultant to help develop a curriculum.

Although details are not finalized, the curriculum will integrate secular and Judaic studies – like Hebrew literature, Tanach and, in later grades, Talmud – with an arts-based approach to learning, Lazar said.

Arts based approach

Judaic and secular studies are intermingled throughout the day and visual arts and music are used as teaching aids for both, Lazar said. It may also mean teaching some secular subjects in Hebrew and some Judaic subjects, like Jewish History, in English, she added.

"[An arts-based approach] doesn't mean that [students] are just sitting there drawing pictures all day and don't learn how to read," Lazar told parents.

She said half-day Hebrew immersion will not be offered, but the school's goal is Hebrew fluency by grade 8.

The school will also help students develop "a commitment to social action" in both the Jewish and wider communities, and will promote a "nurturing environment" with a curriculum and teachers that respond dynamically to individual student needs, Lazar said.

"The idea is not to be pressured, not to have a pressure-cooker of an institution," board member and religious adviser Rabbi Chezi Zionce of the Brunswick Ave. First Narayever Congregation told parents.

Lazar and Levine both stressed the curriculum will be set in conjunction with the school's teachers and the Board of Jewish Education.

"It's really premature to write [the curriculum] before teachers are hired," Lazar said.

Lazar admits finding qualified teachers, the board's top priority, is a "tall order," since they must be fluent in both Hebrew and English and be able to teach both Judaic and secular studies.

However, Lazar told parents teachers have already approached the board about working at the school, since "teachers like Dori a lot and want to work with her."

The board hopes to have two teachers per class, although finances may necessitate having one teacher and a teaching assistant. In older grades, it's expected some teachers will rotate between classrooms to capitalize on different strengths.

Religiously, the school's observance will be similar to the First Nareyever Congregation, which Lazar describes as "egalitarian traditional."

For instance, wearing kippot will be mandatory for both boys and girls, as will daily prayer and in-school kashrut.

However, different levels of family observance will be respected in an atmosphere of "no judging," she added.

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Greater Toronto Area

Eating disorders: reducing the risks

Last week, in conjunction with National Eating Disorder Awareness Week, we began a four-part series by looking at eating disorders within the Jewish community.

Part two examines the risks and what we can do to reduce them. Next week: How anorexia is affecting one teenager and her family.

By FRANCES KRAFT
Staff Reporter

Dr. Leora Pinhas

TORONTO — There's no vaccine to inoculate young people against eating disorders like anorexia nervosa and bulimia nervosa, but there are ways to reduce the risks of developing the life-threatening illnesses.

Dr. Allan Kaplan, head of the program for eating disorders at the Toronto Hospital, says he wouldn't put his 9-year-old daughter in competitive ballet classes (because of the undue focus on weight and shape), and he "never gets into a power struggle around eating" with his children.

He recommends that parents focus self-worth on people themselves – not on what they do, and advises parents of overweight girls to "make sure you tell her you love her.

"Don't ever put your child on a diet. That's the worst thing you can do. Diets don't work. They make people crazy. They create a situation where the child feels her acceptance will depend on how she looks."

Kaplan is critical of ballet schools that "actively promote eating disordered behavior" by regularly weighing students and even distributing laxatives.

Canada's National Ballet School stopped weighing students at least a decade ago, said a spokesperson for the school. The focus at the Toronto-based institution is now on "the healthy dancer" and any change in a student's diet must be approved by a nutritionist affiliated with the school.

In Ontario alone, over 70,000 women are estimated to suffer from clinical eating disorders, according to the National Eating Disorder Information Centre (NEDIC). In 10 to 20 percent of cases, the illness is fatal, but even patients who recover may be left with serious health problems like heart damage and osteoporosis.

Precipitating factors show up early. By Grade 3, forty percent of girls think they should be thinner, regardless of their weight, according to NEDIC.

The average age of onset for anorexia is 14 or 15; for bulimia, in late adolescence or early adulthood. The illness can persist for decades.

Anorexia is characterized by drastic weight loss from excessive dieting; bulimia by uncontrollable binge eating followed by purging through self-induced vomiting, laxative abuse, excessive exercising or fasting. Both disorders involve a distorted body image, with the patient believing she is fat even when grotesquely underweight.

Although males also succumb to eating disorders, it is an illness that afflicts mostly females.

Eliminating the risks is virtually impossible, because some factors are simply beyond our control.

But evidence of a healthier trend can be seen in a national advertising campaign with the theme Look Good On Your Own Terms, launched last September by Kellogg Canada.

A current television commercial for Special K breakfast cereal features men obsessing about their weight. "I have my mother's thighs," says one. "I have to accept that."

The spot "strives to demonstrate how ridiculous some of the comments about body image sound" and "draws attention to the fact that men don't seem to worry about these things, so why should women?" according to a Kellogg Canada news release.

"When it comes to body image, we have to be able to accept more than one version of what an attractive person is," says psychologist Dr. Howard Steiger, chief of service at the eating disorders program at Montreal's Douglas Hospital.

Allowing children to be themselves puts them at less risk, he says. "When parents need their children to be some kind of extension of themselves, it invariably puts pressure on their kids."

Among the most common mistakes parents make is transmitting their own unhealthy attitudes, Steiger says.

"They reach for dessert and say, 'I shouldn't.' They may show too much concern about children's weight gain or dietary habits. They may indirectly be doing that in other areas too. They could be overconcerned about marks, school, social acceptance. If somebody's already anxious, they need someone who's calm.

"Parents have to show trust...that their child will come to be able to deal with this...Sometimes it takes courage to say, 'That's good enough. I don't have to be the best at everything."

Dr. Miriam Kaufman, a pediatrician at Toronto's Hospital for Sick Children and co-author of *All Shapes and Sizes*, says parents should not talk about being fat or hating their bodies, even when their children are very small. "I think they internalize it."

If children hear other people make negative comments based on appearance, Kaufman suggests parents provide balance by saying something like, "But she's got great ideas," or, "Isn't that silly? Why do you think she would say something like that?"

At the same time, she feels it's appropriate to "let our kids know we think they're attractive.

"In an ideal world, we wouldn't care about physical appearance," she sighs. She cautions that comments about specific features could lead girls to think the other features aren't attractive. "You also have to be conscious it's not the only nice thing you're saying to your kid, and that you don't do more of it with one than another."

Dr. Miriam Kaufman

She believes it's possible to be overweight and healthy and notes that "a significant part of the population" who have eating disorders had been teased about being fat by friends, parents and even grandparents.

"I think it's helpful to talk about why people need to eat appropriately, and why fat is not bad."

* * *

Eating disorders usually start very innocently. Typically, a girl starts to diet, says Dr. Leora Pinhas, director of the eating disorders treatment program at Newmarket's York County Hospital and a fellow in Child and Adolescent Psychiatry at the Hospital for Sick Children in Toronto.

"You cut out all your junk food, you lose a few pounds and someone compliments you. Then you cut out all the fat, and you get a few more compliments. You think, 'I could do even more.'

"Once you start reducing your calories, it starts to affect how you think. Your brain requires a lot of nutrients. It starts to feel like you have to keep doing this. It's like every calorie is poison."

While dieting itself isn't indicative of a psychiatric problem, Pinhas believes teenage girls who start to diet are "expressing some distress over moving from childhood to adulthood and what it means to be a woman in our culture."

* * *

Parents may be the last to know their child has an eating disorder. Sometimes they end up in a hospital emergency room after an episode of fainting or dizziness. Patients work very hard to hide their symptoms, says Pinhas.

Certain types of family dynamics allow the patients to hide for a long time, notes Kaufman.

A very busy family and/or one in which there is no nudity or partial nudity might take longer to

[Cont'd. on page 20]

Gremlins at work

Somehow, the final version of last week's article on eating disorders didn't make it to print.

The next-to-final version that appeared had two errors:

There was no sidebar on Dr. Leora Pinhas' study on Jewish high school girls. We will report on her study when the results are in.

Kosher food is available at the Montreal hospital where Alana Hirschberg was treated, although it was not available to her at the time of her treatment.

The danger signs

By FRANCES KRAFT
Staff Reporter

TORONTO — Sometimes parents are the last to know when their child is developing an eating disorder.

Some of the danger signs, compiled from diverse sources, are:

- noticeable weight loss in anorexia, frequent weight fluctuation in bulimia (weight loss may not be excessive in youngsters who are still growing);
- avoiding eating with the family;
- the adoption of a strict vegan diet without the accompanying ideology, and avoiding fat that would occur in that diet;
- guilt or shame about eating;
- becoming extremely knowledgeable about eating disorders, then denying they have one because a certain aspect doesn't apply to them;
- irregular menstruation or loss of periods;
- over-exercising;
- excessive concern about weight, shape and calories;
- mood changes;
- "going ballistic" when parents refuse permission to start a diet.

Warning signs specific to bulimia include:

- large quantities of food disappearing;
- money disappearing;
- evidence of laxative use;
- shoplifting food;
- scars or redness of the knuckles (caused by using fingers to force vomiting);
- possible swelling of the parotid glands (as in mumps).

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Singers on Cloud 9 after concert

By LEILA SPEISMAN
Staff Reporter

TORONTO — Eighteen doctors, dentists, accountants, computer experts and businesspeople are floating a foot off the ground these days.

After all, how many of us get to sing at the Met – the world famous Metropolitan Opera House in New York City?

The men, under the direction of Harvey Erlich, formed a choir that backed up headliners Mordechai Ben David, Dedi and Israeli child star Amit Listvand, as well as the Neginah Orchestra, at the annual concert of the Hebrew Academy for Special Children (HASC), which provides a school in New York and a camp in the Catskills, both for severely handicapped children.

Over 4,000 people filled the hall, which was sold out over a month before the concert, with scalpers doing an active business. It was the first time the Met has allowed anything other than a ballet or opera to be held there.

Erlich, a dentist, has been active on the Jewish religious music scene since he himself was a child. He told *The CJN* that David Golding, of Suki and Ding, a record producing team, asked him to organize a choir to appear at the concert.

"He knew me from my work as director of the Toronto Pirchei Choir," Erlich said modestly, not mentioning his almost non-stop work with both adult and children's religious musical programming.

With the help of Heshi Kuhnreich, Erlich said, he chose 20 men who had appeared in other adult choirs, including at the Toronto Daf Yomi siyum in the fall. In the end, 17 took part, as some could not spare the time either to practise or to go to New York for the concert.

"We didn't get the program until the middle of December," Erlich said, "so we had three weeks to listen to the music and practise."

The music was sent to Erlich by the organizers and he duplicated the music if it was possible, or invented their own if necessary.

"We had to bring the vocal background from the deepest track of the music," Erlich explained.

Practices were held in the physiotherapy room of the MedCare office at Bathurst and Steeles and at Erlich's house, and the dress rehearsal was at Shaarei Shomayim Synagogue.

"For three weeks, we practised every night after work from nine until late, late at night," Erlich said.

But the effort was worth it, he said. They were well received by the audience, the performers they backed up and the musical director of the evening, Yisroel Lamm. They have been asked to perform at next year's concert, as well as at the *Israel at 50* production at the Toronto Trade Centre, to be held on Yom Ha'atzmaut this year.

While the group was not paid for their appearance ("We were glad to do this for HASC," Erlich said), the organizers flew them and their wives to New York, billeted them in a hotel and "wined and dined us during our short stay."

An emotional Erlich described the thrill of the evening: "They [the choir members] may be physicians, dentists, lawyers, accountants, computer consultants or fellow entrepreneurs in our community, but for one shining moment, they were stars at the Met. Toronto, you can be proud."

The school run by HASC is largely supported by government funds, but the camp's budget has been slashed due to government cutbacks. The money raised at the concert enabled 35 more children to attend the camp.

Besides camping experiences, the facility offers occupational, physical and speech therapy, adaptive aquatics and physical education instructors, a social worker, a music therapist and medical and child care staff.

A press release from HASC says that the program "services mentally retarded, neurologically impaired, emotionally disturbed and autistic individuals from age two to 21, and those above 21 are part of the Young Adults Program."

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Parents can help reduce the chance of eating disorders

[Cont'd. from page 19]

notice changes like drastic weight loss, she points out.

"If you come from a family where someone does your shopping and you don't know your daughter hasn't used any pads or tampons in six months, those can [also] be things that prevent parents from realizing."

Sometimes a girl's friends are the first to figure out that dieting has turned dangerous. Beth Feffer, manager of Jewish Family and Child Services' York Region branch and its school outreach program, would advise youngsters who suspect a friend has an eating disorder to let them know they're concerned, but not to bug them.

"If they think the family does not know or if what the girl is doing is dangerous to her health, [they should] inform the girl's parents they're concerned and that they think she's not eating right and should get some help." Feffer says people should be prepared that such an approach may be met with anger and resentment.

"I think it's true that nothing will convince anyone of anything until they're ready," said Steiger. "All we can do is provide frank information and be upfront."

If there is a problem, it's important to see a family doctor first to rule out illnesses like Crohn's or lupus, says Kaufman.

Pinhas adds a warning: "There are still family doctors who don't understand the danger of putting kids on diets. The thing about diets is, there's a slippery slope. If you diet long enough and hard enough, it's almost impossible not to end up with an eating disorder."

Greater Toronto Area

Just a Second Shop opens in new location

By LEILA SPEISMAN
Staff Reporter

TORONTO — The Just a Second Shop, a community-sponsored store that offers gently-used clothing and household goods, has moved to new, brighter quarters.

It is now located at Bathurst and York Downs, near Richmond's Bakery.

Previous locations were at Bathurst and Lawrence, when it opened in 1982, and Bathurst and Ranee.

The Just a Second Shop is under the aegis of Jewish Family & Child Service. Florence Weinberger, executive assistant at the agency, said the idea for such a store began when agency clients in financial difficulties noted that they needed clothes.

"Rather than increase financial grants [to cover the cost of more clothes], we decided to open a store, where they could get good quality, clean clothing at very low cost."

In fact, she said, agency clients can shop there for free, although some prefer to pay a small amount. The whole point is to ensure that they maintain their dignity, she said.

The front of the store is covered in windows, which lets the light in, giving an airy, spacious look. It boasts change rooms, back door access for donors to drop off goods, a place for sorting, an office with kitchen facilities, and good parking.

The move has increased the clientele because it is now easily accessible to those who live further north.

"And not just Jews, or even just poor people, come here," Weinberger said – it is open to everyone.

The agency also operates a furniture bank.

One mother, a client of JF&CS, went there to get clothes for her young children, and was very proud that when they outgrew them, she brought them back. "When my boys no longer wear an item, I can simply drop it off and give back to the community," she was reported to have said.

The Just a Second Shop is located at 4117 Bathurst St. Donations of new and gently used clothing in infant to adult sizes as well as books and household items are very much appreciated, Weinberger said.

Hours are Monday to Thursday, 10 a.m. to 6 p.m. for donations, and 11 a.m.to 6 p.m. for shopping; and Sundays, 10 a.m. to 3 p.m. for donations, and 11 a.m.to 3 p.m. for shopping. It is closed Friday and Saturday.

From left, Gordon Wolfe, executive director of JF & CS; Dr. Richard Cummings, agency president; and Rabbi Ronald Weiss, director of chaplaincy services for JF&CS, affix the mezuzzah to the new location of the Just a Second Shop. Photo courtesy JF&CS.

Alpha Omega seminar held

TORONTO — Awards presented by Dr. Sidney Golden, Dr. Irwin Rose and Dr. Aaron Posen highlighted a seminar and charitable dinner and draw presented by Alpha Omega Dental Fraternity at Beth Emeth Synagogue recently.

An update of essential information in clinical practice was the subject of the seminar.

Dr. Don MacFarlane spoke on Guidelines for Infection Control, while Dr. Paula Sikorski, an oral radiologist, gave A Review of Panoramic Radiography.

The topic of Dr. David Isen was Mandibular Block Anesthesia, Dr. David Rubin spoke on Pre-Prosthetic Surgery and the subject of pharmacist Helen Grad was The New Antibiotic Prophylaxis Recommendations.

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Some 15 years ago, I was flying from Japan to my native Israel in my private plane when I encountered engine problems and had to make an emergency landing in China. I landed in a farmer's field and was greeted by an elderly but very fit-looking man. Using sign language and the few words of Chinese I knew, I was able to communicate with him and make arrangements to refuel in the nearby village.

What really amazed me, beyond the warm welcome I received from the locals, was how fit and radiant they all looked. Young and old people alike were the picture of health — slim, active, and with the most beautiful complexions I had ever seen. **I met people who were 120 but looked 70 by our standards.**

Being naturally inquisitive, I wanted to know why . . . so I asked point-blank, with apologies for my directness, what it was that allowed them to enjoy such perfect health.

The farmer [illegible] me to a small valley, and showed me a plant with bright red flowers. The flowers, he explained, contained a type of [illegible] [illegible] discovered [illegible] improved [illegible] and increased their [illegible] by years but by decades.

At first I was [illegible] skeptical as you probably are now, reading this. Even after seeing the results with [illegible] eyes, I ration- [illegible] *should* enjoy good health, since they lived a rural lifestyle in a subtropical paradise and were not exposed to pollution. So with their permission I took a sample of the honey — and the plant on which the bees deposited it — back to the Technion Institute in Haifa for testing.

Tested at Technion Institute in Haifa

The results showed that this honey indeed possessed properties that other honeys don't. Its antioxidant properties, in [illegible] superior to those of [illegible] Further tests by Aramco Research of California [illegible] [illegible] I still wasn't [illegible] I wanted to [illegible] myself on rela- [illegible] I had more of it flown in [illegible] China, and proceeded to experiment with it.

The results surpassed even my wildest expectations. **Common ailments like hemorrhoids, fungal infections, ulcers, asthma, skin disorders, liver problems — even bedwetting! — improved dramatically or disappeared [illegible]** [illegible] subjects also experienced a concurrent increase in energy level and well-being, and [illegible] improved [illegible]

Ailments improved dramatically

[illegible] they reported similar improvements, underscoring the honey's potential as a preventative medicine.

I immediately had more honey flown in, along with the plants. I transplanted a few of them and waited for nature to take its course.

To my chagrin, [illegible] attempts to reproduce the wild flowers in Israel failed — meaning I had to go back to China.

To make a long story short, I was [illegible] purchase several of the fields where these plants grow, and am now able to offer the medicinal benefits of their honey to people around the world.

One by one, we collect the tiny deposits of honey from the wild flowers where the bees have left it. Because we do nothing to "speed up" this natural process — no [illegible] [illegible] care is invested [illegible] it's not cheap . . . [illegible] cy is so far superior to other honeys [illegible]

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On Campus

Jewish student group busy at Harvard

By KARYNNE NAFTOLIN
The Jewish Advocate Staff

CAMBRIDGE — Joe Grahame grew up in London in a nonobservant family that had little connection to the Jewish community.

In 1996, however, when he participated in a trip to Poland and visited the concentration camps, a desire to be connected with his Jewish heritage emerged.

"When I got back, I made a choice to become more involved in Judaism and [in the] community," said Grahame, 29.

A graduate of the London School of Economics and an entrepreneur, Grahame arrived in Cambridge in September 1996, three months before he was set to begin his studies at the Harvard Business School (HBS). With little to do in the interim, he went to several Harvard Hillel events and became involved in the business school's Jewish Students Association (JSA) even before he began taking classes. Now Grahame is one of three co-presidents of the JSA.

Out of the about 1,800 students at HBS, Grahame estimates that 15 percent are Jewish, hailing from all over the world, including Europe, the Middle East and Africa.

The JSA holds several programs each month, including lectures by local Jewish business personalities, Shabbat dinners, cocktail parties or the annual break-the-fast party after Yom Kippur. Recent events have included talks by Aaron Feuerstein, CEO of Malden Mills, and Michael Hammer, a writer and consultant.

Last year, the JSA brought journalist J.J. Goldberg, author of *Jewish Power: Inside the American-Jewish Establishment*, and Harvey Krueger, vice chair of Lehman Brothers.

Currently linked with the HBS alumni group in Tel Aviv, the group is contemplating the formation of a JSA alumni club to reach out to Jewish HBS graduates worldwide, said Grahame.

The JSA, Grahame said, links its members with Jewish graduate students in Cambridge, across the river from the business school in Boston, by maintaining connections with the graduate student group at the Harvard Hillel. A future will include Jewish graduate students from several universities.

According to Grahame, the JSA does not receive funding from HBS or from Harvard Hillel, instead, depending entirely on an annual membership fee of $25 and private donations. Fees charged for specific events cover those expenses, he said. JSA members are notified about the latest speakers and events by e-mail.

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From coast to coast

Unemployment high among Outremont Chassidim

By JANICE ARNOLD
Staff Reporter

MONTREAL — A rare survey of the Outremont Chassidim and Ultra-Orthodox reveals a high level of unemployment and poverty, particularly among younger people who seem less capable of providing for large families than an older generation.

Among men aged 25-64, less than 80 percent were employed full time, while another eight percent had part-time work. Thirty percent of men aged 17-24 were unemployed. Overall, only 62.2 percent of men were employed full time.

Young men are spending long periods in religious study and coming out with few marketable skills and little know-how about making a living. Thirty-one percent have only a high school diploma, and 20 percent didn't finish high school.

Interestingly, older men, age 45-64 were more likely to have higher levels of education, to have an undergraduate degree or above, than those 25-44.

"For many of the men in the sample, work is not valued as a means to develop a career path, or to gain personal satisfaction. Rather, it is necessary to provide materially for their family, but a distraction from the more important duties of religious study and observance," the survey states.

"It is possible some of the younger men may not yet have completed their secular studies. It is also possible (they) are less concerned with secular studies than are the older men, reflecting a shift in younger generations to greater levels of piety."

Opening stores or small businesses, traditional routes for those with no profession, are seen as less attractive than in the past, with the spin-off that there are fewer employers within the community.

Working outside their enclave was not easy for many apparently. Fully 85 percent felt their language skills were too limited (generally meaning French, but often English, too). Thirty percent said it was because they can't work on Saturday, followed by "anti-Semitism" (17.8 percent) and their way of dress (14.9 percent).

Fifteen percent of women were working full time and another 34.7 percent part time.

Over 40 percent of respondents were found to live near or below the government poverty level – twice the rate of the Montreal Jewish community as a whole.

Three-quarters reported total household incomes of less than $50,000 even though many households have seven or more members. Twenty-four percent said they made under $20,000.

The survey's authors caution that respondents probably understated their income, but even making allowances for that, conclude that poverty is a real problem in these communities.

The single biggest concern among respondents was, indeed, financial difficulties. Two-thirds cited money as either of major or some concern, well ahead of other leading concerns like unemployment, deciding on what type of work to do, managing home and work, and housing problems.

Vocational guidance

The survey was commissioned by the Coalition of Outremont Hassidic Organizations (COHO), with grants from the federal government and the Jewish Community Foundation of Greater Montreal. Research coordinator was Charles Shahar, demographer at FEDERATION CJA, and Prof. Morton Weinfeld and Randal Schnoor, of McGill University's sociology department, were authors.

A total of 387 individuals filled out the questionnaire, which was distributed to 1,235 households in Outremont and surrounding areas. These groups have an estimated total population of 6,250. The study also included interviews with 20 prominent community members. (Not included are the Lubavitch and Tash Chassidim who live outside the area.)

In the introduction, Chana Werzberger, suggests the Chassidim are finding it difficult to maintain their traditional insularity and self-reliance. Several factors are threatening this way of life.The young are having more children than their parents. The poor economy has reduced charitable donations. Businesses within the communities are downsizing or closing.

"The Chassidim of today are cognizant of the fact that, while they are different from the society around them, they are still part of that society. The historical concept of regarding all governments with suspicion and fear has diminished...Chassidim are fully prepared to participate in the political process, and to use the larger society's resources to satisfy the community's needs," she writes.

Among the proposed solutions is an institution where Chassidim can receive job training and vocational guidance within their own milieu, and businesses that do exist can receive help to be more competitive.

As one interviewee puts it: "We need a place where Chassids could learn a profession and wouldn't have to go out to the secular word...Since they were a child they have been protected...We need a heimish college."

Their was a high interest among respondents to improving skills, specifically in computer, French and English, and accounting.

Their was a strong sense that neither existing Jewish nor government agencies are responding to the vocational needs of these communities.

Families are are much larger than the Jewish average: half of the surveyed had household of five or more and almost 10 percent had at least 10. These communities are growing not only by their birthrate, but by immigration. More than a quarter came to Montreal since 1985, most from the United States, typically for marriage.

Yiddish was the mother tongue of half, while the great majority described themselves as fluent in English. Only 10 percent said they are fluent in French, and a quarter said they cannot speak it at all.

Other concerns expressed including the need for child care help, especially post-natal; care for the elderly; and mental health care that is culturally sensitive.

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גידי קורן וחברים

לחמם את החורף:
יש משהו מוזר בלכתוב קבוע בעיתון. אתה אף פעם לא ממש יודע מי קורא, למה קורא, מתי קורא. אבל מה - כל שבוע שבועיים אני פוגש בחיוך של אחד מיכם ומקבל פידבק. ומסתבר שמדובר בקבוצה די הומוגנית, בעיקר חברה שעברו את גיל הילדות, שיש להם קירבה וטעם די דומים (האדם הוא תבנית נוף מולדתו, אמר המשורר שהיה גם רופא). אז הינה, יש לי משהוא מאוד שונה הפעם. לא ישראלי, אלא, דווקא תקליט צפון אמריקני, בטעם שיגעון, לכל מי שגדל על מהמוסיקה של שנות הששים שבעים. להקת פליטווד מק (Fleetwood Mac) מסוונת כ"להקת רוק", אבל הם מזכירים קצת את פיטר פול ומרי, את החיפושיות, וקצת את "הנשרים"גם. במקור הם התחילו להופיע בסוף שנות הששים, והינה בקיץ שעבר הקליטו אלבום הופעה חיה מה-זה-מדליק! שמעתי אותו ברדיו ולפני שהבנתי מה קורה מצאתי את עצמי בחנייה של חנות תקליטים. אלה הן שתי בחורות ושלושה בחורים, כולם נושקים לחמישים (משני הצדדים), אבל מה- איזו אנרגיה, איזו עוצמה ורכות. קוראים לתקליט Dance , אבל אל תיתנו לשם לגלבל אתכם. אני מקדיש לכם את השיר הבא, שתרגמתי מהמקור.

מפולת שלג: פליטווד מק

לקחתי את אהבתי
למטה איתי,
טיפסתי על הר
וראיתי את דמותי
נשקפת בשלג
שבמורד,
ואז סחפה מפולת
והכל אבד.

אני חי בפחד
שמא יאבד היחד
כי בניתי את חיי מסביבך
החדשים עוברים,
הילדים כבר מתבגרים
גם אנחנו כבר לא צעירים,
אז קחי נא את אהבתי
למטה איתך,

"עפולה אקספרס"-יהורם פירוצקי
זיקתי לתרבות ולסרטים כחול לבן, הפכה להיות סיוט עבור אחי וחברי שכבר לפני שנים הצביעו אי אמון בקולנוע הישראלי ומסרבים בעקשנות להצטרף אלי. לכן כל פעם שאני מגיע לארץ עלי לנהל משא ומתן כדי למצוא קורבן שיסכים להקריב שעתיים וכמה שקלים לעידוד הסרט הישראלי . וכמו תמיד בגלל קירבת דם אחי הוא זה שנאלץ לתרום למען אחדות המשפחה. וכך בליל סילבסטר מצאנו עצמנו על מושבים מרופדים של קולנוע תל אביבי מפואר צופים הסרט "עפולה האקספרס", סרט אשר זכה בחמישה פרסי אוסקר ישראלים, ורק שם הפרס מעיד על כך שתעשיית הסרטים בארץ זקוקה למנת חמצן.
הסרט שעלילתו מתרחשת בתל-אביב, מזכיר את עפולה בלי הגרעינים. זה ספור אהבה בין שני לוזרים שביחד שוקלים כמו טנק, וממדיהם הרוטטים לא יורדים מהמסך. מאחר וסרט ישראלי בלי מין נראה כמו מטאטא בלי שערות, יש בסרט סצינת אהבה שמתרחשת בסמטה חשוכה, סצינה שרוצחת את הדמיון ומחסלת את התיאבון. לסרט יש סיפור עלילה קלוש והדיאלוגים מתנהלים בעברית של נהגי צה"ל ואוהדי כדורגל ממורמרים.
אחרי ההקרנה, כאשר ביקשתי סליחה מאחי וניסתי שהביטו בי במבטים זועמים, שמעתי מישהו אומר שלמען תעשיית סרטים אשר נמצאת עדיין בחיתולים, צריך לסלוח לבמאי ולשחקנים. אז אם הצופה היקר צדק, נשבר כאן שיא גינס חדש. שהרי מדובר כאן בתינוק היחידי בעולם שנמצא כבר חמישים שנה בחיתוליו. כיצד מדינה שמוציאה סופרים מצוינים, תאטרון מעולה, מוסיקאים דגולים, מדענים, רופאים, לא מצליחה להפיק סרט אחד שנוכל להשויץ בו בפני חברינו הגויים ולומר אתם רואים.

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From coast to coast

Jewish family services agency opens in Victoria

By SUZANNE KORT
Pacific Correspondent

VICTORIA — Victoria's first Jewish family services agency is ready for business.

Alex Van Borek, board chair of The Greater Victoria Jewish Family Service Society said the city has never had "a single Jewish social agency to offer assessment, referral and counselling assistance to all members of the Jewish community regardless of their affiliation."

The Jewish Federation of Victoria and Vancouver Island identified a need for the agency in a survey prepared by Jean Gerber of Vancouver. Federation initiated a committee to organize the service in September, 1995.

Van Borek said the agency's main function is to provide assessment and referral for Jewish and non-Jewish islanders.

Hilary Hayes, the agency's coordinator, assesses clients' needs, refers them to appropriate local agencies and advocates on their behalf. She will also gather and train volunteers, raise funds, and secure office equipment.

"A person in trouble needs to know what services are available, and the key Jewish people that can provide help. Hilary will provide the interface between people in need and the information on where their needs can be met," Van Borek said.

The agency's long-range goals include providing counselling as well as community and family education, said Hayes, who runs the consulting firm Hayes and Associates. Eventually, outreach programs such as a kosher Meals on Wheels may also be offered.

Start-up funds from federation currently allow the agency to operate eight hours a week. The society will require additional hours and funds if there is a need for more services.

Van Borek considers "the first few months a test to see what the demand is. If needed, we will expand our hours."

Topping the list of office items required are a 486 or Pentium computer and a sophisticated answering machine. "We'll need to be able to respond to and check for calls daily," Van Borek explained.

He said that a fax machine and office furniture would also be helpful, as well as an overhead projector, VCR and tape recorder for community presentations, and kitchen items.

"Volunteers are especially needed during the day," Van Borek added. Volunteers will participate in the agency recruitment process as well as receive appropriate training and support.

If you have items to donate or time to spare, or for more information, call the agency's interim number, 250-384-9849 or e-mail [hilary_hayes@bc.sympatico.ca.]

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Rabbi Mendel Arnow writes the first letters in the new Sefer Torah for the Chabad Israeli community. [Mike Prag photo]

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From coast to coast

Vancouver Talmud Torah prepares for 50th birthday

By DAVID LITVAK
Pacific Correspondent

VANCOUVER — Talmud Torah, Vancouver's oldest Jewish day school, is celebrating its 50th anniversary in April with a weekend of festivities for the community and for alumni from across North America.

David Paperny, a Talmud Torah parent and an Oscar-nominated documentary filmmaker, is preparing a video highlighting the school's achievements.

Solly Kaplinksi, headmaster and former director of education of United Synagogue Day Schools in Toronto, says, "It is a happy coincidence that the 50th anniversary of the Vancouver Talmud Torah is taking place during the same year that Israel is celebrating its 50th birthday."

The school has approximately 500 students (which represents a growth of 10 percent over last year) and a faculty of 45, and according to Kaplinski, "it caters to the whole ideological spread of the Jewish community."

The school, which serves students from nursery to Grade 7, offers a curriculum that includes Judaica and general studies courses, as well as a wide variety of extracurricular activities.

Kaplinski notes that over 30 percent of the parents of Talmud Torah students are immigrants from such countries as the former Soviet Union, the former Yugoslavia, South American countries, Israel, South Africa and India. "This mix enriches the culture of our school enormously because people bring their own cultural background into the educational milieu," says Kaplinksi, a native of South Africa and former headmaster of United Herzlia Schools in Capetown.

This summer, the school is undertaking a partnership with the Hebrew University in Jerusalem which will enable the faculty to spend the next three summers at the university. They will focus on new methodologies, and bring the *ruach* of Israel into the school and the community. An Israel experience for the graduates is also in the works.

The school has invested in a technology resource information centre that allows students and teachers to access the World Wide Web.

The Talmud Torah is making its computer centre available to affiliated agencies in the Jewish community. "We don't adopt a narrow, parochial view of Jewish education. We see ourselves as building community. The school plans to reach out through the Internet to Jewish communities beyond Vancouver who don't have access to a Jewish education."

Kaplinksi has been involved in the launching of a western Canadian coalition of Jewish day schools to share in curriculum resources, scholars in residence and teacher exchanges. Western Canadian Jewish youngsters will be coming together for Shabbatonim and a variety of cultural and sporting activities.

After 50 years, Kaplinksi says, "we can't sit back on our laurels. This is one of the most exciting times for Talmud Torah, the Vancouver Jewish community and especially our children."

Unity, tolerance urged at Federation meeting

By MOURA WOLPERT
CJN Correspondent

HAMILTON — Calls for unity, tolerance and acceptance of our diversity marked the recent Hamilton-Wentworth and Area Jewish Federation annual general meeting at the Jewish Community Centre.

In his opening d'var Torah, Rabbi Gary Karlin of the Conservative Beth Jacob Congregation stressed the need for Diaspora Jews to work together for the good of the community, regardless of religious affiliation.

Rabbi Morton Green of the Orthodox Adas Israel Congregation, who installed Cheryl Greenbaum as president, agreed.

"Federation," said Rabbi Green, "serves a very vital service in our community."

He praised Greenbaum, immediate past United Jewish Appeal (UJA) co-chair and the first Orthodox woman to head the federation, for her community involvement and as a person who is intelligent, has leadership qualities, believes in traditional values and has raised her children accordingly.

"We are a committed, united, strong community," Greenbaum said in her response, adding that she looks forward to the challenge of working with all organizations to build a community for the future.

Dr. Judah Denburg and Dr. Adele Reinhartz, co-founders of Midrasha, the continuing Jewish education program for high school students, reported on the success of the program, which is now in its fourth year and is intended as the forerunner to a community high school.

Denburg spoke of the need for a high school for all Jewish students regardless of religious affiliation, noting also that "serious discussions" regarding the establishment of a second, [non-religious] day school are continuing.

Endowment plan committee chair Stanley Tick introduced recently appointed endowment plan director Frank Simkevitz.

Outgoing president George Czutrin announced the establishment by the Goldblatt family of the Abby Goldblatt Distinguished Citizen Award in memory of Abby Goldblatt.

Other reports were given by executive director Patricia Tolkin Eppel, 1998 UJA chair Allen Rams, treasurer William Halpren and Jewish Social Services (JSS) chair Jack Leon. UJA women's division co-chair Bonnie Loewith spoke about the UJA Mission to Azerbaijan and past president, David Steinberg presented the new federation and JSS boards.

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From coast to coast

Winnipeg congregation planning move to old theatre

By MYRON LOVE
Prairie Correspondent

WINNIPEG — The Beth Jacob Congregation will soon have a new home.

The synagogue members were dispossessed last June when the sale of the Joseph Wolinsky Collegiate/Talmud Torah-I.L. Peretz School building that housed the synagogue was sold to a Christian group. The synagogue members temporarily moved their services to the nearby Gwen Secter Creative Living Centre while they searched for a permanent new home.

In late December, they bought the vacant Hyland Theatre on north Main Street.

Beth Jacob treasurer Harry Garfinkel reports that the deal to buy the 5,100-square-foot Hyland was just the first hurdle though. The congregation has to come up with more funding to redo the interior of the building and turn it from a movie theatre into a synagogue and community centre.

"We are looking at different funding options," Garfinkel says. "We don't have a time frame for moving in yet."

Garfinkel estimates that the congregation has about 150 to 175 members and supporters. For the time being, they will continue to holding services at the Gwen Secter Centre.

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Day schools forge Western Canada union

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Uzi Rivlin, the director of Judaic Studies at the Gray Academy of Jewish Education in Winnipeg, has forged a union of all the Jewish day schools in Western Canada.

"It is a wonderful achievement," he says. "We include the entire ideological and religious spectrum. Jerusalem recognizes our union."

An educator for many years in New York and Israel, Rivlin assumed his position in Winnipeg at the start of the new school year. He began working on the project in September. Representatives of 10 of the 12 schools involved met to form the union in Edmonton on Oct. 30. Also in attendance was a world Jewish education official from Israel.

"It was difficult having our educational needs met from Montreal or Toronto," Rivlin explains. "People in Montreal and Toronto don't really know or understand our situations and it is a long way to go from Vancouver or Calgary to Montreal or Toronto."

Variety of educational exchanges on the drawing board

Some of the programs being planned, Rivlin says, are teacher and student exchanges between the schools, joint staff and material development, and a separate Bible competition for Western Canada with the winner representing Western Canada in the International Bible Contest in Jerusalem in April.

The first western Canadian representative will be Ruth Glinter, a 15-year-old Joseph Wolinsky (the high school component of the Gray Academy) student who has been one of the representatives from Western Canada to the Canadian competitions for three of the past four years.

Regular meetings of representatives of the western Canadian schools will be held monthly, each time in a different city.

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U.S. seems to back away from earlier stance

Israel's right to retaliate against Iraq recognized

Jerusalem Post Foreign Service

JERUSALEM — U.S. Defence Secretary William Cohen seemed to back down last Sunday from his earlier appeal to Israel not to retaliate in the event of an Iraqi attack, telling reporters "Israel obviously has the right of self-defence and will exercise that right as they see fit."

Defence Minister Yitzhak Mordechai met with Cohen aboard his plane at Munich Airport for more than an hour Sunday to discuss the Iraqi crisis.

But although Cohen apparently acknowledged Israel's right to retaliate, senior security sources said he told Mordechai the United States would still prefer that Israel allow it to operate alone.

Mordechai was accompanied to Germany by Defence Ministry director-general Ilan Biran and his military aide, Brig.-Gen. Benjamin Ami-Dror.

A general staff source said that Cohen presented Mordechai with details of the U.S. military plans against Iraq and promised that the action against Iraq would be "extremely harsh."

Israeli soldiers from the Golani infantry brigade wear their gas masks while packed into the back of an armored personnel carrier during winter training exercises last week. [RNS/Reuters]

Cohen said only that Mordechai had asked for some items that could help Israel with security and that the United States is reviewing types of assistance. He did not elaborate.

At Sunday's weekly cabinet meeting, Prime Minister Benjamin Netanyahu discussed the crisis, saying there is no change in the assessment that the probability of Israel being attacked is low, according to an official communique.

Netanyahu was to convene a special high-level meeting Monday to further discuss the issue. Beforehand, he was to confer with Mordechai, Internal Security Minister Avigdor Kahalani, Agriculture Minister Rafael Eitan, and Infrastructure Minister Ariel Sharon on the latest developments.

James Baker III, who was U.S. secretary of state during the Gulf War, told Channel 2 that he expects Israel to retaliate this time if attacked by Iraq.

"If Israel is on the receiving end of an attack...it would be my expectation that she would probably retaliate," Baker said. "It would be my expectation – but it's only a guess – that the American government would not stand in the way of that retaliation," he added. "This time things are different."

Baker added that even during the Gulf War, the United States was "not confident" that Israel would heed its call to stay out of the conflict.

Iraq's inventory detailed

[Cont'd. from page 1]

UN weapons inspectors are concerned that "Iraq may still have operational Scud-type missiles with chemical and biological warheads.

"Critical missile components, warheads and propellants are not accounted for," it says. "Nor are 17 tons of growth media for biological weapons – enough to produce more than three times the amount of anthrax Iraq admits it had." Saddam initially admitted Iraq had produced 169 gallons of anthrax; the accepted figure is now nearly 2,200 gallons.

"Key items of chemical weapons production equipment are also missing," says the document, noting that the UN weapons inspectors "strongly suspect that admitted Iraqi figures for the production of biological weapons agents are still too low."

Also unaccounted for are:

- Some 4,000 tons of chemical weapons precursors, sufficient to produce several hundred tons of chemical weapons agents, which could fill several thousand munitions;
- Over 31,000 chemical weapons munitions; and
- Over 600 tons of VX precursors, which could produce 200 tons of VX nerve gas. One drop of VX can kill a person, 200 tons could wipe out the entire population of the word.

Iraq has four plants that have been used to produce chemical weapons munitions and 30 which could be converted to produce chemical weapons materials. "These factories cannot be destroyed because they have legitimate alternative civilian uses," notes the document, "but it is important that they are monitored closely."

Without monitoring, it warns, Iraq could produce chemical and biological weapons in weeks, a long-range missile in a year and nuclear weapons in five years.

In addition, it could produce up to 91 gallons of weapons-grade anthrax each week – enough to fill two warheads – and it could also produce mustard chemical weapons agents within weeks.

The document also details episodes to support its charges of "Iraqi deceit, concealment, harassment, and obstruction:"

- Iraq claimed that its VX nerve gas project had failed, but UN inspectors discovered Iraq had developed the capability to produce VX on an industrial scale and had, in fact, produced four tons of the nerve gas.
- Iraq was working on a number of other agents, including sarin, tabun and mustard gas.
- Iraq claimed that the huge al-Hakam factory was used to produce animal feed, but in fact it was found to be used for manufacturing biological weapons and had produced 13,000 gallons of anthrax and botulinum. Even a much smaller amount of anthrax released from the top of a tall building could kill up to three million people.
- Iraq, despite denials, was found to have produced over 4,900 gallons of botulinum, nearly 2,200 gallons of anthrax, 572 tons of aflatoxin, which produces liver cancer, and clostridium, which produces gas gangrene. It had filled ballistic missile warheads and bombs with the first three of these agents. These have since been destroyed.

The document notes that the UN weapons inspectors have so far destroyed:

- 38,000 chemical weapons;
- 124,800 gallons of live chemical weapons agents;
- 48 operational missiles;
- Six missile launchers;
- 30 missile warheads adapted for chemical and biological weapons; and
- Hundreds of items of equipment used for the production of chemical weapons.

The document adds that Iraq appears determined to withhold any further information and to prevent the weapons inspectors from finding it themselves.

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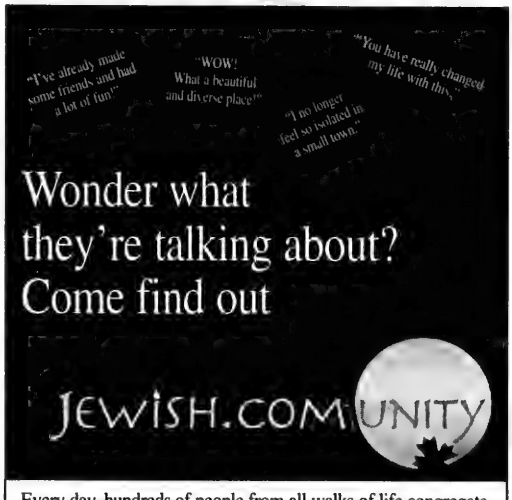
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Israel & the Jewish World

Netanyahu may meet Albright on peace process

Jerusalem Post Foreign Service

JERUSALEM — Preliminary contacts are under way among the Foreign Ministry and the governments of Spain and Italy about a possible visit by Prime Minister Benjamin Netanyahu to meet with his counterparts in Madrid and Rome on March 4 or 8.

This could facilitate a rendezvous in either of these European capitals between Netanyahu and Secretary of State Madeleine Albright, in which her ongoing effort to get the peace process moving again would top the agenda.

Albright's involvement in the otherwise truncated Israeli-Palestinian dialogue reflects the current U.S. role as the exclusive sounding board for the two sides.

This was borne out in the terse reference to the peace process in Sunday's cabinet communique. "Concerning the negotiations with the Palestinians, the prime minister said he intends to try to advance the discussions of the committees negotiating on the interim agreement," it said.

A senior official indicated that "if the Americans feel that enough progress has been made in finding common ground and that therefore the meetings are warranted, they'll be held."

To that end, cabinet secretary Dan Naveh and Netanyahu's foreign policy adviser, Uzi Arad were scheduled to fly to the United States for the round of talks proposed last week by Albright at the close of her 20-hour visit.

Chief Palestinian Authority negotiator Saeb Erekat was to confer with Naveh and Arad under American auspices.

A note of pessimism was struck, however, by a government source who maintained that no headway can be anticipated until the current Iraqi crisis reaches its eventual denouement.

"I don't think the Palestinians will make a single concession," he said, "because they do not want to seem to be cooperating with the United States." He attributed this to Palestinian support of Iraqi President Saddam Hussein's impending showdown with the United States and Great Britain.

Another sign of alleged Palestinian implacability was seen by this source in the Palestinian Authority's (PA) "release of 60 Hamas activists during the past two weeks, among them two men who were implicated in the Beit Lid suicide bombings in which 22 Israelis were killed."

Palestinian officials said Sunday they doubt the United States will succeed in moving the negotiations forward. On the eve of his departure for Washington, Erekat told reporters there are no plans to hold trilateral talks with U.S. administration and Israeli officials during his visit.

"We demand the United States take a more active role and honor the written agreements signed and witnessed by former U.S. secretary of state Warren Christopher," he said. Erekat said negotiating sessions were planned for this week, "but we have no plans to hold discussions with the Israelis."

Erekat blamed Netanyahu for the deadlock, saying it is the result of his refusal to implement the signed accords.

Meanwhile, PA Chairman Yasser Arafat was expected to meet with European Commission President Jacques Santer in Gaza this week and was expected to ask the European community to take a more active role in the peace process.

PA Higher Education Minister Hanan Ashrawi warned the United States must change its tactics when dealing with Israel, calling it a "permanent dilemma." Ashrawi said Palestinian demands focus on a settlement freeze and particularly in Jerusalem, as any decisions there would effect the future of the entire peace process.

Ashrawi stressed that the Palestinians will not give up on their right to their own homeland and will do everything within their power to generate support on this issue, as well as the continued confiscation of Palestinian land by Israel.

Meanwhile, PA Deputy Chairman Mahmoud Abbas last week met with Russian Foreign Minister Yevgeny Primakov in Moscow and asked the Russians to take a more active role in the peace process, as well as discussing the Iraqi crisis.

EU urged to take balanced approach on peace process

By DANIEL KURTZMAN
Jewish Telegraphic Agency

WASHINGTON — American Jewish officials are urging the European Union (EU) to take a more balanced approach to the Middle East peace process.

In a meeting with a senior EU official organized by B'nai Brith, Jewish officials criticized what they say has been a "tilt" by the EU over the years toward the Arab side of the conflict.

Specifically, they took umbrage at a report recently released by European Commission Vice-President Manuel Marin, which demands that the 15-nation European Union take on a larger, more active role in the peace process.

The 23-page document approved by the European Commission – which serves as the EU's highest decision-making body – blames Palestinian economic misfortune exclusively on measures that have been taken by Israel, particularly the closures it imposes on the self-rule areas after each terror attack.

The European Union has been the largest donor to the Palestinian Authority, but the EU document speaks of "international donor fatigue" brought on by a lack of progress and warns that "regional cooperation and integration cannot make headway unless there is real progress toward a solution of the Arab- Israeli conflict."

Dan Mariaschin, director of B'nai Brith's Centre for Public Policy, called the report "one example of many over the years of this insensitivity to the Israeli concerns," noting that "the security concerns of Israel were given short shrift."

At last week's meeting with Javier Prats, a senior aide to Marin, Jewish officials sought to explain why the European Union will find it difficult to attain greater political clout in Middle East peacemaking.

"Some of the complaints they voice about being at the periphery of the process are self-inflicted," said Jess Hordes, Washington director of the Anti-Defamation League, who also took part in the meeting.

"If you don't have credibility with both of the parties, you're not going to be invited to the table to play the kind of role that you want to play."

Jewish officials said the meeting gave them an opportunity to convey their concerns to the European Union but conceded it did little to narrow the gap in their views.

The meeting came just weeks after B'nai Brith opened up an office in Brussels, the headquarters of the European Union.

Mariaschin said B'nai Brith intends to use that new channel to continue to make its views known about European involvement in the peace process.

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Seven soldiers wounded in Hezbollah ambush

BY DAVID RUDGE
Jerusalem Post Foreign Service

JERUSALEM — One Givati Brigade soldier was killed and seven others were wounded in a close-range clash with Hezbollah gunmen in the western sector of the security zone in southern Lebanon, early last Saturday morning. Gun battles continued throughout the day.

According to reports Saturday night, some mortar rounds also exploded close to the northern border in Western Galilee but did not fall inside Israel and there were no casualties or serious damage.

Sgt. Nikolai Rappaport, 23, of Tel Aviv, was killed in Lebanon after being hit in the neck by shrapnel when his unit walked into what appears to have been a carefully planned Hezbollah ambush.

The IDF said it was making efforts to have Rappaport's body transported Sunday to Russia, where his mother lives. Rappaport, immigrated three years ago. His father and sister recently moved here.

The soldiers returned fire, killing at least one attacker. Two others were killed later in a search operation by Givati troops.

OC Northern Command Maj.-Gen. Amiram Levine said Hezbollah gunners again broke the Grapes of Wrath understandings by firing dozens of mortars and Katyusha rockets from Yatar and Zibbikin villages north of the zone, while helping to extricate the Hezbollah squad.

IAF helicopters managed to land in the area to evacuate the wounded, despite the heavy firing, difficult terrain and bad weather. Levine praised the courage and determination of the soldiers and the efforts of the IAF in carrying out the evacuation.

Four of the wounded soldiers were brought directly to Nahariya Government Hospital. Three were suffering from light injuries caused by shrapnel and bullets and the fourth was said to be in satisfactory condition.

Hospital director Prof. Shaul Shassa said he expects all the wounded to make a full recovery and most to be released in a few days.

The first clash occurred when the Givati patrol was ambushed around 4 a.m., about 1.5 kilometres northwest of the IDF's Karkum position in the western sector of the zone.

The regional brigade commander, Lt.-Col. Nimrod, told reporters the Hezbollah gunmen had been hiding in the trees and shrubs and had opened fire first at the soldiers, who had been on their way to a nearby wadi.

Levine said explosive devices were detonated alongside the troops and almost immediately they came under light-weapons fire at very close range. According to some reports, the devices were anti-personnel Claymore mines.

Several hours later, reinforcements encountered remnants of the Hezbollah squad and killed at least two more gunmen, probably wounding several others.

Givati battalion commander Lt.-Col. Avi said the second clash also occurred at close quarters and that the Hezbollah squad had been eliminated. The gunmen left behind a large quantity of equipment, including sophisticated night sights, remote-control detonators, three M-16 rifles, and a hand grenade of IDF origin.

IDF, Palestinians clash

Jerusalem Post Foreign Service

JERUSALEM — Soldiers fired rubber bullets and tear gas at stone-throwing protesters last week during a pro-Iraqi demonstration held near Rachel's Tomb.

Eight to 14 Palestinians were injured, including two police officers and an Associated Press photographer, Palestinian reports said. The IDF spokesperson said there were no reported injuries.

Hundreds of demonstrators holding photographs of Iraqi President Saddam Hussein and Iraqi and Palestinian flags jeered at U.S. President Bill Clinton. Some chanted "down with the USA" and "Clinton go back to your sexual affairs and forget about Iraq." Many also denounced Britain for backing the United States in the standoff with Iraq.

Palestinian police officers fanned out along the streets intending to quell the riot, but failed to prevent clashes. Some Palestinian officers reportedly argued with IDF troops as the crowds dispersed telling them that the Palestinian rioters were the Palestinians' responsibility.

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Please be advised that the Canadian Jewish Congress 25th triennial Plenary Assembly will be held in Winnipeg at The Lombard hotel from 10:30 a.m., Sunday, May 24, 1998; to 2:00 p.m., Tuesday, May 26, 1998.

For delegate information and a complete registration package, please contact either the CJC National Office, 1590 Docteur Penfield Avenue, Montreal, Quebec, H3G 1C5 (phone 514-931-7531; fax 514-931-0548) or your regional Canadian Jewish Congress office.

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Par le présent avis, nous vous informons que le Congrès juif canadien tiendra sa 25ième Assemblée plénière triennale à l'hôtel Lombard de Winnipeg, du dimanche 24 mai 1998, 10h30, jusqu'au mardi 26 mai 1998, 14h00.

Pour toute information relative aux délégués ou pour obtenir un formulaire complet d'inscription, veuillez contacter soit le siège social du CJC, 1590 avenue Docteur Penfield, Montréal (Québec) H3G 1C5 (téléphone 514-931-7531; fax 514-931-0548) ou votre bureau régional du Congrès juif canadien.

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Countdown to war

By SHELDON KIRSHNER

Haven't we been through this before? As the seventh anniversary of the end of the Gulf War approaches, the countdown to another armed conflict in Iraq has begun yet again.

Mideast Analysis

And although the cause of the latest tension is much different than in 1991, the broader issue is remarkably similar: Iraq's stubborn refusal to abide by international norms of behavior.

Eight years ago in August, Iraq flouted the will of the world by invading neighboring Kuwait, thereby bringing upon itself an ignominious military defeat which ushered in an era of ruin for its oil-based economy and deprivation for its long-suffering people.

Last week, in an eerie reprise of past events, a new war in the Middle East loomed because Iraq refuses to cooperate fully with United Nations weapons inspectors. Their mandate is to find and destroy Iraq's remaining arsenal of nuclear, biological and chemical weapons of mass destruction and the long-range missiles that can deliver them.

With Iraq hewing to its position that UN monitoring teams will be barred from many suspected manufacturing and storage sites, the United States warned Baghdad that diplomacy was running its course and that a massive aerial bombing campaign was not far off.

Israel, hit by 39 Iraqi Scud missiles during the Gulf War, made preparations to defend its population and to strike Iraq in the event of aggression. But as of this week, Iraq had not issued any threat to bombard Israel, and Defence Minister Yitzhak Mordechai minimized the probability of an Iraqi attack. Nevertheless, on a visit to the region to shore up support for U.S. policy, Secretary of State Madeleine Albright declared that Washington's response would be "swift and forceful" if Baghdad attacked Israel or any Arab state,

At the centre of the deepening crisis looms the figure of Saddam Hussein, Iraq's strongman, who has consistently played a cat-and-mouse game with inspection teams since the passage of the first UN resolution in April 1991 calling upon Iraq to eliminate its storehouse of non-conventional weapons.

The inspectors have indeed destroyed much of Iraq's capabilities. But, as the UN's chief weapons inspector, Richard Butler, recently observed, Iraq has equivocated and stonewalled, and still possesses enough biological materiel to "blow away Tel Aviv."

The current crisis stems from last November's unilateral action by the Iraqi government to expel U.S. nationals from the monitoring teams and the UN's subsequent decision to withdraw all its inspectors. Russia intervened, and the inspectors, including the Americans, returned.

But on Jan. 13, Iraq blocked an inspection by a team composed primarily of Americans. Then, in quick succession, Saddam threatened to oust inspectors within six months, and demanded an eventual freeze on all inspections. These proclamations prompted Butler, fresh from inconclusive talks in Baghdad, to warn that Iraq's obstructionist tactics would make it impossible to verify Iraq's compliance with UN resolutions.

If Butler's dire forecast materializes, the United States, in concert with Britain, will launch what U.S. Secretary of Defence William Cohen has described as a "significant" air assault against Iraq. The chief targets would likely be suspected weapons sites, including presidential palaces, military bases and command and control centres. But short of an accompanying ground offensive, which is not in the works, can such a barrage bring Iraq to heel? Iraq, in January and February 1991, survived 43 consecutive days of heavy bombing. And Iraq has easily absorbed four pinprick attacks since hostilities ended.

Furthermore, the political climate is not what it was after Iraq's incursion into Kuwait. Apart from Kuwait, the Arab states have not endorsed the military option, and Russia, China and France want to resolve the crisis through peaceful means. But the United States is gearing up for war.

The Directors and Staff
of
The Canadian Jewish News
extend sincerest condolences
on the passing of
our former colleague and friend

J.B. Salsberg ז"ל

May his family be comforted with all other mourners in Zion.

The Week in Israel

Feb. 2

• In Moscow, the mayor of Jerusalem, Ehud Olmert, conferred with the leader of the Russian Orthodox Church about a pilgrimage expected to bring some two million Russians to Israel between 1999 and 2001 to mark the 2,000th anniversary of Christianity.

Feb. 3

• Sixty-five members of the Knesset, including four from the National Religious party, signed a letter submitted by Third Way member Alex Lubotsky to Prime Minister Benjamin Netanyahu, supporting the recommendations of the Ne'eman Committee.

Feb. 4

• Israel's Tourism Minister Moshe Katzav resigned as government liaison for Israel's 50th jubilee celebrations, citing negative comments about him from sources in the Prime Minister's Office.

Feb. 5

• According to the authoritative London-based *Foreign Report*, Yasser Arafat has chosen Mahmoud Abbas to be his successor. Arafat allegedly told President Bill Clinton of his choice at their meeting two weeks ago in Washington.

Feb. 6

• The Foreign Ministry reported that between 80,000 to 100,000 Palestinians are currently working in Israel, the highest number in several years.

50 Years Ago

JERUSALEM (JTA Feb. 8) – The total mobilization of Jewish manpower, funds, scientific skill and technical ability to prosecute and end the Arab war on the Jews of Palestine was demanded by David Ben-Gurion, chairman of the Jewish Agency, at a meeting of Mapai – the Palestine Labor party. He called for the fullest cooperation of all strata of society in villages and city in order to stretch to the ultimate the meager supplies available to the Jews. The agency chief said that the first round of the war had ended in failure for the Arabs, but warned that they are preparing for renewed attacks.

With files from JTA and the JPFS.

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Weizmann uses light to destroy cancer tumors

REHOVOT – A promising cancer therapy, partially which destroys tumors by exposing them to light may be significantly improved thanks to new materials developed at the Weizmann Institute of Science.

Institute scientists reported on the new development at the Conference on Chemical Modifiers of Cancer Treatment in Clearwater, Florida, on January 28-31.

Photodynamic therapy or PDT, in which light activates cancer-killing drugs, has generated enormous interest in the medical world in recent years. However, PDT has several limitations: it is effective only against relatively flat and thin tumors like certain types of skin and bladder cancers, and patients undergoing PDT must avoid the sun for weeks following treatment because their skin becomes overly sensitive to strong light.

The new materials, derived from chlorophyll, the green pigment that allows plants to capture sunlight, may now overcome these problems. These "green" materials may make it possible to apply PDT to bulky solid tumors. Moreover, patients may need to avoid the sun for only a day or two after therapy.

The materials, developed by professors Avigdor Scherz of the Institute's plant sciences department and Yoram Salomon of the biological regulation department, were shown to kill cancer cells in tissue culture and in mice. The Dutch company Steba Beheer NV is now developing them for clinical use worldwide.

"If successful, in the future our 'green' PDT could be a powerful new tool in the struggle against cancer," says Scherz.

PDT uses drugs that become toxic only when exposed to light. First, the drug is injected into the bloodstream or the tumor. Then the tumor is exposed to light in a controlled manner. Thus the drug is activated and destroys tumor cells while having little affect on healthy tissues.

"The great advantage of this treatment over conventional chemotherapy is that the drug's action is confined to the illuminated tumor site, so that the damage to healthy tissues is minimized and side effects are significantly reduced," says Salomon.

Another advantage of the new chlorophyll derivatives is they clear out of the body much faster than existing drugs because the new materials have been modified to make them soluble in water, which in turn speeds their removal from tissues. Consequently, patients can tolerate outdoor light shortly after treatment without fearing that the photosensitive materials will harm their skin.

The solubility makes the materials easier to administer to patients.

To deliver their materials precisely to the desired site, the scientists can attach them to antibodies, or other molecules, that act as "guided missiles," transporting the "green" materials to the target in the body.

When illuminated, the new materials were found to first destroy the blood vessels that feed the tumor. Without these vessels, the tumor cannot develop or even survive. Then, the materials destroy the tumor itself.

Tumors that are close to the body surface can be exposed to direct illumination. When a bulky tumor lies deeper within the body, it can be illuminated with a fiberoptic light guide.

The materials have successfully eradicated relatively large malignant melanoma tumors in mice. In tissue culture, they have destroyed other cancer cell types, including breast and colon.

The effectiveness of the new materials in humans will soon be tested by Steba Beheer NV, which is planning to conduct clinical trials worldwide.

Scientists find deafness gene

JERUSALEM — Scientists from Hadassah-Hebrew University Medical Centre in Jerusalem, in collaboration with the U.S. National Institute of Health and Howard Hughes Medical Institute at the University of Iowa, have identified an altered gene which may be responsible for up to 10 percent of all hereditary deafness.

These findings will help scientists understand Pendred Syndrome, the disorder caused by the altered pendrin gene, which typically produces deafness at birth due to improper development of the inner ear.

The initial studies, which eventually led to the discovery of the altered gene's location, were conducted by Hadassah's department of endocrinology and metabolism. Hadassah scientists were the first to classify the disorder as genetic by identifying a family affected by the syndrome.

After discovering chromosome 7 as the location of the defect, Hadassah partnered with the U.S. institutions to uncover the precise gene on the chromosome that carried the genetic "misspellings."

Pendred Syndrome, most prevalent among the Arab population, was later discovered at Hadassah in nearly 40 other Israelis, all Muslim or Druse.

The disorder can affect people from any ethnic group, though it is more prevalent in those of Arab descent, where marriage among cousins is common.

Prof. Benjamin Glaser, a Hadassah endocrinologist who was part of the research team, explains that there are hundreds of defective genes involved in various types of deafness. Out of 1,000 babies born with a hearing disorder, half are caused by a gene mutation.

"It isn't clear how these mutations cause deafness," said Glaser, "but at least in some of the patients, the deafness appears in early childhood and not at birth. Thus, identifying the gene is clearly a breakthrough in the effort to prevent and treat deafness in these patients."

This discovery sheds light on a disorder that has confounded scientists for more than a century. "With gene therapy down the road, it could be possible to prevent the deafness from appearing, and even take action in the fetus," said Glaser.

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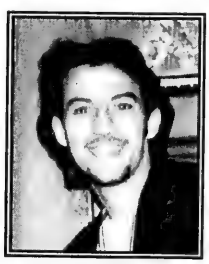
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Travel, Arts & Business

Artist, 72, wins prestigious Grumbacher Award

By BEN ROSE
Staff Reporter

TORONTO — For 72-year-old artist Pearl Granville of North York, winning a major prize just confirms that it's never too late to learn.

For her haunting and mystical watercolor *Ladies of the Court*, she recently won the Grumbacher Award for art.

Granville didn't start to paint till she was 40, and she has to do all her work sitting down because her neck is fused following a serious car accident in her native England. She can't bend her head down because of her neck injury and has to sit facing her canvas at eye level.

Ladies of the Court was chosen through an exhibit by the Willowdale Group of Artists. When the award was given, the painting was described as "a fabulous piece of artwork consisting of realism art with abstract overtones which are enhanced by the vivacity of color."

When Granville arrived in Toronto in 1965 with her husband Jacques and their two children, Howard, 18, and Rosalind, 16, she cast around for something to keep her busy.

"When I was in England, I worked for my husband, a hairdresser, but here I had nothing to do. I became a volunteer at Baycrest Centre and one of my jobs was in the arts and crafts section. That led me to doing my own painting."

She has had to switch from oils to watercolor because her husband, a hairdressing teacher at Humber College for 16 years, and one of her greatest fans, is allergic to the strong smell of oil paint and turpentine.

The walls of the Granville's Bathurst Street apartment are lined with magnificent examples of her work. The prize-winning *Ladies of the Court* is based on a drawing of an Englishwoman's face she did many years ago that is still mounted on her wall.

In *Ladies of the Court*, that one face becomes three in a ghostly frieze with abstract overtones.

Granville encourages other women to take up a serious career, even if it happens after raising a family.

Her art lessons at Koffler Centre and two nights a week classes and summer school at Central Technical School for nearly 15 years behind her, Granville still works for hours at a time, although her output in the last few years has declined.

She won a Visual Arts prize in Mississauga in 1997 and her entry was judged best floral at the North York YMCA in 1997. One of her works won honorable mention at Etobicoke City Hall in 1996.

Pearl Granville with Ladies of the Court.

Play's director combines various career loves

By BEN ROSE
Staff Reporter

TORONTO — At various times Lisa Rothman wanted to be a teacher, a psychologist or a philosopher. Now, as a 26-year-old theatre director, she feels she has combined all these careers into one.

For instance, she is directing her first big commercial play, Sam Shepard's *Fool for Love*, Feb. 12 to 28 at Solar Stage, 416-368-8031.

She accepted this challenge because she thinks external and internal aspects of dramas are opposite sides of a coin and *Fool for Love*, one of Shepard's most popular plays, unites them both.

Lisa Rothman

It is certainly a far cry from *Replika*, a play without spoken dialogue,which tells the story of five survivors of Auschwitz . Rothman directed it at Summerworks Festival this year, where it garnered considerable praise from the critics.

But Rothman is in the world she loves, an attraction she said started when at the age of 18 months, she was taken to see a live performance of *Snow White and the Seven Dwarfs* by her parents, Anna and Allan Rothman.

[Cont'd. on page 37]

CJN Purim Art Contest

It's time again for our fourth annual **Purim Art Contest** and we are looking for drawings about Purim from students in elementary school.

Who can enter: Children from grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 12. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small or too large. Please paint, draw, or color bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. And you can even give them a title. Please send us your name, address, phone number, school and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, Feb. 27, 1998. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen for publication as "winners." The judges will base their decision on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The odds of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 6, 1998.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 12, 1998. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Travel, Arts & Business

Eye on Arts

by Bill Gladstone

HUNGARIAN HERITAGE SERVES SISTERS WELL

About a year ago, Montreal-area author **Elaine Kalman Naves** published *Journey to Vaja: Reconstructing the World of A Hungarian-Jewish Family* (McGill-Queen's University Press). The book, she explained, was a "creative non-fiction" account of several generations of the Weinbergers, a family living in rural Hungary who were among the nearly half a million Hungarian Jews whom the Nazis deported to death camps in 1944.

Although Naves took liberties in telling her autobiographical family saga, she did not want to present it as a novel because "I wanted the reader to trust me and to trust that I'm telling a true story." Complete with photographs, family charts and maps, *Journey to Vaja* was received as family history at its most vivid.

It turns out that Kalman Naves has a sister who is also a writer. **Judith Kalman**, who lives in Toronto, has just had her first book, *The County of Birches*, published.

The book offers a collection of linked stories that chronicle the journey of a fictitious family, the Weiszes, from Hungary's vineyards through the Holocaust to suburban Montreal.

Kalman's stories are underscored by loss and dislocation, but they are also infused with laughter and compassion. *The County of Birches* is published by Douglas & McIntyre and sells for $18.95.

* * *

Rivka Golani in Concert: In honor of Israel's 50th anniversary, the world-renowned Canadian-Israeli violist **Rivka Golani** is performing at Beth Tikvah Synagogue, Mar. 2, 8 p.m.

Golani has performed around the world. Previously a principal violist in the Israeli Philharmonic Orchestra, she has appeared as a soloist with many great orchestras, including the Boston Symphony, Royal Concertgebouw, Montreal Symphony and the Toronto Symphony.

Golani's concert at Beth Tikvah will feature music by Israeli composers and other Jewish composers, including **Oedon Partos**, **Yehezkel Braun**, **Ernest Bloch**, **Joseph Joachim** and **Srul Irving Glick**. **Bernadene Blaha** will accompany Golani on piano.

Tickets are $18 and are available through the synagogue office, 221-3433.

* * *

Valentine's Day Special: As mentioned in a previous column, *Sweet Hearts*, the first-ever black and Jewish Valentine's Day show and dance, features **Tweed MacDonald**, **Gloria Valentine**, **Ada Stout**, **Howard Jerome**, **Paul Mathew** and **Nina Shapilsky**, and DJ **Gene Hi-Fi**.

Feb. 14, 9 p.m. (doors open 8 p.m.) at the Workmen's Circle, 471 Lawrence Ave. W. Refreshments available. Admission $10 in advance, $12 at the door. 638-2222. (Note: the phone number given previously was incorrect.)

* * *

Arts Briefs: Aphrodite Theatre presents *Fool For Love* by **Sam Shepard**. Solar Stage Theatre, Madison Centre, North York, Feb. 12 to 28. $25. 368-8031.

• *One-Eyed Kings*, a backroom political comedy by **John Allen**, opens Feb. 17 with previews beginning Feb. 10 at Tarragon Theatre. $17-$21. 531-1827.

• Shakespeare In Action presents Capulet's Ball and Fundraising Auction for educational causes. George Brown House, 186 Beverley St. $75 per person; elegant cocktail attire. Feb. 14, 8 p.m. 535-6939.

• Maximum Cabaret, Toronto's multicultural multi-arts variety show, opens at Club 360 (286 Queen St. W. at Spadina) on Feb. 15 for an extended run of Sunday night shows. Each show starts at 8:30 p.m. and features a line-up of seven acts. Shows change weekly. 778-8606.

Jewish themes natural for author

By BILL GLADSTONE
Special to The CJN

TORONTO — When Toronto author Cary Fagan began writing the first draft of the novel that would become *Sleeping Weather* (Porcupine's Quill, $15.95), he had little notion that its protagonist, Leon Stone, had been in prison or that Leon's father, Mordecai, had been an habitue of the racetrack.

"I knew nothing about the racetrack," says Fagan. "When I realized this was going to be part of the story, I said, 'Why?' It came to me as a complete surprise."

Fagan's third novel tells the story of Leon, a carver of wooden carousel horses. He has a loving wife, Dean, and young daughter, Sylvie. They live in a modest house in a midtown Toronto neighborhood that, because of his agoraphobia, he rarely leaves.

Having found redemption in the love and understanding of his wife, Leon wants to help Vasily, a down-and-out immigrant drifter who has moved into the basement next door. But even as Leon befriends Vasily, he is also deeply mistrustful of him, recollecting from his own dark past what harm a man can do his neighbor.

In *Sleeping Weather*, Fagan presents a finely-wrought miniature world that seems as neatly enclosed as a snowy scene within a glass paperweight. The writing is spare and direct, the settings vivid, the characters finely drawn, the action spiralling logically from one scene to the next. With such subdued, realistic prose, it's clear why Fagan has been described as "a psychological realist in the best sense of the tradition."

Although the main characters in *Sleeping Weather* are Jewish, Fagan acknowledges it is his "least Jewish" novel. Jewish themes play a more prominent role in his two previous novels, *The Animals' Waltz* (1994) and *The Doctor's House* (1996).

"Jewish themes just come naturally out of who I am and where I come from and what I know of my family," says Fagan, 40.

"Like many writers of my age who were born here, I try to find my Jewish subject matter in an honest way. You can't write like Isaac Bashevis Singer, it's not possible. I feel my Jewishness culturally and I think I have a strong imaginative sense of Jewish community and the Jewish cultural tradition, and I think this informs my work."

Fagan's first novel, *The Animals' Waltz*, focuses on Sheila Hersh, a young unmarried woman whose life is divided between a bohemian existence in downtown Toronto and a more prosaic existence in the northerly suburb of Bathurst Manor, where she works in the family mattress business.

Shortly after the book was published by Lester in Canada, St. Martin's Press purchased U.S. publication rights, and it won a favorable review in the *New York Times*, a rare coup for a Canadian first novel.

His second novel, *The Doctor's House*, was actually written more than a decade before its publication by Paperplates Books, a small publishing house that Fagan runs with a partner.

A "miniature novel" set in Warsaw before the war, it tells a vivid tale of how a Jewish household is disrupted by a visiting cousin from America.

Sparse and gripping, *The Doctor's House* transcends its small canvas and Fagan's habitual realism; it's powerful evidence of a masterful literary craftsman at work. No wonder Fagan was awarded the City of Toronto Book Award and the Jewish Book Committee Prize for Fiction.

Fagan, who leads fiction workshops for Toronto Writing Workshop (of which this reviewer is a recent alumnus), is currently putting the finishing touches on a new novel, a tale about five days in the lives of two brothers who go to New York in the late 1970s, hoping to meet Isaac Bashevis Singer.

He has also written *Gogol's Coat*, a picture book for children due from Tundra Books in the fall.

While he has yet to win the large readership that he so richly deserves, Fagan sees himself as part of a new

[Cont'd. on page 36]

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CBC Radio presents series on Israeli writers

By BILL GLADSTONE
Special to The CJN

TORONTO — Eleanor Wachtel, host of the weekly show *Writers & Company* on CBC's Radio One, recently visited Israel, where she interviewed about a dozen leading Israeli writers for a five-part series, *Writing A Nation: Israel at 50*, that starts broadcasting on Feb. 15.

Wachtel says she found it "tremendously exciting" to meet with literary luminaries like Amos Oz, Batya Gur, Gadi Taub, S. Yizhar, Amos Elon and others who are highly influential within Israel, but in some cases, little known beyond its borders.

She characterized the Israeli literary scene as diverse, vibrant and energetically exploring new genres and directions, seemingly as never before.

"What people seem to agree on is that there's been a boom or renaissance in the last 10 or 15 years in Israeli literature. There's more writing, there are more books being published – that's a fact, not just an impression – and there are younger writers, a whole new generation of what are described as 'post-Zionist' writers in their 20s and 30s. And there are a lot more women writers now than 10 or 15 years ago."

Perhaps the best-known Israeli writer is Amos Oz, whose latest and somewhat autobiographical novel is *Panther in the Basement*. Wachtel's interview with Oz will air on April 26, the weekend of Israel's anniversary.

The series also features S. Yizhar, a literary "pioneer"whom many consider Israel's most illustrious writer; Naim Araidi, a Druze poet and teacher who explores problems of identity for Israeli Arabs; Sami Michael, a former Iraqi Jew whose novels and stories reflect the Sephardi perspective; Meir Shalev, a satirical newspaper columnist whose rich novels draw on biblical themes and Israeli mythology; and Hannah Bat-Shahar, wife of an Orthodox rabbi who writes highly acclaimed short fiction under a pseudonym.

Then there is Batya Gur, who is credited with having brought the detective genre into modern Hebrew. Her detectives probe behind the scenes of "closed societies" like kibbutzim.

"When Gur started writing mysteries 15 years ago, that genre didn't exist in Israel," Wachtel said. "She started to write them and then a whole lot of other people began to write them. It's almost as though the literature until then was very serious and there was no room for that kind of what we conventionally think of as escapist literature."

Two authors are profiled on each show; some of them reportedly offer very frank opinions about the others. "Because it's a small country, everybody seems to know each other," said Sandra Rabinowich, who edited the taped interviews to fit the show's hour-long format.

"Everybody is very opinionated ...which makes things very interesting and challenging."

Other writers in the series are Samich Al Kassim, a Palestinian poet and newspaper editor; Ruth Almog, noted for writing Israel's first feminist novel; Gaudi Taub, an acclaimed young dramatist, fiction writer, talk show host and critic; and Amos Elon, the Jerusalem-based critic who contributes to the *New Yorker* and the *New York Times*.

Writers & Company with Eleanor Wachtel, is heard Sundays at 3 p.m. in Toronto and Montreal, and at 5 p.m. in Vancouver.

Comedian uses powers of observation

By CINDY WAXER
Special to The CJN

TORONTO — Multiple Choice Question: What do the following people have in common? A loquacious rabbi. A precocious *Star Trek* fan. A fault-finding drama teacher.
A) They're all Jewish.
B) They're all characters created by Cayle White for her one-woman show entitled *Hymie Town*.
C) All of the above.
Answer: C

A Toronto-born and New York City-bred comedic actor, White combined her love of people-watching and her powers of observation in creating *Hymie Town*.

A one-woman show consisting of a series of brief monologues, the performance centres on the lives of eight characters who embody as many unique idiosyncrasies as they do Jewish stereotypes.

"Jews are so fascinating. It's true... Like the cashier at Perl's [Meat Products Ltd.] – the way she interacts with the customers, the people complaining and buying things – it's entertainment," says White who performed *Hymie Town* at the Skylight Festival last summer.

White herself is quite a fascinating character. At the age of 18, she left for New York City where she received an honors degree in liberal arts and journalism from New York University.

She then enrolled in the Stella Adler Conservatory of Acting in New York, where she soon discovered that her talent lay in comedy rather than tragedy.

"When I came out of acting school, they basically said to me, 'You're not going to be a Shakespearean actor,' which is a tough blow to take. But I kind of knew it myself because I couldn't do it without laughing," she admits.

Today White, 25, has launched a career based on the art of making people laugh. In addition to performing *Hymie Town*, her stage experience includes work in the Toronto Fringe Festival's *The Generation X-Files*, the Alumni Theatre's *Pride & Prejudice*, the Greenwich Avenue Players' *Museum* and the drama *Child's Play*, for which she received the Best Featured Actress Award.

As a budding comedian, White has appeared in Yuk Yuk's Superclub presentation of Yids In The Hall and in a comedy troupe entitled Three Jews and A Shiksa. She has refined her skills as a stand-up comic on the stages of The Laugh Resort, Shake The Monkey Tree and Cabaret.

Having returned to Toronto, White's next project includes co-hosting a television program entitled *Money Blues*, which is scheduled to appear on TVOntario in mid-February. The series will explore financial matters that primarily apply to those under the age of 40.

It's an interesting twist of fate. Not too long ago, White starred in an hour-long MTV Home Video entitled *MTV-Now What?*. She played a debt-ridden teen whose credit cards had been cut to shreds.

"I went into Tower Video in New York and I saw the actual video for sale there and it was just like, 'Oh my G-d, I can't believe they're actually selling it,'" she says.

White says the video has yet to be released in Canada, but we still have an opportunity to catch her performance in a most memorable milk commercial in which she embraces a spotted milk carton.

It might not be a Shakespearean performance, but it sure is hilarious.

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Writing about Jewish themes comes naturally to author Cary Fagan

[Cont'd. from page 35]

generation of Jewish writers.

"There's a resurgence of younger Jewish novelists who have a very different image of Judaism than Richler, Roth, Malamud and Bellow," he says. "And they're writing quieter novels, I would say, and more artful novels, without the hubris of that earlier generation.

"They have more modest ambitions, I would think – and modesty can be a good thing."

Travel, Arts & Business

TRAVEL TALK

BY BILL GLADSTONE

Voyager Quest wilderness lodge.

ROUGHING IT IN THE BUSH

At 30 years old, John Langford is an atypical Canadian in that he wishes for snow – lots and lots of snow.

"A fresh snowfall on a clear 25-below-zero day is just so exceptional," he rhapsodizes. "To snowshoe through fresh snow when you can literally hear five miles away is something you never forget. You can hear a tree falling down or a branch cracking. You can hear a person at the other end of the lake. It's remarkable how far you can hear, with the deadness."

Langford is director of Voyageur Quest, a Toronto-based wilderness adventure tour company that offers several winter tour packages combining rugged backwoods activities with the relative comforts of a heated cabin and hearty cooking.

Twice a week throughout the winter, Voyageur Quest transports groups of six to 10 participants from the York Mills subway station in Toronto to the edge of Algonquin Park for Footsteps of the Pioneers, a popular three-day winter package of cross-country skiing, snowshoeing and dog-sledding in equal measure.

While some Canadian snowbirds fly south to escape the white stuff, plenty of city folks are eager to see evidence of genuine snowbirds in the frozen wild. To those in the know, tracks in the snow tell tantalizing tales.

"It's all right in front of you," Langford says. "You can see the kill site of a bird of prey – wing marks in the snow and some bones. The whole story unfolds as you look at the tracks."

As for large wildlife, participants occasionally see moose or fox, and sometimes hear wolves howling at night – a sound that "always gets everyone up and out of the cabin," Langford says. "It's very dramatic."

While skiing or snowshoeing across the rugged terrain of the Canadian Shield, groups may stop to do some ice-fishing or build the traditional shelter known as a quinze (pronounced "quin-see").

Essentially a large snow cave, the quinze offers the relative comfort of a candlelit interior of about zero degrees – hardly toasty, but still preferable to an external temperature that might be 20 degrees below.

For most participants, the highlight of Footsteps of the Pioneers is the dog-sledding or "mushing," during which each takes control of a team of three or four energetic huskies. "The first half hour is absolutely exhilarating because the dogs love to run," Langford says. "When you put the harness on them, they're hard to restrain because they just can't wait to get going."

Despite the cold, many find exhilaration – and poetry – in a wintry landscape. "The change of seasons can be spectacular," Langford says. "When I think about March, when the sun rises over a partly melted lake... it's just unforgettable." And occasionally the aurora borealis dances across the night sky.

The cost of Footsteps of the Pioneers is $395 midweek and $450 on weekends, inclusive of transportation from Toronto, accommodation and meals. Participants should be in reasonably fit condition. For further information, contact Voyageur Quest, 416-486-3605 or 800-794-9660.

Call of the Wild, a wilderness adventure tour company based in Markham, Ont., also offers various winter programs. Phone 905-471-WILD or 800-776-WILD, or e-mail [adventure@cal-wild.com].

Likewise, the Haliburton Forest and Wildlife Reserve offers cross-country skiing, snowshoe and dog-sledding programs. Phone 705-754-2198.

* * *

Southern Cycling: Historical Cycling Intl. and the Museum of the Southern Jewish Experience in Jackson, Miss., invite the passionate traveller for a cycling tour of the Antebellum South, past sites of rich beauty and history, some of Jewish historical interest. April 1 to 7. Call 714-499-0342; Internet [www.historical-cycling.com].

* * *

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Authors & Poets

When Pesach arrives this spring, so too will the second annual *CJN* Literary Supplement. We therefore again invite the authors and poets among our readers to submit their works to us. We are looking only for works of fiction or poetry that explore Jewish themes.

The works must be original and previously unpublished. The fiction cannot be longer than 1,500 words. We must receive your works ***no later than March 16, 1998*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4. If you want us to return them, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. We look forward to receiving your submissions.

The editor.

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Rothman combines different loves

[Cont'd. from page 34]

"I created some kind of scene at the play; so I guess it had its effect," she said.

She became hooked for good after further exposure to theatre as a 7-year-old performer at Bayview Glen summer camp in a scene from *Bye Bye Birdie*; as a student at Northern Vocational School, where she directed *Fool for Love* at the age of 17; and as a graduate in drama at York University. The late Judy Silver at Young People's Theatre told her to go into theatre, period.

A student at Bialik Hebrew Day School from kindergarten to Grade 9, she took part in holiday festival plays.

Other projects include directing *Seascape with Sharks and Dancer* by Don Nigro at the Village Playhouse and *Oddly Alive* by Marni Norwich at Toronto Fringe 1992.

A member of Theatre Fugue, she has taken part in a two-week workshop in Cuba with Teatro Escambray and in workshops with Primus Theatre of Winnipeg and the Montreal Mime School.

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BETH TZEDEC Singles Luncheon held Saturday, January 31, 1998. **You are a blonde, about 5' 5". You had short, clear nails & wore pants/slacks, sort of looked like tiger or leopard pattern. Black shoes/boots - high heeled.** You sat with your back to the wall, at a table next to the Rabbi's table. Seemed like you were with friends. Your table was all female. We looked at each other briefly. I have dark hair with a little gray. I had on a dark suit with a purple, black, red tie. I was wearing glasses & sitting at a table across from you. If someone else who was there reads this and knows the person, please pass it on. Obviously, I'd like to hear from you. Philip 416-638-6783.

270 PERSONALS

Prof. in urgent need, seeks a caring Philanthropist. To find out more, call Manny at 416-657-8530 or 416-599-6701.

275 PERSONAL COMPANIONS WANTED

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Service Directory & Classified Ad Deadlines are Wednesday, 8 days previous to the issue, by 4 pm.

***Tired of the singles scene?** Active, prof. SJM, late 30's, seeks SJF, 29+. CJN Box 7007. **Let's start something great!!!**

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JM, 50, attr, would like to meet an intell., attr lady, 35-45, who is **romantic**, a good cook, enjoys music, travel & **Jewish values**,for a relationship leading to marriage **(children welcome). Serious replies only**. Photo if possible. CJN Box 6984.

Wanna win the lottery? SJM, 30's, looking for SJF, 28+ for serious relationship. 633-1728.

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330 OBITUARIES

330 OBITUARIES

GOODWIN, Rochelle - on Jan. 5, 1998.
NEIMAN, Abraham - on Jan. 12, 1998.
WEISS, Juliana - on Jan. 21, 1998.

The Simple Alternative®

AKLER, Tobie - on Jan. 26, 1998, late of 3560 Bathurst St.
ALBOIM, Samuel - on Jan. 26, 1998.
BREWDA, Kalman - on Jan. 26, 1998, late of 162 Hwy. #28, Bailieboro
GELIBERT, Niousia - on Jan. 26, 1998, late of 5935 Bathurst St.
GURVICH, Khasya - on Jan. 26, 1998.
PEARLMAN, Florence - on Jan. 26, 1998.
SHERMAN BECKY - on Jan. 27, 1998.
SIMON, Frances Gertrude - on Jan. 28, 1998, late of 536 Spring Gate Blvd.
NORWICH, Harry - on Jan. 29, 1998, late of 274 Maxwell St.
BROWN, Bella - on Jan. 31, 1998, late of 3560 Bathurst St.
ZACK, Ronald - on Feb. 1, 1998, late of 1875 Steeles Ave. W.

Steeles Memorial Chapel

DAUFMAN, Sylvia - on Jan. 22, 1998, late of 155 Balmoral Ave., #127.
BINDER, Jeanette - on Jan. 29, 1998, late of 53 Neptune Dr., #103.

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CHAT Tigers play entertaining brand of hockey

By PAUL LUNGEN
Staff Reporter

TORONTO — Tired of boring hockey and neutral zone traffic jams? Well then, forget about the NHL, the ol' clutch and grab and left wing lock lunacy.

If you want to see exciting hockey played end to end with lots of scoring chances and plenty of hits, go see the CHAT Tigers play.

They may not have the skill and experience of the pros, but they more than make up for it with enthusiasm and heart, as was made clear in a recent game in the Toronto District College Athletic Association (TDCAA).

Playing St. Mary, another private school in the nine-team league, CHAT led 4-1 early in the third period when the roof appeared to cave in.

CHAT allowed back to back goals to narrow the score to 4-3. Then, with the game in doubt, and the momentum shifting, CHAT goalie Jeff Grad made a glove save of Patrick Roy-proportions to stymie a St. Mary forward on a breakaway.

Buoyed by that effort, CHAT kept coming at their opponents, who were undermanned with only a couple of subs on their bench. CHAT got some breathing space with a fifth goal and then added another as St. Mary players started taking more chances.

Much of the third period was rough and rugged, with players from both sides running each other. At one point, one CHATnik came off the ice complaining of racial insults after an altercation in front of the CHAT net. The game got chippier and at one point it appeared the players were more intent on throwing a check than protecting a lead or scoring a goal. When all was said and done, the Tigers left the ice with an 8-3 victory.

The win improved their season record to 3-6, placing them in the middle of the pack among TDCAA schools, still with a chance to make the playoffs.

With nine games left in the regular season and with upcoming games against teams the Tigers believe they can beat, making the playoffs in their inaugural season is a realistic goal, said Rob Fishbaum, staff advisor to the team.

Last year at this time, CHAT hockey enthusiasts could only sit on the sidelines and watch as other small private schools competed in the TDCAA. Although CHAT had other teams competing in softball, basketball and track, hockey was not on the school's athletic agenda.

A member of the CHAT Tigers squares for a face-off. With a 3-6 record so far, the Tigers have a shot at making the play-offs.

But the desire to ice a team had been percolating among students for some time and last year, a couple of kids in Grade 10 got the principal's okay to get the ball rolling. With help from parents and with other kids in all grades supporting the project, CHAT was able to ice a team for the first time in November. They compete against schools like Upper Canada College (the school's "B" team), St. Mike's (also their "B" team), St. Mary, Senator O'Connor, Brebeuf College and John Paul II at a calibre designated "senior B."

As one of the smaller schools, CHAT didn't have the manpower to field both junior and senior teams so the school's one squad consists of players ranging from Grade 9 to Grade 12, Fishbaum explained.

That makes them young by league standards but nevertheless, most of their games have been close, thanks in large part to the outstanding backstopping they've been getting from Grad, a AAA goalie with Don Mills.

Although the Tigers started the season with a 2-2 record, they didn't mesh until recently.

Fishbaum said the other teams have been in the league for many years and know what to expect in league play. He said he expects CHAT to improve from year to year. The youngsters on this year's team will take over leadership roles from this year's crop of grads and there appears to be a "feeder system" already in place to continually bring new players to the Tigers, he said, referring to a four team day school league that has been playing for a couple of years.

CHAT's roster includes: Jason Wang, David Grad, Kobi Bessin, Jared Rochwerg, Andrew Goldstein, Josh Orzech, Ryan Yermus, David Goldbach, Jeff Grad, Michael Tweyman, Daniel Weinerman, David Abromovici, Jason Putterman, Ian Klaiman, Steve Glowinsky, Lee Lenkinski, Kevin Grad, Jordan Waltman, Evan Marcus and Marc Klerer.

The coaching staff includes: Fishbaum, Gary Orzech, Simon Wolle, Michael Friedman, Josh Colomby and Rob Waxman.

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Soviet connection leads Israel at Olympic Games

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Call it the Soviet connection.

All three athletes representing Israel at the 1998 Winter Olympics in Nagano, Japan have roots in the former Soviet Union – and two were actually born there.

The ice dancing duo of Galit Chayat, 23, and Sergei Sakanovsky, 22, will join Misha Shmerkin, who participated in the 1994 games in Lillehammer, Norway.

Chayat, born to a Russian family in the Israeli town of Kfar Saba, moved to the United States with her family when she was six years old. Sakanovsky, born in Russia, made aliyah three years ago and then moved to Delaware to train with Chayat.

The couple recently placed 12th in the European Championships in Milan, Italy.

Shmerkin, who was born in Odessa, Ukraine, will participate in men's skating. He will perform to chassidic and Israeli music in his short program and to central European Jewish music for his free skate.

Shmerkin placed 16th at the Lillehammer games. He hopes to finish in the top 10 this year.

The Inside Back

'Indiana' Jacobovici and the lost tribe of Israel

As I was saying...

By RON CSILLAG

I'm not easily given to overstatement, but Simcha Jacobovici is a bona fide national Jewish treasure. His award-winning documentaries knead the brain, sometimes gently, sometimes not. Among the dozens of laurels in his downtown Toronto office are two Emmys for investigative journalism, won in 1995 for *The Plague Monkeys*, about ebola virus outbreaks in the United States; and in the following year for *The Selling of Innocents*, about child sex slavery in India.

But it's his work on Jewish themes that has really hit home, for me anyway. *Expulsion and Memory* (1996) beautifully explores the survival of Jewish traditions among descendants of Spanish crypto-Jews; while anyone whose pulse doesn't quicken from *Deadly Currents* (1991), about the Arab-Israeli conflict, should consult a mortician.

His *Hollywoodism: Jews, Movies and the American Dream* opened in Toronto last Friday and will air nationally on CBC television March 8 at 8 p.m.

Jacobovici's next project, *Quest for the Lost Tribes*, may well outdo them all. Over the summer, he and his crew spent several weeks in eastern India. Like Indiana Jones, minus the swagger, the filmmaker "discovered" 1.5 million hill people living on the border between Burma and the Indian provinces of Manipur and Mizoram, who had an amazing story to tell.

These people collectively call themselves the Children of Menmasseh, likely a corruption of the word Menashe, one of the 10 lost tribes of biblical Israel. Their oral history, songs and traditions are clearly derived from the Hebrew Bible, and according to Jacobovici, at least half of them really do believe they are members of a fabled lost biblical tribe.

While the Menmasseh have strong affinities with Judaism, they are practising Christians – a fulfillment, they believe, of a prophecy that one day, a white man would expose them to their "true" faith. (Protestant missionaries arrived in 1894.)

However, about 3,000 Menmasseh call themselves B'nai Menashe and live Orthodox Jewish lives in Mizoram, a peaceful, semi-autonomous place where Jews are widely accepted; and in Manipur, a state under siege, home to 17 insurgency movements,where two synagogues were torched in a recent pogrom. The Jews here fear for their lives. Those on the repressive Burmese side of the frontier are allowed free access to synagogues inside India.

These Jews wear kippot and tzitzit, and keep kosher as best they can. They also long to go to Israel (and are willing to formally convert there), and it's here that Jacobovici isn't shy about supplementing his journalistic objectivity with a bit of advocacy. Recently, he penned a column in the *Globe and Mail* detailing the B'nai Menashe's desperate and unproductive pleas for help from Israel. He calls the article "a shot across Israel's bow."

It seems Jerusalem is turning a deaf ear. Several government departments, and even the Sephardi chief rabbi, have promised action, and have done nothing. Last Tuesday, 45 B'nai Menashe arrived in Israel to join the 268 already there. All have had to come under the *private* sponsorship of Orthodox Rabbi Eliyahu Avichail of Jerusalem. Of little help are hysterical Israeli media accounts of an impending deluge of "Indians."

"I have no desire to pick a fight with Israel," Jacobovici sighs. "To be fair, Israel's plate is full. But these people are in crisis. I see their history as my history. I'm in awe of the fact that our people survived in far-flung places-when they had no tools for survival. I want to shout Hallelujah!"

Does he believe the B'nai Menashe are a lost tribe? "I don't know. Either way, we have to respond."

Thus, on Feb. 12 at the Riverdale JCC (179A Danforth Ave.), the founding meeting is scheduled for the Canadian Friends of the B'nai Menashe, who plan to supply the community with religious articles.

The film is slated for release in the spring. Here's hoping it will make a difference.

THIS RECIPE BROUGHT TO YOU BY...

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TU B'SHVAT FRUITY CHICKEN

1 large onion, chopped
1 chicken, quartered (skin & fat removed)
1/2 tsp. cinnamon
1 cup orange juice
2 cups chicken broth or water
1 cup roasted almonds (1/2 cup chopped coarsely, 1/2 cup whole)
1 tblsp oil
1/4 tsp. ginger
1/4 cup apricot jam
juice of 1 lemon
1 cup prunes, pitted
1 cup dried apricots
salt & pepper to taste

Sauté onion with oil in large pot, until soft. Mix ginger & cinnamon together and sprinkle on chicken pieces. Place chicken in pot over onions and brown on all sides. Add all other ingredients, reserving 1/2 cup whole almonds to garnish. Cook over low heat for at least 40 mins. Add more broth if necessary. Add salt & pepper to taste. Serve with rice and garnish with remaining almonds. Variation: skip almonds and add different dried fruit (i.e. cranberries, cherries, currants, apples). Yield: 4-6 servings.

MARTIN & FRAN CAPLAN EXTEND BEST WISHES TO THE STATE OF ISRAEL ON ITS 50TH ANNIVERSARY

About Seniors

Dear Jesse,

I am 84 years old, and I have never felt so alone in all my life. My husband died five years ago, but following his death, I still had my children and grandchildren around. Now that they have left the province, I don't have anybody. My daughter asked me to move to Toronto and live with her, but I'm afraid. I have lived all my life here and the thought of moving to a new city is frightening.

In the meantime, I spend all my days in my apartment watching TV or sleeping. I only go out to go to the doctors'. I just don't know what to do.

Lonely Bubbie

Dear Bubbie,

Have you spoken to your children about this? Perhaps if you discuss your feelings with them, they will be able to ease some of your fears about being alone and the possibility of moving. Whether or not you decide to move, it would be a good idea for you to participate in different social activities to help break your isolation and loneliness. Your YM-YWHA or Golden Age Association offers many groups and activities that may be of interest to you.

If you find that you are sleeping excessively, you should discuss this with your doctor as there could be many reasons for this.

Readers are invited to send any questions they have for Jesse to The CJN. *Jesse is the executive director of Jewish Support Services for the Elderly (JSSE) in Montreal.*

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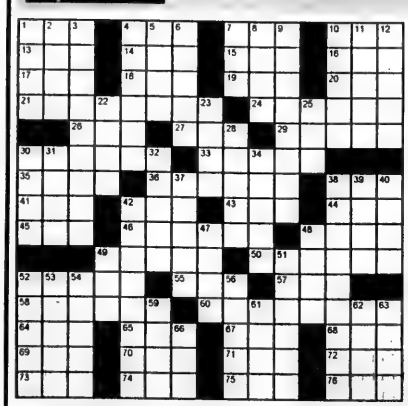

Across

1. Jewish Org.
4. Gang for Dandy Phil
7. Wallach
10. Asner and Koch
13. Generation (Heb)
14. Dershowitz org?
15. Biblical ore
16. Never
17. Gaza to Jerusalem (dir)
18. Use the taches
19. Capable
20. Reason for shiva
21. Days of rest
24. __ Zimmerman (Dylan)
26. Yeled (Eng.)
27. Pouch
29. Evil eye
30. Standing prayer
33. Maccabeus or Olympic
35. Finished
36. Brothers to Joseph
38. Jacob to Zebulun
41. Noah's craft
42. Exist
43. Ess (Eng)
44. Geller
45. Genetic messenger
46. Ein Gedi elevation
48. Dresdner
49. Medes
50. Canaanite booty
52. Sarah once
55. Gaza to Beer Sheva (dir)
57. Total
58. Jewish ___
60. Like Joseph at Machpelach
64. Haman or Amalek
65. That man
67. White Sox' Abrams
68. Shikker's choice?
69. Got away
70. Eden dweller
71. Tu B'Shevat need?
72. Hebrew letter
73. Whichever
74. Bathsheba to Solomon
75. Mems (Eng.)
76. "__ Largo", Becall film

Down

1. Ibn Gabirol specialty
2. Columnist Barrett
3. Death camp
4. Israeli mesa?
5. Levaye notice
6. Mikvehs
7. In Addition
8. Haman?
9. Pollard's plea
10. Amen
11. Mezuzot sites
12. Israel in 1948
22. Called to biblically
23. Hillel
25. Terrorist target
28. Machpelah
30. Purim month
31. Shacharit time?
32. "Great" king of Judea
34. Heishidic
37. Puppeteer
38. Adloyadah wear
39. Talmud, __ Law
40. Bowling target
42. Yiddish writer
47. Seder manner
48. Greenberg stat
49. Sixth day creation
51. David's specialties
52. Israeli Cactus
53. "Never__" Kahane book
54. Singer Helen
56. Sid Caesar
59. Yiddish Institute
61. Gilead medicine
62. "Day" Writer
63. Revisionist action
66. Alephbet member

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 37.)

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Israel's Jubilee 50

"And your children will return to their own frontiers." Jeremiah 31:17

Before our very eyes these past 50 years, we have seen the wondrous unfolding of Jeremiah's promise, one of this century's most profound, even miraculous, human stories...after 2,000 years, children returning to their own frontiers, to their own homes, to their own land, the State of Israel.

The Canadian Jewish news

About this jubilee supplement

This special supplement is a tribute to Israel's 50th anniversary. It attempts to provide the reader with a wide array of archival material, as well as insights, ideas and reflections from a varied group of experts and thinkers about the State of Israel at the juncture of its 50th year of existence.

Irwin Cotler writes about Israel from the perspective of his lifelong dedication to the struggle on behalf of the advancement of human rights.

Shira Herzog shares her thoughts from the vantage of one who was born in the newly established State of Israel.

Rabbi Gunther Plaut reflects with the voice of the generation that lived through the Holocaust.

Martin Lockshin speculates on the theological significance of the Jewish State reborn.

There are a number of other essays, including the seminal research by **Eddy Kaplansky**, formerly of Montreal, identifying all the Canadians who served in Israel's War of Independence.

* * *

Acknowledgements

Many people outside the offices of *The CJN* contributed to the preparation of this supplement. We wish to publicly acknowledge and thank them for their invaluable assistance to us. We thus express our gratitude to:

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- Eli Rubenstein, at the Toronto office of the UIA of Canada; and
- Reuven Rosenfelder, director of Communications Division of the Keren Hayesod office in Jerusalem.

* * *

Unless otherwise indicated, all photographs in the supplement are from the The Israel Government Press Office and Keren Hayesod -UIA Communications.

A young boy with old eyes

The youngster in the adjacent photo by Nahum Gidal can't be more than 12 years old. We do not know his name, his age, where he was born, who his parents are, or indeed, whether at the time the photo was taken, he even had parents.

The number on his left forearm tells us more than our own minds can comprehend.

He is just a young boy, but his eyes are old. They could be blue or perhaps even green. But undoubtedly, they still see very vividly the searing images of an inexpressible past.

The year is 1945. He has just arrived in Palestine, a survivor of Bergen-Belsen. He is in Atlit.

And he is not alone.

Thousands upon thousands of children arrived during that same period of time and like the unnamed boy in the Gidal photo, they also built new lives for themselves in a new, unfamiliar land. Three years later, that land would be the nascent State of Israel.

Ever since, and continuing to this very moment, children have been arriving at Israel's shores, mostly now all with their families, thank God, building new lives for themselves in the ancestral homeland of promise and hope.

The cover of *The CJN*'s special tribute supplement celebrates this, perhaps the most touching, aspect of Israel's tumultuous first 50 years. Gathering into its midst, even before the first day of its official existence, the remainder of an unwanted people, Israel arose, tested by relentless adversity, resilient, strong, compassionate.

But the ingathering of exiles is only one of the eternal promises that it is Israel's destiny to fulfil. Among the others, as eloquently read to the world some 50 years ago by David Ben-Gurion in the Declaration of Independence, is the building of a country that "rest[s] upon foundations of liberty, justice and peace as envisioned by the Prophets of Israel."

In the life of nations, 50 years is nearer to the beginning. Institutions of civic and public life are still maturing, finding their efficiencies, testing strengths and correcting weaknesses, ignoring evanescing patterns but evolving according to the traditions of daily life.

The same is true of Israel.

The public institutions of Israel are still in a stage of development and growth. This is evident from the frequent ugly clash and clamor of public debate on any number of important and even trivial issues; from the disheartening internal divisions that cry out for healing; and from the seemingly country-wide, intense engagement in all matters political.

But if Israel's institutions of civic and public life are still maturing, it is as a result of unparalleled daring and courage that these institutions exist at all. Israel's rebirth 50 years ago is one of history's great affirmations of the indomitability of the human spirit.

That spirit, bothered and burdened by its own imperfections, is manifest in Israel each day. Can anyone recall a country today, or ever before, which, after merely its first 50 years has achieved as much while having to endure so much? In the course of five decades, Israel has been at war five times. And it is in a state of perpetual military preparedness. Indeed, as these words are being written, the country is on alert to protect against the possibility of harm from Iraq.

However, many are the people today, among whom are large numbers of Jews born after the Six Day War, the Yom Kippur War and the intifadah, for whom the State of Israel is but the constant centre of yet another political storm on CNN.

More has been forgotten about Israel's accomplishments in the first 50 years of its revived national life than has actually been achieved by the vast majority of the countries that sit in the General Assembly of the United Nations.

Worst of all, however, is that in some quarters, even the justice of Israel's cause has been forgotten, steered into a dark corner of history by almost three decades of passive ignorance or active distortion.

But the Jews have returned to Israel. This is the inescapable, irreversible fact of history in 1998: Jews have returned to where they once were; Jews have returned to rebuild and to restore what had long ago been confiscated, destroyed, parched, scorched and devastated.

In a certain metaphorical sense, Israel is very much like the unnamed boy in the Gidal photograph, namely young, but with very old eyes.

The future beckons, though it is uncertain.

We are still nearer to the beginning. An entire world of opportunity and possibility is ahead of us. We need not strain to look too far into the future, for we see with the experience, the humility and the wisdom of "old eyes," eyes that can glance back millennia, that have seen one people, united, standing at the foot of a small desert mountain, that have seen exile and dispersion, that have seen horrible suffering, that have seen rebirth and revival, that have seen exaltation and euphoria.

As we reflect on Israel's 50th anniversary, let us therefore say: Blessed is God for having brought us to this great and glorious day, though we are still only at the beginning.

MBD

Israel's Jubilee 50

Israel still facing tough, existential issues

By IRWIN COTLER

In a recent exchange on one of Israel's more popular television shows, a panelist opined that in this 50th year of the Jewish State, "more Jews hate other Jews than at any time in Jewish history." Recognizing the extravagance of this statement in historical terms, he quickly corrected himself: "Well, at least in the 50 years since the creation of the State."

The statement went unchallenged – vindicated, it seemed, by the inability of the government even to launch the 50th anniversary celebrations in tandem with Diaspora communities and world leaders on the first night of Chanukah.

Indeed, a daily canvass of popular culture in Israel – Israeli newspapers, radio, television, literature, theatre, art, public forums and the like – suggests that Israel has become a Balkanized adversarial culture or worse – a modern day leviathan involving "a war of all against all."

"Israel circa 1997 looks horrible and ugly," writes Israeli social critic Iris Mizrachi, after a visit to Ofakim, Israel's southern "unemployment capital."

"Israel is an Ugly Duckling," intones Gideon Samet in *Ha'aretz*, reflecting on Israel among the nations.

"All hope is lost – *avda tikvateinu*," write political columnists Amnon Dankner and Ron Mayberg in a metaphorical allusion to Israel's national anthem Hatikvah (hope), on the eve of Prime Minister Benjamin Netanyahu's meeting with President Bill Clinton.

"*J'accuse*" – the finger-pointing legacy of the Rabin assassination – continues to underpin Israeli discourse and debate.

And Knesset member Shlomo Ben Ami, in a devastating critique of *Israel at 50*, characterizes it as "a society without an axis…like a game of pick-up sticks scattered all over the place…Actually, there no longer is an Israeli society…[only] separate civil blocks that are hostile to each other."

Admittedly, Israeli laments about the *matzav*, the situation, are nothing new, and are even something of a national pastime. Nor, arguably, is Israel beset by the sense of gloom that prevailed on the eve of the Six Day War (when the most popular quip was "Would the last person to leave Lod Airport please turn out the lights"), or the pain in the wake of the Yom Kippur War, or the anguish amidst the gas masks and sealed rooms of the scud missile attacks in the Gulf War.

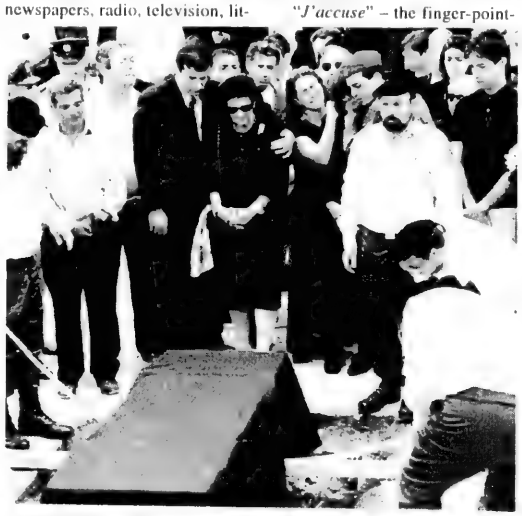
But while the "objective" situation is clearly better, the subjective sense of groundless hatred – of *sinat chinam* – has never seemed greater. In fact, what seems to distinguish the present situation from any other, or at least any other in the past 50 years, is a sense that the felt hatred is indeed well-grounded, so that any rebukes about the danger of groundless hatred – or appeals for "unity" – are themselves dismissed as a "political whitewash," or as just "political."

Moreover, the present sense of anger and grievance, of "hatred with a cause," is anchored in, if not inspired by, six converging existential dilemmas or divides – a series almost of existential referendums besetting Israel and the Jewish People.

The first is a referendum on the peace process, or perhaps more accurately, the war/peace existential divide, where each side of the right/left political divide appears to equate the policy of "the other" as an invitation to "apocalypse now."

Indeed, for some time now, particularly in the last 20 years, we have increasingly been witness to the divisive and recriminatory politics of exclusion. And so it is then, in a symbolic and metaphysical underpinning to their politics, the rightist bloc (most of Likud, the Land of Israel movement, the national religious parties) hold themselves out as the "National Camp" (*Machane Haieumi*), allowing the inference to be drawn, if not drawing it themselves, that those who are not part of the "National Camp" are not really Zionist or authentically Jewish; conversely, those who comprise the leftist bloc (the Labor and Meretz parties, many of the country's leading businesspeople, intellectuals, journalists and artists) hold themselves out as the "Peace Camp" (*Machane Hashalom*), allowing the inference to be drawn, if not drawing it themselves, that those who are not part of the "Peace Camp" are somehow "anti-peace" if not "obstacles to peace."

[Cont'd. on page B 4]



Burying Yitzhak Rabin, assassinated by a Jewish murderer. [RNS]

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Israel's Jubilee 50

One side's dream is other side's nightmare

[Cont'd. from page B 3]

What is at stake here – and what is being argued – is not just foreign policy option A or B. What is being debated is a scenario where one side's dream is the other side's worst nightmare, an existential "politics of exclusion" that can quickly descend – and does descend – into a politics and rhetoric of hate.

The second major referendum or existential divide is the increasing *kulturkampf*, culture wars, between the religious and secular in general; and in the sub-text, "denominational wars" amongst the religious denominations themselves.

Indeed, the "zero-sum" character of the polemics – and politics – is not only to be found, or even to be found, in the denominational wars surrounding the proposed conversion law, with the Orthodox bloc threatening to bring down the government if it does not enact the law, and the Reform and Conservative movements and their supporters threatening to bring down the government if it does; or even in the ongoing cultural wars between the religious and secular, for which the opening of Bar Ilan Street on Shabbat has become metaphor and message of this conflict.

Rather, it is to be found in the demonizing language used by each side to characterize the other, with both appropriating "Nazi" epithets and caricatures as their weapon of hate. And so it is, then, that in the last two weeks alone, secular commentators and critics have engaged in polemical diatribes against haredi Jews that could have been taken out of *Der Sturmer*; similarly, ultra-Orthodox leaders unleashed a campaign of vilification of the secular that was tantamount to reading them out of the Jewish people.

The third existential divide, one not unrelated to the former but going far beyond it, is the definition and character of Israel as a "Jewish and democratic state," a normative referent now constitutionalized in Israel's Basic Laws on human rights. For some, it suffices that the state be "Jewish," which in its best interpretation means that if the state is Jewish it will necessarily be democratic, but which often means that if it is

Yitzhak Shamir at the Madrid peace conference in 1991.

"Jewish" it is immaterial whether it is democratic – or worse: that there is an inherent contradiction between Jewish and democratic. Conversely, for others it suffices that the state be "democratic," which again, in the best interpretation, means that if it is democratic it will necessarily be Jewish, since the meaning of democratic and Jewish is taken to be one and the same; often, however, what is meant is that if the state is democratic it is immaterial whether it is Jewish – or worse: that a state that is democratic cannot therefore be "Jewish." Indeed, the emerging debate surrounding the notion of a Jewish and democratic state now includes the relationship of Israel to its non-Jewish minority. In a word, can Israel be a "Jewish" state and also be a state for all its citizens, including its non-Jewish Arab minority?

The fourth existential divide is a socio-economic one, which was dramatized in the perennial budget debate. For while "tribal politics" dominated debate once again – with the only difference being that there were more tribes seeking more payoffs – the underlying chasms of rich and poor, and the burgeoning inequality between them, exploded in a cacophony of hate. Indeed, the attempt to graft a Thatcherite free market economic policy on a communitarian welfare state – with all the attending economic and social dislocation – triggered an unprecedented explosion of anger and protest.

The fifth existential divide is the increasingly tribal character of Israeli society and culture (There are now 10 discernible tribes in Israeli society, as I have written elsewhere, and not organized

[Cont'd. on page B 6]

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Wendy Breuer

Coming to Israel for the first time was the perfect experience for me at this point in my life. Programs like these are very important for young people."

Aaron Cappel

From walking in the streets of Metropolitan Tel-Aviv to conversing with an Orthodox man on the streets of Tzfat, I experienced the religious differences in the country. Through this I explored the meaning of religion to me."

Simona Tchaplia

I cannot think of a better forum in which to first experience the glory of Israel."

Craig Mazin

This trip to Israel has been the most amazing experience of my life... Having grown up in a city with a very small Jewish community, I was very confused about my views regarding Judaism and its role in my life. This tour has not only made me appreciate Israel's beauty, but it also helped to give new meaning to my life as a Jew."

Kate Singer

It has provided me with an opportunity to learn a great deal about my culture, my history and the current situation in Israel. It also led me to ask myself a lot of questions about who I am, and what I believe in. Finally, this trip has allowed me to meet new people and develop great friendships."

Janice Tepper

I have gained so much from my time in Eretz Israel and it has truly had a profound effect on my life. This trip has given me the opportunity to see through my own eyes much of what I have learned and heard about throughout my life."

Evan Pilz

This trip was a wonderful experience that has helped me understand my Jewish roots and has strengthened my bond with Israel."

Karyn Troyna

SPECIAL GIFT MADE TO ISRAEL EXPERIENCE TO HONOUR CHARLES R. BRONFMAN'S 65TH BIRTHDAY

In honour of their father's 65th birthday, Stephen Bronfman and Ellen Bronfman Hauptman and Andrew Hauptman made a generous donation to the United Israel Appeal of Canada to subsidize Canadian youth on four 1997 Israel Experience programs. "It was important for Ellen, Andrew and I to do something for our dad that would really make him feel great; sending kids to Israel does exactly that", said Stephen.

The funds donated by Stephen, Ellen and Andrew were used to dramatically reduce the cost of four post high school Israel experience programs and enable 65 students who needed financial assistance to receive additional subsidy. With additional funding from the Jewish Agency for Israel and CJA/UJA Federations in Montreal and Toronto, eighty students on waiting lists were accommodated as well. All in all, over 200 Canadian Jewish youth benefitted from the initiative.

"We wanted those youth who would not have the opportunity to experience Israel to do so without worrying about the cost" Stephen added.

The success of this gift has led to an exciting partnership for the summer of 1998. Local CJA/UJA Federations have allocated special funds for Israel Experience Subsidies that will be matched by UIA Canada and the CRB Foundation, amounting to over 1.5 million dollars over the next three years. Due to the foresight and generosity of the Bronfman family and the CRB Foundation the summer of 1998 promises to be an exciting one for Israel Experience.

ROGER NEILSON'S HOCKEY CAMP IN ISRAEL

St. Louis Blues' associate coach Roger Neilson and Florida Panther's star Bill Lindsay led a Hockey camp at Canada Centre in Metullah, Israel this past August. Fifteen Canadians and thirty-five Israeli teens spent two weeks training with the Israeli Junior National Team, received expert instruction from Roger Neilson and his staff and toured the Northern part Israel as well as spending Shabbat in Jerusalem.

Participants were able to combine the beauty of an Israel Experience with their enjoyment of hockey.

Due to the overwhelming success of the program, Roger Neilson's Hockey Camp in Israel will be held again in the summer of '98.

YOM CANADA

The largest gathering of Canadian Israel Experience participants took place on Monday, July 21 at Nitzanim Beach near Ashkelon.Over five hundred participants gathered together to compete in the First Canada Day Maccabia Games, attend a barbeque, listen to music from a new Russian immigrant troupe and a current Israeli rock star and meet other teenagers and young adults from across Canada.

Andrea & Charles R. Bronfman attended the event and were presented with a book containing the thoughts and remarks of Canadian participants on Israel Experience programs.

Many of the participants were able to be a part of this due to the Bronfman family's generous support of the Israel Experience.

In his address, Mr. Bronfman emphasized the importance of the Israel Experience in shaping the future of young Jewish people and

the importance that Israel will play in all of their lives. It makes our hearts beat a little faster, and gets the adrenaline flowing," said Bronfman after meeting many of the students, adding. It gives you the feeling that what you are doing is working."

KEFIADA

Canadian Students Bring English to Summer Camps

Last summer ninety-seven Canadian students participated in Kefiada, a program where they teach Israeli children in English day camps located throughout the country. The participants worked very hard at developing "creative" and "innovative" programs to teach the Israeli children English.

The Canadians enjoyed home hospitality while in Israel living with and interacting with Israeli families. The participants were placed in communities from Eilat in the south and the Galilee Panhandle in the North.

On weekends, participants traveled throughout Israel or relaxed with their Israel adoptive family.

"I've probably learned more Hebrew this summer than in 16 years of Hebrew School." says Emma Sevitt of Toronto.

Kathryn Ages of Ottawa states, "Kefiada is a great opportunity for the kids not just to learn English, but also to learn about people from abroad, about another culture, things they might not be exposed to otherwise."

CANADA ISRAEL EXPERIENCE CENTRE

The Canada Israel Experience Centre (CIEC) is the organization born of the collective vision to strengthen Jewish identity among our Jewish youth through participation in a meaningful Israel Experience program. The founding partners of the Canada Israel Experience Centre are the Charles R. Bronfman Foundation, CZF and the Youth & Hechalutz Department of the Jewish Agency for Israel, The Council of Jewish Federations of Canada and United Israel Appeal of Canada. The CIEC acts as the Canadian arm of the New York based Israel Experience Inc.

The CIEC is responsible for marketing Israel Experience Programs throughout Canada with a goal of significantly increasing the numbers of individuals who take part in Israel Experience Programs.

In addition, the CIEC purveys National programs for unaffiliated youth as well as assists interested organizations to develop tailor made programs for their constituents. The main objective of all programs is to provide Jewish youth with a connection to Israel and to enhance their overall positive Jewish identity.

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United Israel Appeal of Canada

Where will you be in summer '98?

ISRAEL EXPERIENCE

Israel's Jubilee 50

Jews are prototypical aboriginal people

[Cont'd. from page B 4]

around a biblical or federal character), whose tribalism only accentuates and amplifies the war/peace, religious/secular, Jewish/democratic, and rich/poor existential divides. Indeed, the tribal character of Israeli society – which challenges the founding communitarian ethos – is itself underpinned by the narcissistic refrain of the "Me Generation."

The sixth divide is the Israel/-Diaspora one, some of whose divisions tend to mirror Israeli ones, but without the existential character or consequence for the Diaspora, either as a shared community of fate or with the felt sense of communal pain. In a word, Diaspora Jews may properly debate Israeli policy, but they do not pay the everyday price of being an Israeli, or the price of a failed Israeli policy; while the fallout of the relentless politics of recrimination and hate has Diaspora Jewry regarding Israel as just another Jewish organization.

And more: if this wrenching internal debate with its existential divides and hateful speech were not enough, the global indictment from without – sometimes feeding off these very divides – continues its steady drumbeat.

And so it is then, that on the eve of Israel's 50th anniversary, a state founded as a metaphor for human rights is increasingly characterized as a human rights violator; a state which in 1948 saw itself and was seen by others as *am rodef shalom*, a people in pursuit of peace, is now characterized as an obstacle to peace, if not the obstacle to peace; a state whose birthright was anchored in the United Nations is now singled out by this very United Nations for differential and discriminatory indictment. Case study: Some 30 percent of all the indictments of the United Nations Commission on Human Rights for the last 20 years have been registered against Israel – while the major human rights violators have received exculpatory immunity.

The result is that there are an increasing number of Jews today who see human rights not as aid but as adversary; who increasingly speak of the United Nations in terms of "Um Schmoom;" who regard those who speak of human rights as naive people who do not understand that there are things in Jewish history that are too terrible to be believed, but not too terrible to have happened.

But I want to suggest that we ignore human rights at our peril and the peril of our case and our cause. For a Jewish commitment to human rights is a statement not only of what we must do, but of who we are; and the belief in the justice of one's cause is a people's strongest strategic asset.

Indeed, what concerns me as I go about the Diaspora and Israel is what I perceive as a growing ambivalence, a moral confusion, a sense of moral ambiguity about Israel's case and cause.

In the Diaspora, North American Jews are increasingly distancing themselves from Israel, and increasingly involving themselves with "humanity" – or with their local community – rather than with Israel. In Israel, the society is increasingly polarized between those on the one hand, who believe that Jews can only trust in themselves and work for themselves, that "human rights" is the enemy and only Jewish rights are important, that, in a word, nothing is wrong except that "they hate us;" and those on the other hand, who speak only in terms of human rights and then in terms of Palestinian rights, who believe that the Jew is the "oppressor" and the Palestinian the "victim," that, in a word, everything is wrong, including what our enemies say about us.

Immigrants at a ma'abara in Nahariya in the early 1950s.

What, then, can we say to all this? More importantly, what can we do? May I – on the eve of Israel's 50th anniversary, and on the eve also of the 50th anniversaries of both the Genocide Convention and the Universal Declaration of Human Rights – seek to summarize the existential lessons of Jewish history and human history. For as Aldous Huxley put it, "Life must be lived forward, but can only be understood backwards." Or as the Baal Shem Tov put it, "Forgetfulness is exile; remembrance is redemption."

Herewith some lessons/perspectives:

• Israel is not simply a snapshot at age 50 or a fragment frozen in time. It is not a CNN clip or what passes for virtual reality in the Internet of the day. Nor is it anchored only in 50 years of Israeli statehood or 100 years of Zionism. For Israel is the drama and development of civilization itself, because the Jewish people – as an Abrahamic people – are the first nation of civilization.

In a word, the Jewish people are the prototypical aboriginal people, just as the Jewish religion is the prototypical aboriginal religion, the first of the Abrahamic religions. As Abba Eban put it, "Jews are the only people who speak the same language, inhabit the same land, and worship the same G-d as they did 4,000 years ago."

It is time that we took seriously and responsibly this membership in an aboriginal people – a covenantal community – whose ancestors stood together at Sinai and whose birth certificate originates in our inception as a first nation and not simply in the ratification by the United Nations and the international community. Indeed, how else can one account for the existential determination of a post-genocidal people to return – and reconstitute itself – in Eretz Yisrael/Palestine?

• Israel then is the homeland, the aboriginal homeland, of the Jewish people, across space and time. It is not just a homeland for the Jewish people, a place of refuge and asylum, though that is certainly the case. It is the homeland of the Jewish people, wherever and whenever they may be; and that people should not only return to roots, but learn them – explore the "Jewish bookshelf,"

[Cont'd. on page B 7]

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TO THE
STATE OF ISRAEL
ON ITS
50TH ANNIVERSARY
OF STATEHOOD

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Israel's Jubilee 50

State is successor to biblical kingdoms

[Cont'd. from page B 6]

learn the aboriginal language, Hebrew, respect the plural identities.

• The State of Israel as a political/juridical entity overlaps with the "aboriginal Jewish homeland" and is, in international legal terms, a successor state to the biblical Jewish kingdoms. But that homeland is also claimed by another people – the Palestinian Arab people – that sees it as its place and patrimony.

The existence of a parallel claim does not vitiate that of the Jewish people or cause it to resonate any less as memory and memoir of homeland – where homeland represents history, roots, religion, culture, language, literature, custom, family, myth and "values" – but the equities of claim mandate the logic of partition.

• The existential divides of Israel at 50 cannot mask the existential raison d'être and moral imperative of Israel itself. In a word, Nazism almost succeeded, not only because of its pathology of hate and industry of death, but because of the powerlessness of the Jew, because of the vulnerability of the powerless. Israel, then, is an antidote to Jewish powerlessness, the raison d'être in the most profound existential sense, for Jewish self-determination. In the words of Prof. Uriel Simon, an Israeli dove – and it's a tragic comment about this truism of Jewish history – "Jewish morality has only been respected when it has had an army behind it."

• This is not to say that Israel should be above the law or that Israel should not be accountable for any violations of human rights law. On the contrary, Israel, like any other state, is responsible for any violations of international law, and the Jewish people are not entitled to any privilege or preference because of the Holocaust or the sufferings of Jewish history.

The problem, I would suggest, is not that Israel seeks, or that any of us should seek on Israel's behalf, that it be above the law, but that Israel has been systematically denied equality before the law in the international arena; not that Israel should respect human rights – which she must – but that the human rights of Israel are also deserving of respect; not that human rights standards should be applied to Israel – which they must be – but that they must be applied equally to everyone else. It is our responsibility, then, to seek equality before the law, international due process, for Israel or any other state, in the international arena.

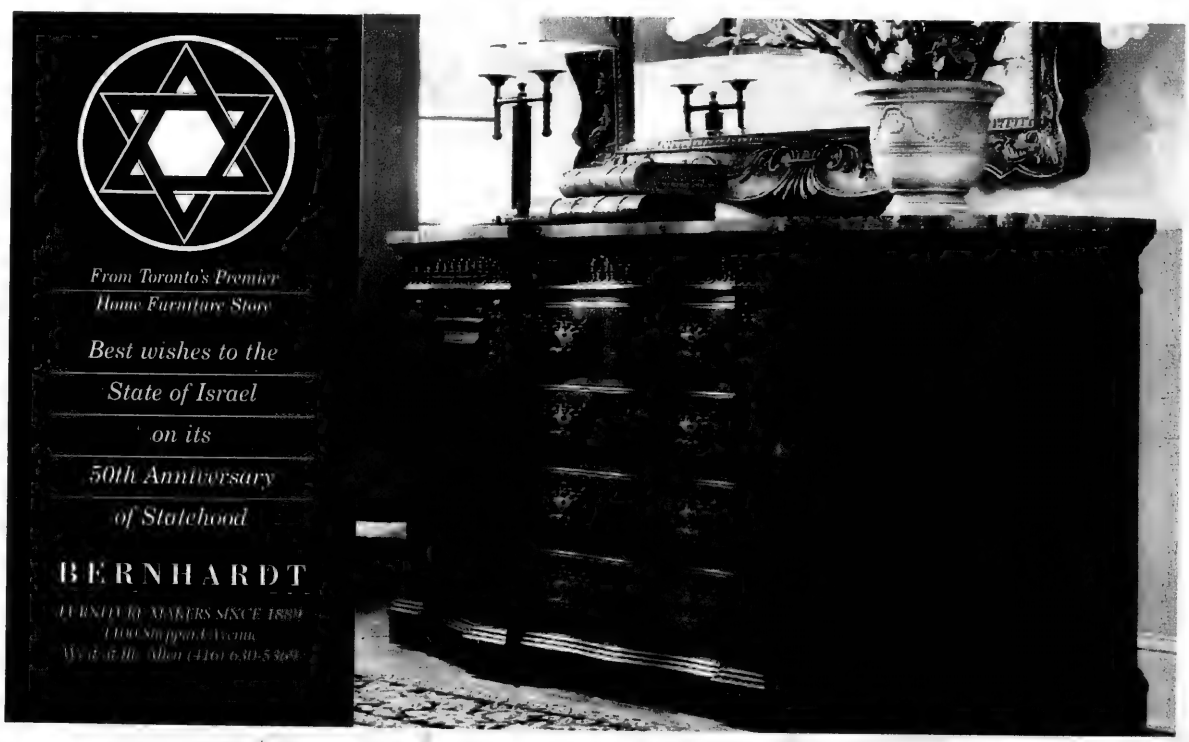
• Again, Nazism almost succeeded not only because of the ideology of hate and the technology of terror, but because of the crime of indifference, the conspiracy of silence. Indeed we have witnessed an appalling indifference in our day to the unthinkable – ethnic cleansing; to the unspeakable – genocide; and worst of all, to the preventable genocide in Rwanda.

It is our responsibility, then, to break the walls of indifference, to shatter the silence wherever it may be. As Nobel laureate Elie Wiesel put it, neutrality always means coming down on the side of the victimizer, never on the side of the victim, coming down on the side of the torturer, never on the side of the tortured. And so it is our responsibility always to stand with the victim, even if, as Wiesel put it, we both lose, lest the victim stand alone and abandoned. Let there be no mistake about it: to avert one's eyes from evil, to be indifferent, is to be an accomplice to evil. For indifference begets acquiescence and acquiescence becomes complicity.

All of this comes together in Hillel's dictum, whose banality of repetition should not belie its profundity: "If I am not for myself, who will be for me?" If we do not affirm the essential Jewishness and justice of our case and cause – the significance of remembrance, the integrity of our values, the prophetic vision of social justice and Israel among the nations – how can we expect others to understand, let alone respect, our vision.

"If I am but for myself, what am I?" If we do not involve ourselves in the larger struggle for human rights, the struggle against ethnic cleansing, racism, oppression, then we not only diminish the larger agenda of human rights by our absence, but we diminish ourselves as Jews.

Irwin Cotler teaches at McGill University. He is one of the world's foremost experts on human rights.



Israel's Jubilee 50

The Declarationof Independence

Eretz Yisrael was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, *ma'pilim* and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns and created a thriving community, controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodor Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and reaffirmed in the mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz Yisrael and to the right of the Jewish people to rebuild its national home.

The catastrophe which recently befell the Jewish people – the massacre of millions of Jews in Europe – was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz Yisrael the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz Yisrael, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In World War II, the Jewish community of this country contributed its full share to the struggle of the freedom and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish state in Eretz Yisrael; the General Assembly required the inhabitants of Eretz Yisrael to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their state is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

Accordingly, we members of the People's Council, representatives of the Jewish community of Eretz Yisrael and of the Zionist movement, are here assembled on the day of the termination of the British mandate over Eretz Yisrael and by virtue of our natural and historic right and on the strength of the resolution of the United Nations General Assembly, hereby declare the establishment of a Jewish state in Eretz Yisrael, to be known as the State of Israel.

We declare that, with effect from the moment of the termination of this mandate, being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October, 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called Israel.

The State of Israel will be open for Jewish immigration and for the ingathering of the exiles; it will foster the development of the country for the benefit of all inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the holy places of all religions; and it will be faithful to the principles of the charter of the United Nations.

The State of Israel is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz Yisrael.

We appeal to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.

We appeal – in the very midst of the onslaught launched against us now for months – to the Arab inhabitants of the State of Israel to preserve peace and participate in the up-building of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

We extend our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in common effort for the advancement of the entire Middle East.

We appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz Yisrael in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream – the redemption of Israel.

Placing our trust in the almighty, we affix our signatures to this proclamation at this session of the Provisional Council of State, on the soil of the homeland, in the city of Tel Aviv, on this Sabbath eve, the 5th day of Iyar, 5708 (14th May, 1948).

David Ben-Gurion
Daniel Auster
Mordekhai Bentov
Yitzchak Ben Zvi
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Fritz Bernstein
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Meir Grabovsky
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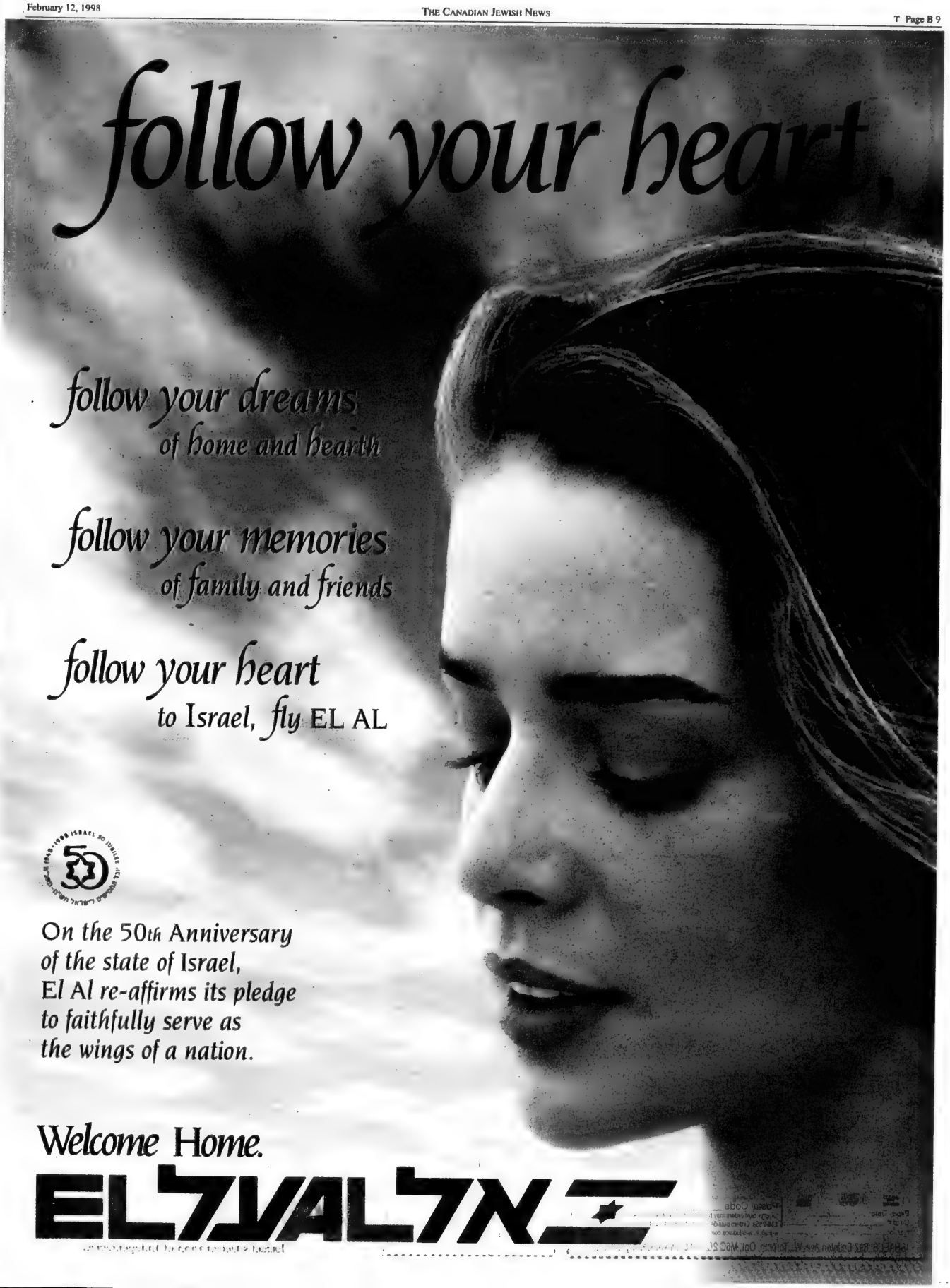
Israel's Declaration of Independence.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the wings of a nation.
Welcome Home.
EL AL

Israel's Jubilee 50

Dream of the state was glue of the nation

When I was young,
the country was young too.
My father was everybody's father.
When I was happy, the country was happy, when I jumped
Upon her, she jumped under me.
The grass that covered her in spring
Softened me too.
Her soil in summer pained me
As parched skin in my soles.
When I loved
Immensely, her independence was announced, when my hair
Waved, her banners waved. When I fought,
She fought. When I rose, she rose too, and when I declined
She began declining too.

Now, I part from all that.
Like a thing glued on to something when the glue dries up.
I separate and roll into myself.

Yehuda Amichai, Time, *1978.*

By SHIRA HERZOG

I was born with the state, in the era of togetherness. I matured with the state, in the era of individualism.

Think of Israel in the past and the words that come to mind are: solidarity, dedication, community, sacrifice, austerity, commitment, consensus. Think of Israel today and the words are: fragmentation, polarization, individualism, affluence, skepticism, conflict. As the country has become stronger and more pluralistic, many lament the loss of the pioneering spirit,that characterized the early days.

In 1948 it all seemed simple. Or is that what we want to believe?

The challenges were as complex, if not greater in 1948, but the commitment and hope were concentrated on one superior goal – the establishment of a Jewish state. The dream of the state was the glue, the myth and the consensus that bound people divided by origin, values and religious belief. The dream gave them confidence in themselves and in the rocky road they chose to follow. For that they are to be envied by my generation. Looking back at those early years, it is easy to be critical of the naivete, simplicity and even blindness to the complex external and internal realities of the time. But in the first decade of the state, the values of the collective experience reigned supreme. The individual naturally sacrificed his or her aspirations for the sake of the larger whole. The discourse was one of historic dreams, national goals and big solutions.The focus was on building a strong army of national unity, creating the infrastructure of a stable economy and parliamentary democracy, making the dessert bloom and absorbing one million immigrants.

David Ben-Gurion at Kibbutz Sdeh Boker in the Negev, 1954.

Ben-Gurion towered over it all – small in physical stature, but otherwise a giant man who led his people through the gates of statehood and made the state and its authority all-important. His language was one of a joint destiny, socialism, the state as the provider for its citizens, and one homogenous, new "Israeli" culture. Ben-Gurion, the visionary, was also the ultimate pragmatist. He knew that many of the fundamental questions of identity facing the new state could not be easily resolved and he was determined to find the compromises that would allow it to survive and develop. A few months after the establishment of the state, he warned that, "We will disappoint the Zionist movement and miss the mark if suddenly we should begin philosophizing about who I am and what I am. Right now the only question that stands before us is a pragmatic one, and we must solve it..."

My generation reaped the fruits of those early, yeoman efforts. We matured in a vibrant democracy that prevailed in spite of an ongoing state of war and an all-powerful army. We matured in a society enriched by the cultures of Jews from across the Middle East and Europe. We matured in an economy that developed from a state-controlled, socialist system to a free-market, export-oriented one that ranks among the fastest growing in the world. We lived in the security granted by a powerful army that provided Israel with the deterrence that eventually convinced Arab governments the country was there to stay. We expressed ourselves in the revived Hebrew language, ranging from the highest literary forms to a new slang that had never existed in the centuries of Diaspora. We were proud of our "new Israeli" identity. We were born into the revolution, into a state that for us was a fact, and not a dream.

But my generation has also dealt with the consequences of the sometimes hasty decisions that were made in those early years. We were not as sheltered by the dream as the generation that preceded us: we saw the problems more clearly; we challenged the judgment of our leaders more openly; we questioned what had been first principles; we criticized the simple answers as we were drawn to the complexities; our discourse became more intensely personal as we replaced the "we" with the "I". This process was inevitable, as in any post-revolutionary society, but it was also the result of indigenous Israeli developments.

The '60s were the decade of transition . Politically, socially, culturally and economically the change could be discerned. The "Lavon affair" split Mapai (forerunner of the Labor party) and sowed the seeds of its demise a decade later. A new generation of technocrats matured, poised to usher Israel into the economy of the 21st century. A crop of young authors created a more complex literary enterprise that was colored in shades of grey when reflecting the national experience. Mizrachi (Sephardi) immigrants began to question the unidimensional "melting pot" imposed on them by the Mapai establishment. American rock culture slowly penetrated the dance halls and displaced Israeli folk music. But the watershed moment came in six short days and a lightning military victory in June,1967.

The Six Day War transformed Israel's David into a Goliath virtually overnight and irrevocably changed the national agenda. If until 1967 the key national challenge was

[Cont'd. on page B11]

Standing Together
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Israel
on her
fiftieth
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Erika Bloom
National President

Vivian Reisler
National Executive Director

Coming of age

[Cont'd. from page B 10]

to build the state, since 1967 it has been to determine the future of the territories captured as a result of the Six Day War. My generation is the bridge between the generation of 1948 which had accepted the 1949 borders as a necessary compromise that would allow the state to develop, and the post-1967 generation which knows only an Israel in its expanded borders. The occupation and the subsequent settlement movement reopened the fundamental national debate not only over security and borders, but over identity, democracy, morality and the challenge of power for the modern-day Israeli soldier and citizen. Perhaps even more than 1948, 1967 became the dividing line between the pre-state generation and the generation born into the state.

Six years later, the euphoria of power was shattered as the 1973 Yom Kippur War caught Israel by surprise. That war, in which over 2000 soldiers were killed and thousands more were wounded, resulted in the first serious analysis of the limits of military power. The private and public trauma of 1973 found its political expression in the election of 1977, when Herut, the "outsider" in Israeli politics, formed a government for the first time. The right was in power, forever to change the face of Israeli politics.

Since then, the fissures in Israeli society – between religious and secular visions of the state, Zionism and "post-Zionism," Ashkenazi and Mizrachi Israelis, Jews and Arabs within the "Green Line," Israelis and Palestinians, rich and poor, veterans and newcomers – have all been exacerbated.

At 50 Israel is no less confident, creative and entrepreneurial, but it is also more fractious, divisive and polarized. My generation of Israelis sees the world through a different lens. In our open society, for better or worse, individual will is the highest value and its expression permeates the fabric of Israel on so many levels.

The single, social-democratic vision of Zionism, which dominated the early decades and was joined by moderate religious Zionists and the centrist, Liberal Zionists, has given way to a plurality of "Zionisms." Today, two visions are at the heart of the national debate. The one, secular and universalistic, sees Israel as part of the western world, making peace on the basis of a generous territorial compromise and governed by the principles of democracy. The second defines the country's identity in more forceful, nationalist and parochial terms. It views the Zionist vision as incorporating most of the West Bank (in spite of Oslo and in an effort to minimize its damage), puts little faith in a peace agreement with the Palestinians, and is critical of the secular Zionist vision as less "authentic" and less "Jewish."

In the early years, the state was the supreme authority. Statism (*mamlachtiut*) was the term used by Ben-Gurion to describe his efforts to unite a disparate Yishuv, with different militias and social support systems, into a unified social structure. The IDF, Israel's army, became the ultimate expression of the state and its power. Today there is a diminution of the "stateness" of Israeli society, and with it a "fading of the khaki," a concomi-

[Cont'd. on page B 12]

IDF Chief Rabbi Shlomo Goren sounding the shofar at the Western Wall, June 7, 1967.

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Israel's Jubilee 50

Israel's political landscape has changed

[Cont'd. from page B 11]

tant questioning of the IDF's authority by civil bodies and citizens. The demonstrations in the street by reserve soldiers during the 1982 Invasion of Lebanon shattered the Israeli consensus of war as a "no-choice" option, and served as a warning to Israeli leaders facing future decisions on controversial military action.

Israel's political landscape has also changed dramatically. The early years of the Yishuv and the state were dominated by one party which remained in power for an unprecedented 44 years in western democracies (1933-1977). Israel's system of proportional representation worked effectively as long as Mapai consistently gained a plurality of the vote and was joined by the moderate religious-Zionist camp to represent a true majority of the population. Herut's rise to power in 1977 heralded a new era in which two large parties were equally strong, and the weaknesses of the proportional representation system became evident. As the religious-Zionist camp moved firmly to the right and identified with Herut on the territorial issue, the virtual draw in national elections led to the formation of two successive national unity governments in the '80s. Israel's political history entered its third stage with the elections of 1996. The direct election of the prime minister and the choice of two ballots for each voter, resulted in a decline of the two dominant parties and a strengthening of parties that represent special interests. Israel's Knesset is now an accurate reflection of the divisions in its society and the new, pluralistic structure seems more likely to accentuate divisions than to encourage accommodation.

Israel's immigrants have contributed to, and have benefited from, the new "sectorization" of Israeli society. Shas, Gesher, and the Russian immigrant party are all political expressions of groups who define themselves foremost in ethnic terms and whose political and social demands reflect a narrow self-interest. They have refused to accept what they perceive as the patronizing attitude of the old elite and they proudly claim their rightful place in the Israeli political mosaic. Similarly, Israel's Arab citizens see themselves as an ethnic minority deserving of equal opportunity and rights.

For Israel at 50, the great divide appears to be the debate over the future relationship with the Palestinians. Oslo, per se, may be "dead". But like many observers, I believe that the centre in Israeli politics, in both Labor and Likud, is prepared to make a historic compromise with the Palestinians based on significant territorial concessions. Political exigencies and the ideology of any given leader may militate against such a resolution right now, but since the mid-70s, the tide of history has moved irreversibly in this direction. The mainstream in Israeli politics and, hopefully, the Palestinian community, will remain committed to what has courageously begun. The more profound debate is over the shape of community, identity and civility. If disparate visions are held to as strongly as it now seems, how will Israelis unite and what will be the glue that binds them together?

The assassination of Yitzhak Rabin in 1995 made Israel more sober, more suspicious and more bitter. The ongoing debate over crucial national choices unfolds in the shadow of that bloody night. For me and many in Israel, the great fear since then has been that we may have lost the ability to disagree. This, after all, is the true test of a civilized society. It is this ability that my generation must regain.

Israel at 50 like my generation of Israelis, is at a mid-life point. Our rich and varied worlds are those of rationalism and mysticism, innovation and nostalgia for the past, a search for roots through Zen and the study of ancient Jewish texts, the Ashram and the black hat, the synagogue and the country club, Beth El and Tel Aviv. For a country, just as for an individual, a mid-life crisis can herald a burst of creativity and a spiritual reawakening, but it can also portend a waning of physical and mental energy. This is the choice that we face today. To create the state required vision and faith laced with responsibility, self-sacrifice, tenacity, single-mindedness, good fortune and hard work. To continue the journey and to pass the torch responsibly will require no less of a commitment.

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A personal reflection

By RABBI GUNTHER PLAUT

Fifty may seem an insignificant number in the context of history, especially the history of a nation that reckons itself by millennia rather than centuries. So, in true rabbinic fashion, I look for a proper defence of the celebration of Israel's 50th anniversary by consulting our sacred sources.

The jubilee year described in the Torah (Leviticus, 25) seems to be the obvious justification, but its laws of redistributing all real estate every 50 years are no longer enforceable, since the tribal properties are impossible to ascertain today. The other passage in the Torah that landmarks 50 deals with priests who must retire at that age (Numbers 8:23-26). But that rule is not applicable to a nation, even one called "a kingdom of priests" (Exodus 19:6).

The best parallel available is in Pirkei Avot (5:21), which tells us that a person reaching his 50th year acquires the capacity to give *eitzah*, advice.

If that passage is applicable to a nation like Israel, what does that mean to us at this juncture?

Israel has not waited until this point to advise Diaspora Jews about their insecure future. "Come and make aliyah," it has said all along. "It is advice you'd better heed before it's too late."

But we in the Diaspora — even though we cannot call on this kind of mishnaic authority for support — are prepared to return the favor and give counsel to Israel. We know what its government should or should not do, how the Arabs are to be handled and how the internal conflicts of the nation can be resolved.

IDF soldiers greeting Yemenite olim, 1950

In both cases, *eitzah* is cheap, and I must look elsewhere to make 50 come to life.

My mind goes back to Nov. 29, 1947. It was Shabbat, but many of us in Chicago forsook the habitual *menuchah* that afternoon and made our way to the Civic Opera. Some thousand Jews had assembled there – to be present when the result of an historic vote would be announced. The United Nations was in session and its members were casting ballots on the Palestine partition plan. Arab nations and their friends opposed it, most Jews and many Western nations endorsed it. If approved, the land would be divided between an Arab entity and a Jewish one. For the first time in nearly 2,000 years, we would be accorded international recognition on our own land. A "yes" vote would mean the future establishment of a Jewish state.

Many doubted that our side had a chance, but at that moment we could not have a pessimistic perspective. The *gevirim* of American Jewry, led by the legendary Rabbi Stephen S. Wise, were present to talk to us. My wife and I needed to be there.

My imagination fails me when I try to recreate the sentiment of that afternoon. While the UN argued and began the process of voting, we sang and listened to the worthies who addressed us. Many of us — with the Holocaust still fresh in our memories — prayed that we might at last determine our future as a people and no longer need to wander the highways of history.

Rabbi Wise had addressed us and was sitting with the other speakers on the stage. It was getting late; the results should be available any moment. Suddenly, a young man ran across the stage and handed the rabbi a piece of paper. He looked at it and broke out in tears; I thought the worst had happened. I still see him struggling to get to his feet and then walking to the lectern as if in a dream. In the dead quiet of the magnificent theatre he raised the paper like a flag.

"Fellow Jews," he said hoarsely, his voice choked with tears, "we have a Jewish state!"

The effect was one I remember as clearly as anything in my life: we jumped to our feet in uncontrolled joy, and then burst into the street, dancing, chanting, celebrating.

I cannot recall where I was a few months later when David Ben-Gurion announced the establishment of the Jewish state. For me, Yom Ha'atzma'ut started on Nov. 29, 1947.

That was then. Now, 50 years later, how do we, as Jews living in the Diaspora, see the Jewish nation that has emerged into the limelight of history? And in turn, how do Israelis see us?

Perhaps the most important fact is that the old fear of Jewish homelessness is gone – we now take Israel for granted. We love it, though not with the puppy love that was ours some decades ago. Israel has grown from a political toddler into a sturdy, self-reliant nation. We have close ties with our friends and families there, and the whole country is part of our consciousness. Its pains are ours; its successes enlarge our Diaspora lives. But short of some desperate crisis that would find us backing it without

[Cont'd. on page B 15]

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Israel's Jubilee 50

Immigrants from refugee camps in Cyprus en route to the new State of Israel.

Diaspora often polarized

[Cont'd. from page B 14]

reserve, we no longer look at Israel through rose-tinted spectacles and no longer hesitate to see its weaknesses as well as its strengths.

We are a divided, and all too often polarized, Diaspora, and there are observable strains in our relationship. Moreover, the balance is shifting, and in the near future we will no longer be the majority of the world's Jewish population. That majority will be in Israel; Jews are presently increasing in numbers, primarily due to the continuing Russian aliyah. (In contrast, western aliyah is at a standstill and, with no major catastrophe in the offing, it will not come to life until Israel has stabilized its internal existence and has normalized its relations with the Palestinians.) While there will likely still be some violent convulsions, Israel's existence is not in doubt, though its worst enemies wish it away, drowned in the waters of oblivion.

It is Israel's internal problems that affect us here. Religious pluralism, a given in the Diaspora, is still an embattled issue in Israel. As long as it is impervious to peaceful accommodation, it will be a divisive element in Israel-Diaspora relations.

Of course, we in North America are part of the problem. Most of us have never been to Israel and don't know Hebrew as a living tongue. With the weight of Jewish life shifting to Israel in an ever increasing fashion, we can't fully identify ourselves with its culture unless we have a working knowledge of Hebrew. That leaves our elders stranded on the shoals of regret, but at least they still have the old familial sentiment that binds them to the people and the land of Israel.

It is different with our young people. Unless they become familiar with Israel's everyday realities — through some physical experience in the land, buttressed by knowing a modicum of Hebrew — the gap will widen, for they have not shared in the hopes and fears of our past, when our hearts were young and full of unbounded love.

[Cont'd. on page B 16]

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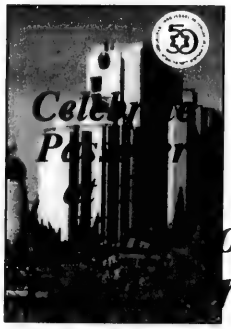

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A crowd of Jews hang onto a British army vehicle in downtown Jerusalem in celebration, the morning after the partition vote in the United Nations on Nov. 29, 1947. [RNS/Reuters]

Visiting Israel a new mitzvah

[Cont'd. from page B 15]

That is why, for many years, I have proposed that Diaspora Jews adopt a 614th mitzvah: to visit Israel at least once every seven years and to send their young people there for a year of study before attending a Diaspora university. Of course, not all Jews can or will follow this kind of self-imposed obligation, but then, except for our experience at Sinai, we never seem to have been of one mind on anything. If enough of our family will enter into a covenant to follow such a program, it may catch on and make the 100th anniversary of the State a jubilee year of extraordinary proportions.

Meanwhile, Israel is in political turmoil at this writing. It is religiously divided as never before, not just between Orthodox and non-Orthodox factions, but between those who have a sense of the religious (of whatever coloration) and the non-religious, often dubbed the "seculars." Those divisions scare me: while I think that in the long run Israel has secured its external existence, another war is looming, if it has not already started – a war (non-bloody, I hope) between Jews and Jews. The Talmud tells us that the Romans were able to conquer Jerusalem only because of internal Jewish conflict that sapped the defenders' united strength and purpose. Right now, there are still political conventions to contain this struggle, but they will not last forever. The battle will be fought under discernably different banners: one party believing it is fighting for God and a truly "Jewish state," and the other, wanting to uphold the freedoms of democracy and aim for a state that will enable its people to choose their own way of life. The present policy of governing by threat-and-concession is exhausting its efficacy.

The first casualty in the fight will be the monopoly of the chief rabbinate over marriages. Within the next decade or two, civil marriage in Israel will become a reality, and not long thereafter there will be other breaches in the fabric of politico-religious tradition. When such changes occur, will Israelis view us Diaspora Jews with different eyes?

Today, many of them consider us a vanishing species, especially those of us who live in North America, where mixed marriages are increasing, the birth rate is plunging and assimilation reigns all-pervasive. Our numbers are shrinking, and Israelis will increasingly see us as irrelevant, especially when the political clout of U.S. Jews declines even further. Ironically, while Diaspora Jews may be seen as less important to the Jewish state, emigration from Israel is likely to remain an alluring alternative to the dangers and uncertainties of Israelis' lives. Nothing is simple when it comes to foretelling the Jewish future, except that tomorrow Israel will fortify its status as the cultural centre of the Jewish people.

Will a religious renewal accompany this development? Will there be a return to the social idealism of *chalutziyut* that I was privileged to observe when I first visited the land in 1935? Whatever happens, our love for Israel will remain firm and enable us to call ourselves partners in the shaping of our people's future.

Rabbi Plaut is the senior scholar of Holy Blossom Temple in Toronto and one of Canada's grand sages.

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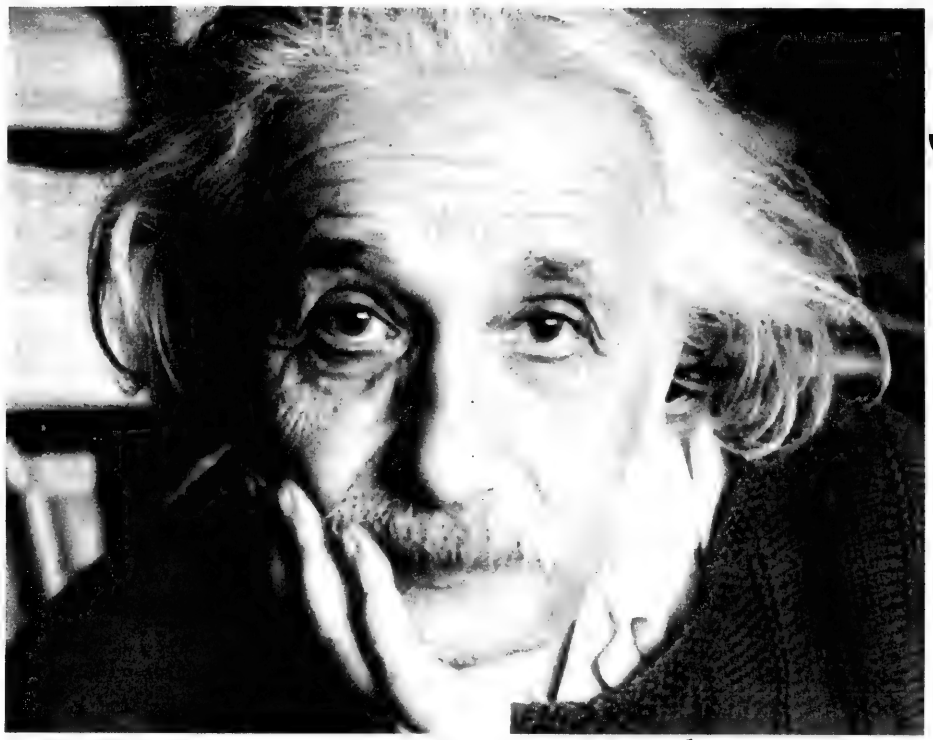

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Israel's Jubilee 50

The theological significance of Israel

By MARTIN LOCKSHIN

Imagine what it was like to be a Jewish teacher or a Jewish parent three hundred years ago. You want to make your students or children proud of their Jewish identity. You explain to them that the land of Israel is an integral part of Jewish identity and that ideally Jews are supposed to be an independent, self-governing people living freely in their own land. And then you explain to your students or children that for almost two millennia that has not been the case. "Yes," you might say, "we have been powerless and persecuted for many centuries in a row, but we believe that that is simply an aberration, a temporary state of affairs."

It is difficult for me as a twentieth century Jewish educator to imagine how Jewish educators 300 (or 500 or 800 or 1200 or 1500) years ago managed to instill feelings of Jewish pride in their disciples. What could they say about the nature of the relationship between God and His people, Israel? How did they explain the fact that it looked as if God had abandoned His people?

Jews who lived in Christian countries often did hear the explanation that God had abandoned them; the Christians told them He had. The powerless, rootless, stateless nature of Jewish existence was proof, for Christian thinkers, of what happens to people who reject God and murder His "son."

What other explanation was available to Jewish thinkers? Only the well-worn argument that if Jews suffer it must be for their own sins, not, to be sure, the sin of killing Jesus, but some other sin(s). Since, as Ecclesiastes teaches us, "There is no person on earth who does only good and does not sin," it was not hard to come up with some moralistic explanation of why the Jews continued to suffer. Yet these explanations were not always easy to swallow.

The last half-century of Jewish history, with the tremendous accomplishment of the founding of the State of Israel, would seem to solve theological problems for Jews. Yet it has also been a source of new and perhaps more difficult questions.

First of all, the very existence of the Jewish state has represented a grave problem for many Christian theologians. Christianity had never abandoned Augustine's theological argument of the fourth century that "No one can fail to see that in every land where the Jews are scattered they mourn for the loss of their kingdom and are in terrified subjection to the immensely superior number of Christians...So to the end of the seven days of time, the continued preservation of the Jews will be a proof to believing Christians of the subjection merited by those who...put the Lord to death." Even a mere 55 years ago, Karl Barth, an anti-Nazi and generally philo-Semitic Christian thinker, understood the fate of Jews who were being butchered in the Holocaust as yet another example of the way in which Jews "give witness" to the truth of Christianity through their suffering. In his *Church Dogmatics*, Barth writes that "the Jews of the ghetto give this demonstration involuntarily, joylessly and ingloriously, but they do give it. They have nothing to attest to the world but the shadow of the cross of Jesus Christ that falls upon them. But they, too, do actually and necessarily attest Jesus Christ Himself" through their continued suffering.

How has Christian theology then adjusted itself to the new reality of Jewish power and Jewish success?

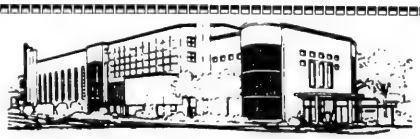
With great difficulty and often with great hesitancy. Many Jews, myself included, feel that Christianity's desire to continue to view Jews as victims may explain such phenomena as incessant Christian criticism of policies of the State, or Christian clergy's silence in the days before the Six Day War when many people in the world believed that the Jewish state was in danger of being destroyed, or even the continued reluctance of the Vatican to recognize and establish full diplomatic relations with the State of Israel.

But how should Jewish theology relate to the creation and growth of the State of Israel?

To the best of my knowledge, no Jewish theologian offers what would be, in theory, the simplest theological explanation. Let us recall that Jews had always rationalized the sufferings of the past as being punishments for our sins. "On account of our sins we were exiled from our land," reads the traditional liturgy. Would it then make sense to argue the corollary: that the wondrous turn of events at the end of the twentieth century – the creation of the State of Israel – should be seen as a divine reward?

From the point of view of almost any Jewish theologian, this does not make sense. Is our current generation more righteous than the Jews who lived for the last 2000 years who did not merit returning to the land?

[Cont'd. on page B 19]



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Israel's Jubilee 50

Messianic significance seen in rebirth of Israel

[Cont'd. from page B 18]

Then what theological sense can one make of the amazing turn in the fortunes of the Jewish people in recent years? Traditional Jews have taken two mutually exclusive approaches to the theological significance of the State.

In some haredi circles, the State of Israel is understood simply as a hubristic effort to defy God's plan for the world. The State, the argument goes, is obviously based on defiance of God's Torah, for it was founded and is still governed by non-observant Jews. The State, then, is simply another example of sinful behavior.

Obviously, this anti-Zionist theology has not been the dominant Jewish religious position. For the last century, there has been another Jewish theological explanation. This explanation is founded on the belief that God will – in messianic times – intervene dramatically in world affairs to improve the lot of the Jews even if they are not deserving.

The dramatic developments of the re-establishment of Jewish sovereignty in the land of Israel may then be seen as the beginning of messianic times, even if the Jewish people are not currently worthy of reward. Close to one hundred years ago the great Rabbi Abraham Isaac Kook, the first chief rabbi of modern Israel, began to develop the other necessary and perhaps radical step in the theological analysis that allows traditional Jews to view our times as messianic – the claim that the divine messianic plan could be fulfilled through the efforts of the avowedly secular founders of modern Zionism.

David Ben-Gurion (left) and Gen. Moshe Dayan (centre) attended the 1971 installation of former IDF Chief Rabbi Shlomo Goren as Chief Rabbi of Tel Aviv. [IPPA Photo]

Many see clear benefits from the growth of this theological movement. First of all, it allows for a healthy mixture of independent human effort coupled with reliance on God. Anti-Zionist theology, on the other hand, continues to be based on a messianic quiescence, on a belief that, aside from observing mitzvot, there really is nothing for humans to do to improve our lot in the world. God alone can effect our redemption.

The other great benefit of the development of Rabbi Kook's theology is that it allowed for a positive religious attitude to the non-religious pioneers who were working tirelessly to rebuild the land of Israel. Rabbi Kook was always pained by the irreligiosity of Zionist leaders. But that did not stop him from attributing great theological significance to their efforts. In one of Rabbi Kook's most dramatic and controversial speeches, his eulogy for Theodor Herzl in 1904, Rabbi Kook suggested that Herzl had actually been the Messiah son of Joseph, the more worldly-oriented messianic leader who tradition predicted would arrive just before the coming of the final redeemer, the Messiah son of David.

Rabbi Kook died 13 years before the State of Israel was established. His writings describe the theoretical holiness of the Zionist enterprise and of the Zionist idea. But they naturally say nothing explicit about the status of the State itself. As Aviezer Ravitzky has argued (in his Messianism, Zionism and Jewish Religious Radicalism [1996]), it was Rabbi Kook's son, Rabbi Zvi Yehudah Kook, and his followers who took the next step in the development of this theology by attributing a true messianic significance to the State as it exists today.

The growth of such messianic thinking today in our modern, technologically-advanced world surprises many observers. On closer reflection, however, it should not.

In a brilliant essay entitled *Messianic Postures of Ashkenazim and Sephardim* (in *Studies of the Leo Baeck Institute* [1967]), Gerson Cohen argued that messianic activism in Jewish history is not, as some might think, to be found in the persecuted communities, such as those of Germany during the Crusades. Jews there may have comforted themselves with a passive, quietistic messianic hope but they did not "see" the Messiah as having arrived. Yet in Spain during its so-called Golden Age, many Jews believed that the Messiah had come or that they could determine with certainty when he would be coming. Cohen tells us that "rationalism, science, philosophy, and Hebrew classicism were the hallmarks of this group" of messianic activists. So we should not be surprised that today "modern" religious people who feel that science and technology help them understand the world better than ever before, also feel that they are now capable of identifying an ongoing messianic process, in ways that our grandparents in Eastern Europe would never have done.

The theoretical quietistic belief in the Messiah – that one day the world will be improved in a manner more fitting with God's plan for us – has, in many difficult periods of Jewish history, buoyed failing spirits and inspired Jews to work hard at making this world better. By contrast, there have been disastrous consequences in some historical periods when Jews seized upon the activist belief that messianic times were upon them. There is cause for such concerns today.

Messianists in Israel today use their determination that the State of

[Cont'd. on page B 20]

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Israel's Jubilee 50

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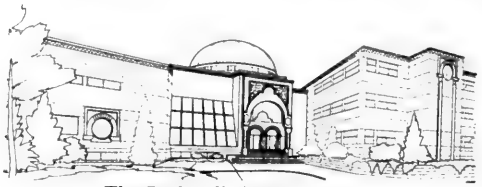

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of the Founding of the

State of Israel

'Hand of God stretched out'

[Cont'd. from page B 19]

Israel has messianic significance as the decisive factor when making political decisions. As early as 1961, Rabbi Zvi Yehudah Kook gave a speech (later published in his *Linetivot Yisrael*, pp. 234-237) in which he argued against any restructuring of or diminution of the powers of the Israel Chief Rabbinate, changes that, he claimed, went against "that which we know and understand and see through the true vision, that the hand of God is stretched out towards us in the manifestation of the Revealed End (*hakets ha-meguleh*)."

As Ravitzky has shown, it was really only after the Six Day War that this theological understanding began to play a forceful role in the politics of the state. "Rabbi Zvi Yehudah Kook," Ravitzky writes (pp. 131-132), "goes so far as to identify the eternal Israel and its transcendent power with the political and military power of the State of Israel. 'The State of Israel [wrote Rabbi Zvi Yehudah] is divine... Not only can/must there be no retreat from [a single] kilometre of the Land of Israel, God forbid, but, on the contrary, we shall conquer and liberate more and more...'"

While messianists accept the state that was set up for them by secular Jews, they have opposed some of the most basic beliefs of those secular Jews. We must recall that a crucial goal of the secular Zionist movement was to "return the Jews to history," to make the Jewish people function like any other national group (if perhaps on a higher moral level) by making the kinds of decisions that any nation-state makes. The messianist theologians, with all their support of Zionism, have done their best to retard that process, to force the State of Israel to decide matters of policy not on the basis of concerns of security and international politics but on the basis of messianic ideas. (To be sure, many messianists cite security concerns when they argue against the "return" of land but they do so only to dress up their theology in secular language. A true messianist would oppose the "return" of land as a reversal of the divine messianic promise, even if he/she were convinced by political and military analysis that such a move would save lives.)

Messianist theology today not only rejects secular ideology; it also distances secular and religious Jews from each other. As we recall, the original messianist understanding of Zionism, in the thought of Rabbi Abraham Isaac Kook, was a useful way to build bridges between religious and non-religious Jews. Religious Jews said to themselves that the non-religious Jews were fulfilling a crucial mitzvah by pursuing the Zionist agenda even if they did not realize it. Messianist theology in its current form, however, makes it impossible for many religious and non-religious Jews to converse about issues that are crucial to the Jewish future. To be sure there are some thoughtful non-religious Jews who oppose territorial compromise for security reasons, just as there are some serious religious Jews who, for religious reasons, support the current peace process. But both of these groups are small minorities. The overwhelming majority of religious Jews, caught up by a century of messianic rhetoric, oppose territorial compromise. The clear majority of the secular population, who analyze the question from a political science perspective, advocate splitting the land between Palestinians and Jews. There is, sadly, no real room for dialogue between messianists and secularists. It is ironic that the spiritual descendants of Rabbi Kook now use their messianic belief to erect the biggest wall ever seen in Israel between religious and secular Jews.

Are there other theological models for relating positively to the State of Israel without imputing messianic significance to it?

In 1985, Rabbi David Hartman of Jerusalem (formerly of Montreal) wrote a controversial book suggesting a very new type of Jewish theology. In *A Living Covenant* Hartman argued that God's personal will should be seen only in the realm of mitzvot, not in the realm of history. Hartman applies the rabbinic saying "the world pursues its normal course" basically to all of history. God's will and God's attitude to any given generation is not to be learned by studying the state of the world but only by studying Torah. "Jewish history should not be seen from a theological viewpoint... We cannot decide which generation God loved more or less by considering who was the recipient of greater miracles."

Such an approach is useful for Hartman, who himself is a committed Zionist and a religious Jew who does not accept a messianic theology. But the radical nature of Hartman's theology, essentially saying that God does not function in history, guarantees that Hartman's approach will not win many followers in the religious world. In fact, Rabbi Abraham D. Cohen of Thornhill recently wrote a thoughtful and very critical analysis of *God and Redemption in the Thought of David Hartman* (Modern Judaism 1997) in which he showed the heterodox nature of Hartman's approach.

For many religious Jews, the great theological task of the 20th century has not yet been accomplished. Many of us still await a definitive theology that will give religious meaning to the State of Israel without mystifying and messianizing the state. But the lack of an overarching theological explanation should not stop us now from thanking God for the miracle of the State of Israel. Let us hope that in the second 50 years of the State, thoughtful Jews will continue to grapple with the question of Israel's theological significance.

Prof. Martin Lockshin is associate director of the Centre for Jewish Studies at York University.

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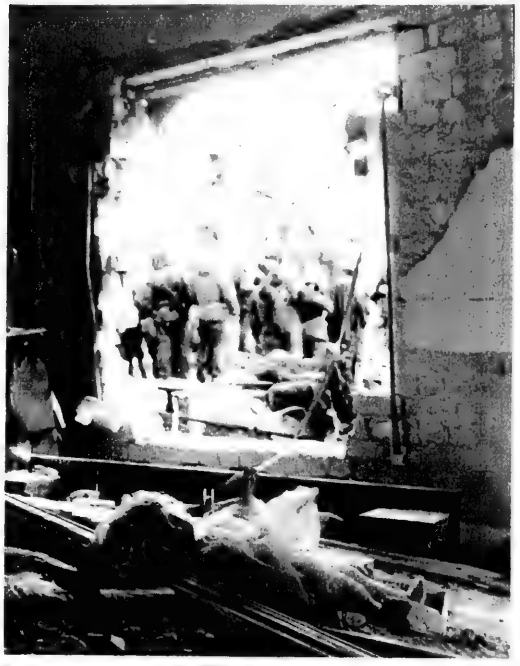
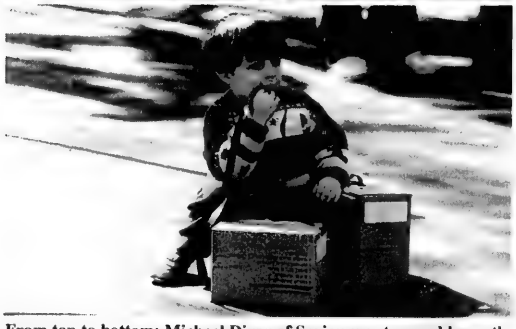
The SCUD missiles of 1991





From top to bottom: Michael Diyar of Savion was trapped beneath the ruins of his home after a SCUD missile exploded in his yard; a child's doll among the ruins of a home in Ramat Gan; a Patriot missile launcher deployed in Ramat Aviv; and a toddler whose home was hit by a missile waits for his parents outside their temporary replacement accommodations.

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Israel's Jubilee 50

Strategic situation marked by ups and downs

By BERNARD REICH

Israel's beginnings were inauspicious. Although both the United States and the Soviet Union supported the November 1947 United Nations partition plan and recognized the new state soon after its independence, that proclamation was greeted by a declaration of war from Israel's Arab neighbors.

Even as late as 1967, "politicide" was still considered a possibility, although, in retrospect, those concerns may seem overstated. Fifty years after independence, Israel continues to face hostile neighbors, albeit fewer of them, even as its international position has greatly improved. At 50, Israel's geostrategic prospects are substantial, although both adversity and challenges seem to grow with each new attainment and accomplishment.

The End of War?

Just as much of Jewish history is recounted in negatives (the destruction of the Temple, the creation of the Diaspora, anti-Semitism, the Holocaust), Israel's brief history is focused on the conflict with its Arab neighbors. During its first 50 years, Israel has fought six major wars and engaged in countless skirmishes with the Arabs who have challenged its right to exist, to be secure and to prosper.

The War of Independence in 1948-49 was long and costly – some 6,000 people were killed, about one percent of the Jewish population – and Israel was left in control of more territory than it had been allocated by the partition plan. But the war did not bring peace or acceptance. It demonstrated the loneliness of Israel's position. The country could not rely on any other country for assistance in its efforts to secure its independence. Although the war ended with armistice agreements that were intended to be the first steps toward peace, that hope soon evaporated amidst increasing tension that was manifested in acts of sabotage, shootings, and armed cross-border terror attacks.

The Sinai Campaign of 1956 dealt with an immediate set of threats posed by the growing militarization of Egypt, but peace again proved elusive.

U.S. President Jimmy Carter and First Lady Roslyn Carter flank Prime Minister Menachem Begin, Washington, 1979.

Although there was no large-scale outbreak of hostilities between Israel and the Arab states for a decade thereafter, tensions remained high. Israel's regional and domestic situation was affected significantly by the Six Day War of 1967. Between 1949 and 1967 Israel was prepared to make peace with the Arab states on the basis of the 1949 armistice lines with minor modifications. But after the events of the spring of 1967, including the widespread fear of "politicide," many in Israel argued for a need to change the security situation, a view reinforced by religious and ideological-historical claims to territory.

The status of the areas acquired in the 1967 war has been a focus of the peace process ever since. The war improved Israel's geostrategic situation on the ground, but, perhaps more importantly, it helped to change the nature of the relationship with the United States from a rather ordinary bond of friendship into a special relationship that has grown significantly since that time.

The War of Attrition (1969-70) brought the United States and the Soviet Union to the centre of the dispute as they had not previously been, raising questions about the dangers attendant on the Arab-Israeli conflict, but it did not point to a clear path that might end the conflict.

The Yom Kippur War (1973) took Israel by surprise, and while the invading Egyptian and Syrian armies scored initial successes, Israel ultimately was able to reverse the situation. Nevertheless, despite its having been attacked by its Arab interlocutors, Israel was widely condemned in the international community and virtually all of the states of Africa with which it had had significant and positive relationships broke their ties to the Jewish State. The war eroded the optimism and self-assuredness of a population that had believed that the Arabs would not attack, given the relative strength of the two sides.

The Sadat initiative of 1977, the Begin response, and the Camp David accords that led to the Egypt-Israel Peace Treaty of 1979, along with the treaty itself, ushered in an improved geostrategic position for Israel – its most populous and best equipped enemy was now neutralized and Israel faced a reduced threat from the Arab state it had fought in five wars. But, the "cold peace" with Egypt did not end the hostilities nor ensure tranquillity for the Jewish State.

"Operation Peace for Galilee" (the war in Lebanon in 1982) reaffirmed the Israeli concern about other Arab threats and the aborted Israel-Lebanon agreement of May 19, 1983 confirmed the disappointment that Israel could not expand the peace. Nevertheless, and despite the failure to gain further agreements with the Arab states, the period between the Lebanon war and the start of the Palestinian intifadah in December 1987 was rel-

[Cont'd. on page B 23]

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Israel's Jubilee 50

Peace process was set in motion in Madrid

[Cont'd. from page B 22]

atively tranquil.

The U.S.-led war in early 1991 to evict Iraq from Kuwait, during which Israel was struck by some 40 Scud missiles launched by Saddam Hussein, raised new questions about Israel's geostrategic position and helped to prepare the path to the Madrid Middle East peace conference of October 1991.

The Madrid conference set in motion "the peace process" that has wrought a dramatic change in Israel's geostrategic situation. Despite the lack of tangible progress from Madrid itself, the Israeli-PLO meetings in Oslo and the agreement that they spawned have marked the most significant improvement in Israel's international situation since independence. Since 1993, Israel has made significant gains in its quest for peace and security and improving its relations with its Arab neighbors, though not without some setbacks, and it has expanded its international relationships.

Among the ancillary benefits of the improved regional situation was a growing establishment or expansion by Israel of diplomatic and trade relations with a large number of states in Africa and Asia, including such powers as China and India. As a consequence of the Madrid process, Israel has become a more acceptable member of the international community and its trade has grown dramatically. This has had the effect of a growing prosperity within Israel, providing an improved and substantial standard of living for its people.

Shimon Peres has referred to the diplomatic process since 1991 as the "art of the impossible." In 1948, it was impossible to conceive of 50 years of conflict and concord during which Israel has neither succumbed to, nor been fully successful in utilizing, six major wars to achieve peace and security.

After 50 years, the "impossible" has made considerable progress toward achievement, as manifested in the peace treaties with Egypt and Jordan. Comprehensive peace and tranquillity are not at hand – witness continuing difficulties in negotiations with the Palestinians over interim and "final status" issues and the absence of meaningful negotiations with Lebanon and Syria (the latter of whom continues to pose a formidable, nearly existential, challenge for Israel) – but a partial peace has been secured and talk is of facilitating the peace process, not of preparation for a seventh round of Arab-Israeli hostilities.

If relations with the contiguous states are mixed, relations with the Arab states further afield are equally complex. There are links with Morocco and Tunisia in the west and with Qatar and Oman in the east, but there is also substantial hostility from such Arab states as Libya and Iraq.

Failure to achieve comprehensive peace with all of its Arab neighbors has led Israel to pay particular attention to states situated just beyond, and among these a good deal of attention has been directed to Iran and Turkey. The relationship with these regional, Muslim powers has evolved through a series of stages since 1947; although both endorsed the minority UN plan that would have precluded an independent Jewish state, relations were soon established.

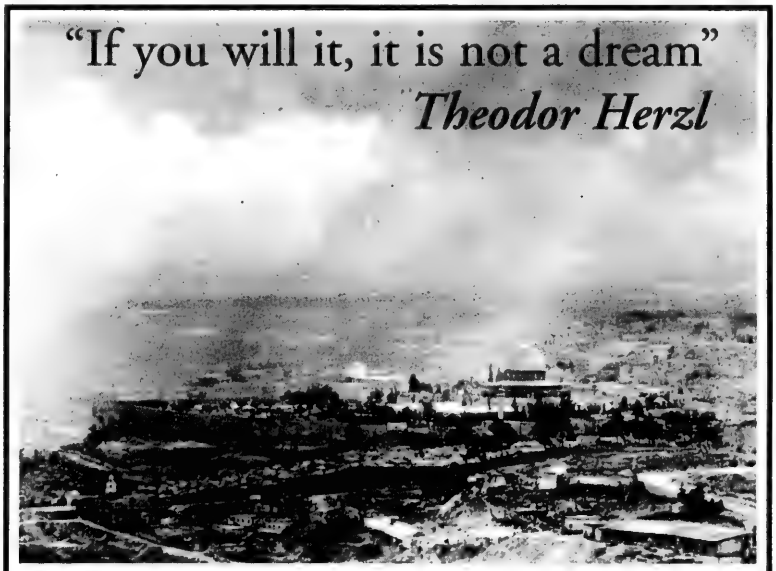
Israel's links with Iran were rather substantial, until they were aborted with the ouster of the Shah. The Khomeini regime broke all ties with Israel and has sustained strong animosity to the Jewish State even as it solidified its links with the PLO and maintained its virulent opposition to the Arab-Israeli peace process. Relations have been further strained by Tehran's ties to Hezbollah and other Lebanese-based extremist groups and its pursuit of non-conventional weapons and the long-range missiles to deliver them.

In the case of Turkey, the evolution has been slower but essentially unidirectional. It has evolved from an aloofness in the early years of Israel's independence to a virtual strategic alliance today that includes

[Cont'd. on page B 24]

President Anwar Sadat addressing the Knesset, Nov. 20, 1977.

"If you will it, it is not a dream"
Theodor Herzl



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Israel's special relationship

[Cont'd. from page B 23]

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The Special Relationship

The special relationship between Israel and the United States is perhaps the most interesting if complex geostrategic achievement of the first 50 years since Israel's independence.

At Israel's birth the United States seemed to be a dispassionate, almost uninterested midwife. Its role was essential and unconventional, but also unpredictable and hotly debated in U.S. policy circles. Today, some of the debate continues and there are periods of discord in U.S.-Israeli relations. But there is little doubt about the overall nature of U.S. support for its small, still embattled, ally.

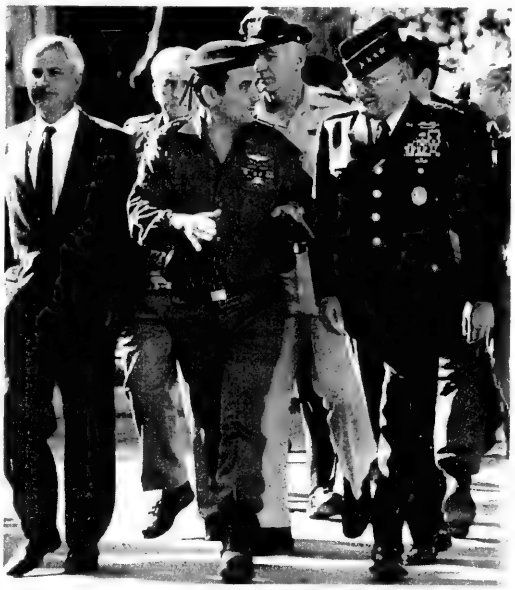
The United States and Israel are joined in an unparalleled and complex relationship aimed at assuring Israel's survival, security and well-being. This special relationship rests on ideological, emotional and moral pillars and on a commitment to democratic principles buttressed by strategic and political factors. Shared ideals and values sustain a strong psychological bond, as do generally parallel, if not always congruent, political and economic interests. The relationship has endured over decades, surviving numerous crises and evolving over time from a more or less traditional one into the special relationship of today. It goes well beyond that of military alliances that are built solely on a common hostility to another party and are often marriages of convenience of quite dissimilar parties that would not otherwise have much in common.

Despite the positive character of U.S.-Israeli links, perfect congruence of perspective and policy between the two partners is rare and points of discord and difficulty develop from time to time; but these are not permanently damaging and there is a rapid recovery and a return to close ties. Endurance and resilience are trademarks of this special relationship, the hallmark of which is America's often restated "unshakable commitment" to Israel's security.

Toward the Next 50 Years

Despite the improvement in Israel's international position, it is still something of a "pariah state" in the international community. Arab and Muslim animosity has only partially abated. Israel's growing international relationships have encompassed many of the most important states in the international system, although not all these links can be described as warm and cordial. The ambivalence of Israel's position is noted by the United Nations. Although the UN helped

[Cont'd. on page B 25]



Israel's chief of staff Lt.-Gen. Ehud Barak in December 1994 hosted his American counterpart Gen. John Shalikashvili, chair of U.S. Joint Chiefs of Staff. [Israanet]

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Prime minister Golda Meir with U.S. secretary of state Henry Kissinger in Washington in early 1973.

Israel's Jubilee 50

Israel denied membership in Mideast groups

[Cont'd. from page B 24]

to "create" Israel via the partition plan and soon admitted Israel to membership, it has rarely treated Israel as it does virtually all of its other member states.

Hundreds of resolutions have condemned Israel, and the country has been precluded from playing a major role in the world body by a combination of Arab, Muslim and non-aligned states (and in the past by the Soviet Union and the Soviet bloc). Israel saw the UN describe Zionism as racism in 1975 and had to await the end of the Cold War for the odious resolution to be rescinded.

Despite a general improvement of its position in the UN, that body is still the venue for anti-Israel resolutions and actions. Israel is still denied membership in any Middle Eastern regional groupings in the UN system and it is still the target of unfair criticism on a consistent, if somewhat less frequent, basis. At the same time, membership in the UN accords legitimacy to Israel sovereignty and a vehicle for Israel's diplomats and governmental figures to establish and sustain important contacts in the international structure.

For all its tribulations, Israel enters its 51st year of modern independence having fulfilled the Zionist imperative of "ingathering the exiles" and melding them into an Israeli personality. Despite the human and economic costs of six major wars, Israelis have created a large and robust economy that defies all predictions, creating a high standard of living for a burgeoning population that equally enjoys the fruits of a thriving democratic tradition. Nevertheless, Israel still faces formidable geostrategic challenges. Despite an improving international position and growing links worldwide, it remains a pariah to some, including many of its immediate neighbors.

After 50 years, the "impossible" has made considerable progress toward achievement. Comprehensive peace is not at hand, but a partial peace has been secured and talk is of facilitating the peace process, not of preparations for a seventh round of Arab-Israeli hostilities.

Bernard Reich is professor of political science and international relations at George Washington University in Washington, D.C. He is the author of many books on Israel and its status in the international community, including Israel: Land of Tradition and Conflict, *and* Securing the Covenant: U.S.-Israel Relations After the Cold War.

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From the *Miami Platform on Reform Zionism*, June 1997.

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Israel's Jubilee 50

Rescue operations central to Israel's past

By BARUCH GUR

One of the most important lessons to be learned from the Holocaust and one that has been a principal motif throughout Jewish history is that Jews will never be abandoned, whatever their country or distress. The Jews of Israel, fighting for the their independence and sovereign existence, are prepared to risk their lives to rescue those of their brothers and sisters around the globe living in danger areas.

This article will describe some of Israel's outstanding rescue operations, great and small, of Jews from Arab and European countries during the early years of Israel's statehood, culminating with the rescue of Soviet and Ethiopian Jewry, in which I was personally involved.

This brief overview, however, does not allow me to go into the details of each and every operation.

Young Europeans make their way to Israel in the early 1950s.

Suffice to say the credo, "All Jews are responsible for one another," is no empty phrase. It underlies each and every rescue operation, some of whose details are still confidential.

* * *

Europe

Immediately after World War II, during the years 1944 to 1948, an entire underground network of escape and rescue for Jewish Holocaust survivors was organized throughout Europe. The network was partly spontaneous and partly organized by young Israelis scattered throughout Europe.

Many of these young participants were unaware that they were part of a network directed from Eretz Yisrael to assist those who would be travelling along the way from one country to another.

Even the small-scale attempt to smuggle out Soviet Jews, some of whom were Zionist activists trapped in eastern Europe, from the Balkan countries to Poland, was illegal. According to the Soviet Law of Repatriation in 1946, Jews of Polish extraction residing in the Soviet Union were allowed to return to Poland. Using the law as a springboard, youngsters from the Netzach and Hashomer Hatzair movements made concerted efforts to rescue their colleagues and fellow movement members scattered throughout the Soviet Union, including in camps in the Far East and in Asia, by smuggling them into Poland as Polish Jews.

Palestine was the goal, but British policy prevented refugees from reaching that destination. There were, thus, constant attempts to smuggle refugees to Palestine. They went by land but mainly by sea in the rickety ships of the Ma'apilim (the so-called Illegals) and the Haganah, the Yishuv's major political and underground forces.

Smuggling "illegals" into Palestine was a cat and mouse game between the mighty British Empire and the small Jewish Yishuv in Palestine. Generally, the British succeeded in preventing a massive entry of refugees into the country. The closed detention camps on Cyprus filled up rapidly with refugees who were brought there by the British. From time to time, however, boats did manage to break through the British blockage. There were even successful attempts to enter Palestine on foot via Syria and Lebanon.

Iraq

In the summer of 1947, a plane bringing Jews who had been smuggled out of Iraq, landed in Yavniel. During the War of Independence, there was growing fear for the fate of Jews in Arab lands, especially those in Iraq. The situation made the need to rescue them all the more acute. Shlomo Hillel was sent to Iraq to organize the rescue of Iraqi Jewry. He conceived the idea of smuggling them through Iran.

Hillel travelled to Tehran on a forged passport and for over a year organized the rescue of hundreds of youngsters, mostly Zionists, who risked their lives by illegally crossing the border between Iraq and Iran.

In 1950, he returned to Baghdad to negotiate with the Iraqi authorities under Operation Ezra and Nehemiah, designed to bring the Jewish community out of Iraq legally. As a result, in one of the largest airlifts in the years immediately following World War II, 104,000 Iraqi Jews arrived in Israel over 18 months in 1950 and 1951.

The Zionist underground in Iraq fully mobilized for this overt operation by organizing the transit of Jews from all over the country to Baghdad and preparing them for the rigors of the journey to Israel.

Masses of Iraqi Jews left the country. They gave up their property and their Iraqi citizenship. Upon the conclusion of Operation Ezra and Nehemiah, the Zionist underground was banned, once again, by the Iraqi authorities. Heading the Zionist activists were Robert Rodney, Ben Porat and others. In 1969, another underground network was banned and its leaders were executed.

Morocco

In 1954, the plight of Moroccan Jewry made the headlines. The

[Cont'd. on page B 29]

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Ethiopian Jews evacuated

[Cont'd. from page B 28]

struggle between the Muslim nationalists and the sultan intensified during the summer, causing much harm to Moroccan Jewry, especially to the Jews of Fez.

On Aug. 5, a pogrom broke out in the town of Petit Jean.

As a result, some 25,000 Jews registered for aliyah. Encouraged by the Israel-Zionist underground, many Jews left their homes and began their journey to Israel, wandering throughout Morocco. The Jewish Agency and the Mossad launched an emergency operation to evacuate the Jews wishing to immigrate to Israel. Aliyah transit camps were established en route to Casablanca.

In mid-1956, by order of the Moroccan government, the Aliyah Department was closed in Casablanca and the Jewish Agency emissaries were expelled from the country. The exits of several thousands of Jews were delayed.

Both the Mossad and the Jewish Agency organized rescue operations for these Jews, smuggling them out to Spain and to France, and from there, to Israel.

In a very tragic incident in January 1961, the Egoz, a ship carrying Jews from Morocco to Spain, sank. Twenty-three Jews perished. Their remains were brought to Israel with the approval of the king of Morocco in 1991, 30 years after their deaths.

Port Said, Egypt

In October 1956, during the Sinai Campaign, while the combined military forces of Israel, Britain and France were fighting in the Sinai and at the Suez Canal, a rescue team, headed by Lyova Eliav, set out by sea for Port Said to rescue and smuggle out the local Jewish community and bring them to Israel.

Romania

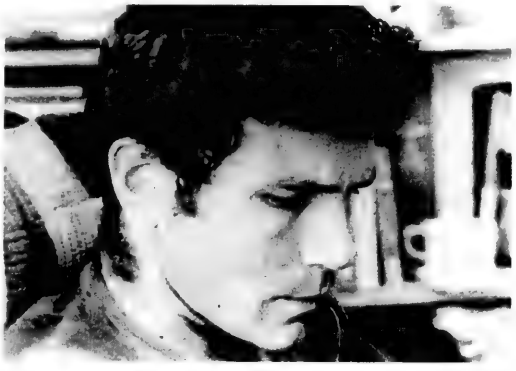
In 1959, thousands of new immigrants arrived from Romania, including members of the Zionist underground. The Jewish immigrants from Romania are best known for their successful integration into Israeli society. However, during the 1970s, the only way to assure the continued immigration of Romanian Jewry was through bribery. The Ceaucescu regime established a price list for its Jews, which the State of Israel was forced to pay in cash each year until Ceaucescu's fall.

Yemen

Most of Yemenite Jewry immigrated to Israel at the end of the War of Independence in the Magic Carpet airlift. In December 1959, 11 Jews were killed on their way to Israel in an operation in which Jews were to be smuggled into Israel via Africa and Southern Europe.

Entebbe

The rescue operation that gained international acclaim and became a legend in itself was the rescue of Jews from Entebbe.



IDF Lieutenant Colonel Yonatan Netanyahu, killed during the 1976 Entebbe rescue of Air France passengers.

An Air France plane on its way to Paris from Israel was skyjacked on June 27, 1976, by hijackers who boarded the plane in Athens and forced the crew to fly to Uganda. It became quickly quite clear that Idi Amin, the ruler of Uganda, had collaborated with the hijackers.

On July 4, in a daring military operation 4,000 kilometres from Israel, the IDF raided Uganda's Entebbe airport and freed more than 100 hostages. During the raid, the commander of the rescue unit, Yoni Netanyahu, was killed.

Entebbe became a symbol of courage and daring for Israeli soldiers, a hallmark of Israel's perseverance and commitment to the rescue of Jews and Israelis in danger.

Ethiopia

From 1984 to 1985, Operation Moses brought to Israel thousands of Jews from Ethiopia. This action was veiled in secrecy owing to the political sensitivity of Israel-Ethiopian relations.

In 1977, then foreign minister Moshe Dayan publicly disclosed that Israel was supplying arms to the Ethiopian government and that Israeli experts were aiding the regime in its war against the rebels. This statement elicited an angry reaction from the Ethiopian ruler Mengistu, who expelled all Israelis from the country. As a result, the plight of the Ethiopian Falashas, as they were then called, worsened.

Ethiopian representatives in Israel and Jewish organizations worldwide related that thousands of Ethiopian Jews had been killed during the civil war and that tens of thousands more had been expelled, becoming refugees.

Most fled to Sudan, where they were concentrated in special camps. In coordination with Israel's Mossad, the American CIA and with the Sudanese authorities, the evacuation of Ethiopian Jews from Sudan was planned. The code name for the evacuation was Operation Moses. From Nov. 21, 1984, until January 1985, Ethiopian Jews were airlifted to Israel in a steady stream of Hercules airplanes.

Unfortunately the news of the operation was leaked to the Israeli press. By order of Jafar Numeri, the

[Cont'd. on page B 30]

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Jews smuggled through Turkey

[Cont'd. from page B 29]

Sudanese ruler, all rescue activities were stopped, thus trapping some 5,000 Jews in Sudan under abominable conditions.

On March 28, 1985, under the guise of bringing aid to hunger victims in Sudan, these remaining Jews were flown out to Israel in secret on American transport planes.

Before this operation, the Mossad, air force and naval commando personnel had carried out many rescue missions, bringing Jews in small groups from Sudan to Israel. A sea evacuation was uncovered in the wake of an incident with Sudanese soldiers and was brought to a halt.

Only recently have tales of the bravery and raw courage exhibited by Israel's navy and Mossad begun to be made public.

The situation of the Jews remaining in Ethiopia continued to deteriorate during the years of civil war. In 1991, after news reached Israel of severe clashes between the rebels and the Ethiopian government, a decision was made to bring the remainder of Ethiopian Jewry to Israel.

Uri Lubrani conducted feverish negotiations with Mengistu, who demanded an exorbitant price for the release of Ethiopia's Jews. The American administration applied heavy pressure on the Ethiopians to agree to the evacuation of the country's Jews, who had been concentrated in a transit encampment close to the Israeli Embassy in Addis Ababa.

Once final approval was given, the planes left Israel for Ethiopia. The operation ended on May 25, 1991. After 35 consecutive hours and four sorties, involving 36 El Al and air force aircraft, Operation Solomon had brought 14,000 Jews to Israel. In its scope, this historic feat has no parallel in Israel's history.

Young girls from the former Soviet Union await a flight to Israel, 1991.

Syria

For years, Mossad operatives rescued individual Jews from Syria and brought them to Israel, via Lebanon, Turkey, Europe and the United States. Many Jewish volunteers, such as Judy Feld Carr of Toronto, helped in the rescue of Syrian Jews. Jews were smuggled out of northern Iraq/Kurdistan to Turkey and then to Israel.

Iran

A major rescue operation involved Iranian Jewry during the Ayatollah Khomeini's overthrow of the shah. In early 1979, Israeli planes flew to Tehran to evacuate the many Israelis in Iran and those local Jews wishing to leave.

Yugoslavia

With the disintegration of Yugoslavia, the evacuation of Jews from Belgrade and Sarajevo, mainly via Budapest, began.

When Sarajevo fell under siege, a complex rescue operation was undertaken by the Jewish Agency and the American Joint Distribution Committee. Several hundred of Sarajevo's Jews were rescued. At first, only children and the aged were evacuated; later, practically the entire Jewish population left the city.

The Former Soviet Union

In recent years, rescue operations have taken place in Central Asia and Caucasus mainly as a result of the dismantling of the Soviet Union. The rescue operations were performed by representatives of the government of Israel and the Jewish Agency against a backdrop of local nationalism combined with anti-Russian sentiments and Muslim fundamentalism.

Some 16,000 Jews lived in Tajikistan – almost half of them Bukharian Jews, the other half European Jews.

The Mujihadin, which was overthrown in Afghanistan, began to cross the border into Tajikistan. Soon afterward the economic situation deteriorated and a bloody civil war broke out. With the worsening conditions of war and the closing of the borders, the Jews of Tajikistan began to leave the country in September 1992 via Russia and Uzbekistan. After much intricate effort, Jewish Agency personnel organized the first flight from Dushanbe to Tel Aviv, carrying 136 immigrants. For a year and half, thousands of Jews left Dushanbe on direct flights to Tel Aviv. Approximately 1,000 Jews stayed behind.

In the summer of 1992, fighting broke out in Avkhasia, on Georgia's northwest border. Through its office in Tbilisi, the Jewish Agency conducted several land and air operations to rescue the 1,200 Jews of Sukhoumy, one of Georgia's major city's. Most of them were evacuated to Tbilisi and from there to

[Cont'd. on page B 31]

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Lessons of the Holocaust learned

[Cont'd. from page B 30]

Israel. The operations continued for about a year.

Most of Sukhoumy's Jews preferred to stay until the last moment, namely, the fall of the city, since they hoped to be able to sell their property. Thus, the operation became a rescue of several hundred refugees fleeing the city. Some 900 Jews immigrated to Israel from Sukhoumy during this period.

In late 1991, a military coup took place in the northern autonomous region of Caucasus. Gen. Guhar Dudayev seized power and announced secession from Russia even though the autonomous area had been within Russian territory for more than 100 years. The Russians decided to overthrow the Dudayev regime and in 1993, severe fighting broke out in Chechnya.

Dozens of Jews fled Chechnya for neighboring Dajikistan and Azerbaijan, where they were taken care of by Jewish Agency personnel.

In December 1994, Russian forces invaded Grozny, the Chechnyan capital. The Jewish Agency organized several rescue missions for Jewish refugees fleeing Grozny. Within a short period of time, after a brief stay in the transit camp near Mineralni Vodi and after much hardship, the Jews of Chechnya were brought to Israel.

From a political standpoint, one of the most complex rescue operations from the former Soviet Union carried out by Israeli organizations was in Moldova.

The Pridipastrovia area was annexed to Moldova in 1947. But most of the region's population is Russian and Ukrainian.

In the spring of 1992, a bloody civil war broke out. The local government in Pridipastrovia attempted to sanitize its cities of Moldavian elements. The Moldavian regime, on the other hand, tried to demonstrate its sovereignty there. The region had a Jewish population of more than 10,000, mainly in the cities of Tiraspol and Bendery.

During the fighting, thousands of Jews were evacuated and fled from Tiraspol to Odessa in Ukraine, where they were concentrated in a Jewish Agency-run camp. By contrast, the Jews of Bendery were evacuated to the city of Kishinev in Moldova.

In a complex political operation, the Jews reaching Odessa were transferred to Kishinev, where, together with the Jews of Bendery, they were airlifted to Israel in an operation that lasted several weeks.

* * *

Israel's policy of rescue is proof that the lesson of the Holocaust has been learned. Never again will the shedding of Jewish blood remain unchallenged and unavenged.

Dr. Baruch Gur is the director general of the Keren Hayesod in Israel.

New immigrants receiving boxed gas masks upon arrival at Ben-Gurion Airport, February, 1991.

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The IDF at fifty

By STUART A. COHEN

An Israeli soldier plays the guitar while his colleagues sing during their tour of duty in Hebron in the fall of 1997. [RNS/Reuters]

Ever since its establishment in 1948, the modern State of Israel has exhibited characteristics conventionally associated with a "nation in arms." Of the many factors which have justified and reinforced that image, undoubtedly the most salient relates to the structure of Israel's military framework.

The Israel Defence Force (IDF) has never been a predominantly professional institution. Instead, it has always prided itself on its image as a "people's army" in which long-service career soldiers constitute only a small nucleus of the total available complement. Throughout its history, most of the IDF's manpower (and woman-power) has consisted of two other elements. One is the annual cohorts of female and male compulsory conscripts, most of whom are drafted into military service for, respectively, two and three years at age 18. The other – and larger – is the pool of reservists (principally males), who are liable for additional terms of roughly one month's duty every year until middle age.

Over time, this unique "three-tier" system of military service has attained the status of national hallmark, influencing the entire fabric of all Israeli life, private as well as public. Enlistment in the IDF has become the most salient of all rites of passage to citizenship for Jewish Israelis. By the same token, a distinguished service record has become a stepping-stone to advancement in other walks of life. Moreover, and precisely because of its character as a citizen-army, the IDF has also assumed a wide range of quasi-civilian roles, which have far exceeded the nature of its nominal function as an instrument of national defence.

Quite apart from acting as a national "melting pot" in which disparate elements of the population can meet in a common cause, the IDF has also made a massive institutional contribution to several other enterprises of supreme national significance, such as land settlement, immigrant absorption and education. Given this background, to which must be added of course the IDF register of battle honors, it is hardly surprising that, during the first 50 years of statehood, the force was transposed into a national icon. It enjoyed a degree of national prestige and wielded a measure of national influence unmatched in any other western democracy of the contemporary age.

Whether or not the IDF can still sustain that position now constitutes one of the most pressing items on Israel's public agenda. True, and as all public opinion surveys confirm, the force continues to head the list of national institutions in which Israeli citizens place most trust. However, given the relative paucity of alternatives (the Knesset? the rival political party organizations? the Histadrut [labor federation]? the Chief Rabbinate?), that may not be saying very much. Far more significant and far less auspicious are the symptoms indicative of an evaporation in the virtually totemistic aura that once enveloped the force.

The signs that a shift of fundamental proportions is taking place are too blatant to be ignored. Commentators now regularly compare the amount of critical scrutiny which Israel's media currently focuses on IDF operations with the atmosphere of awed deference that permeated most press references to the military just a couple of decades ago. They similarly note the far more stringent stance being adopted by the courts towards military conduct, as well as the incomparably more intrusive attitude being evinced by the present generation of parents, who express increasingly vocal apprehension about both the conditions and the purposes of the military service which their children and spouses are being commanded to perform. Above all, concern is being aroused by evidence that indicates a progressive decline in what military sources term "the motivation to combat duty" amongst the present generation of troops.

Whereas Israelis of all backgrounds were once renowned for the willingness – indeed eagerness – with which they were prepared to assume the burdens of compulsory service, such is no longer the case. The current chief of the IDF General Staff, Lieutenant-General Amnon Shachak, has publicly admitted that "droves" of conscripts

[Cont'd. on page B 33]

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Israel's Jubilee 50

Declining status of IDF reflects cultural change

[Cont'd. from page B 32]

now resist enlistment in fighting units. Among reservists, he reported, applications for exemption from duty have assumed "epidemic" proportions. These tendencies seem to be particularly marked amongst the kibbutz population, which in a previous generation provided the IDF with much of its leadership.

Transformations of that magnitude and extent in the IDF's domestic environment cannot be attributed to any one cause. This is especially so since the change itself seems to have been fairly incremental in form and hence not the result of any single circumstance.

After all, the IDF first seems to have swayed on its pedestal of presumed infallibility as long ago as the Yom Kippur War of October 1973, which erupted in circumstances for which a government commission of enquiry (the Agranat Commission) later considered the high command to be principally responsible.

Its image was further dented during the Lebanon War of 1982 to 1985 and the intifadah (1987 to 1993), both of which proved to be embarrassingly protracted campaigns, each studded with evidence of tactical deficiencies and moral lapses at all levels of command. Both, too, gave rise to what were – by all previous Israeli standards – an alarmingly high incidence of conscientious objection, a phenomenon which, in the wake of the 1993 Oslo accords, also threatened to encompass large sections of right-wing and religious opinion.

Significant though it certainly is, the IDF's growing record of operational failings cannot itself fully explain the decline in the domestic status of the force. In retrospect, two further factors seem to have made equally substantial contributions. The first – and in the long term undoubtedly the more significant – may be categorized as "cultural," a term here used to encompass that vast spectrum of beliefs, images and symbols which shape overall public prisms on matters of communal discourse. The second factor is institutional, a rubric which focuses more narrowly on developments within the IDF itself and, still more specifically, on the way in which it has begun to reshape its overall force structure. Although intrinsically related, these two developments warrant independent analysis.

By their nature, cultural shifts are notoriously difficult to define. This is especially true of so heterogeneous a society as Israel, where vastly different world views and ideologies simultaneously appeal to different segments of the population. That said, it is now generally agreed among sociologists that Israel is moving from what they term a predominantly "military" society to one in which "civil" values are becoming increasingly more pronounced. This is another way of saying that in Israel, as elsewhere in the West, the axiomatic centrality once accorded in the collective mind to narrowly defined national security concerns is being replaced by a focus of attention on matters related to social and economic welfare and moral well-being. As a result, not only have public reverence for military agencies decreased and willingness to sustain vast military budgets declined, but more significantly, the knot between good citizenship and military service has also been untied, perhaps irretrievably.

The Middle East peace process, which has inevitably and understandably generated hopes that Israelis can in any case look forward to a more relaxed security posture, has of course contributed to this process (as, for that matter, have the end of the Cold War and the demise of the Soviet threat in the West). But the underlying causes run deeper.

At root, the new status of the military in Israeli society stems from a deep-seated suspicion – particularly pronounced among articulate segments of the secular and suburban bourgeoisie – that the resort to force, and perhaps even a constant preparedness to resort to force, might not constitute the most appropriate means of dealing with the challenges presented by the contemporary world. In this view, the concept of "security" cannot be constricted to the brute calculus of military measures. It must now encompass steps that benefit the moral health and personal rights of each and every citizen. Hence, military service is neither the sole yardstick of citizenship, nor necessarily the most significant gauge of community service.

Changes in the institutional complexion of the IDF itself have added a second, complementary layer to that process. Basically, this is because in the 1990s, the force has itself done much to undermine its own image as a "people's army." Although nominally still committed to the three-tier system of military service established 50 years ago, the IDF has in fact begun to assume a more distinctly "profes-

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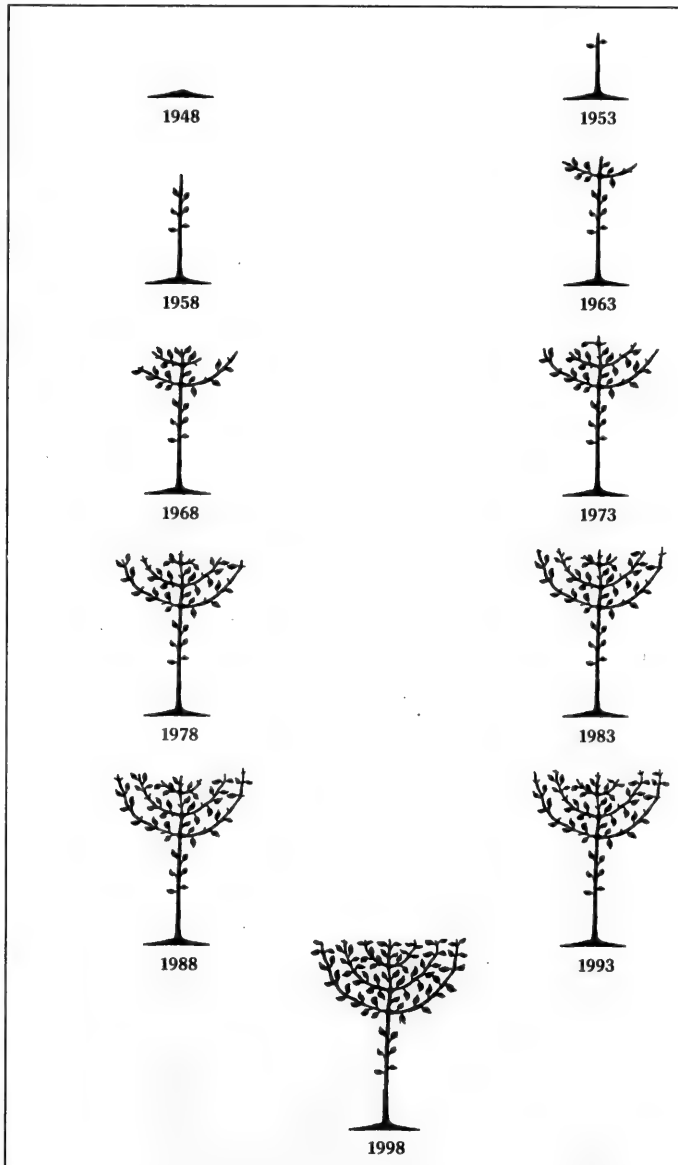
IDF soldiers in a special training exercise kicking up dust. [IPPA]



"And they shall say this land that was desolate has become as the Garden of Eden." Ezekiel
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Israel's Jubilee 50

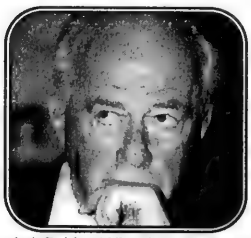
The Prime Ministers of the State of Israel

David Ben-Gurion (1948-1954, 1955-1963)

Moshe Sharett (1954-1955)

Levi Eshkol (1963-1969)

Golda Meir (1969-1974)



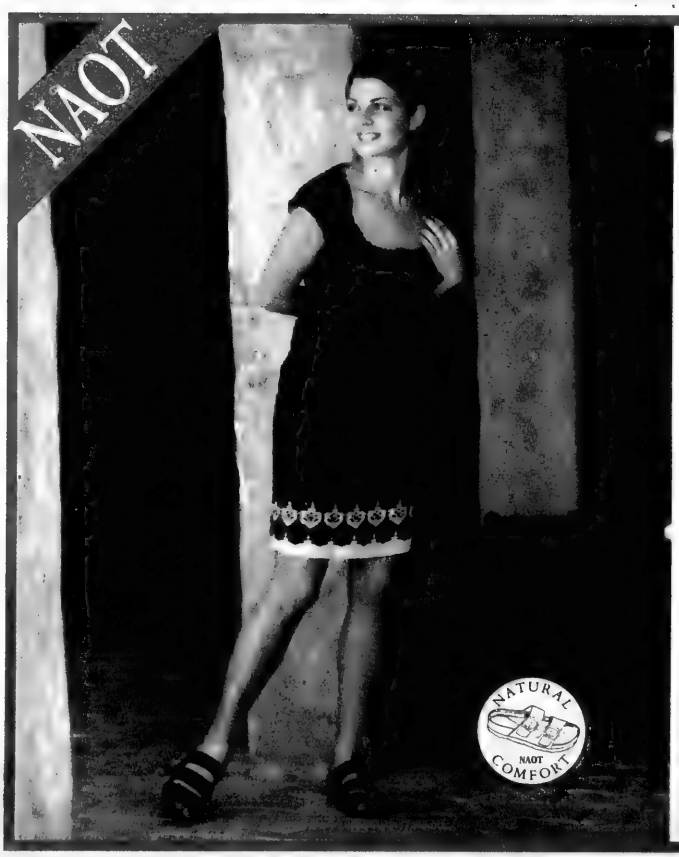
Yitzhak Rabin (1974-1977, 1992-1995)

Menachem Begin (1977-1983)

Yitzhak Shamir (1983-1984, 1986-1992)

Shimon Peres (1984-1986, 1995-1996)

Benjamin Netanyahu (1996-present)



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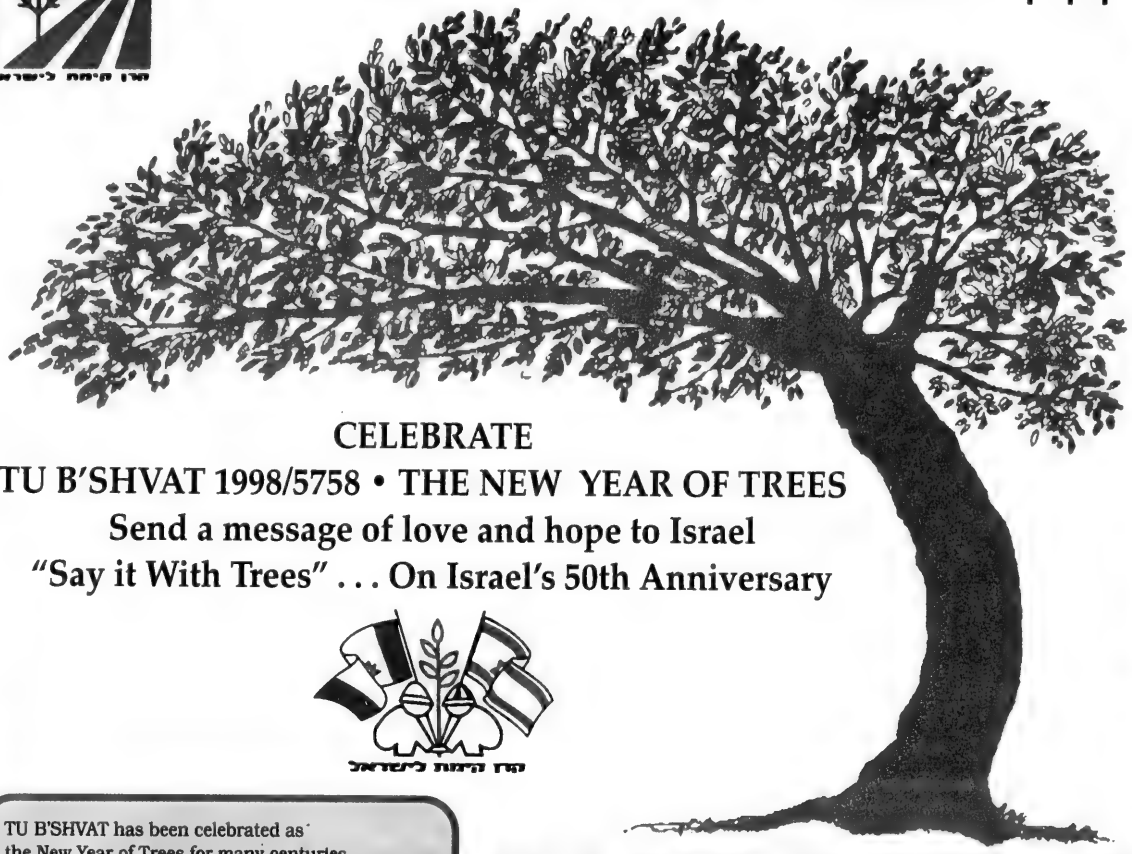

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'Leaner, smarter' force

An Israeli paratrooper in 1994 on duty in Hebron. [IPPA]

[Cont'd. from page B 33]

sional" image.

One expression of that change is to be found in the reduction in the overall burden of reserve duty by as much as 50 percent during the past decade. Another is the increasing proportion of citizens of conscript age who are either being drafted for shorter terms, granted early discharges or excused from service altogether. (The IDF Manpower Branch estimates that by the year 2000 fully one-half of the total number of the country's 18-year-olds will fall into one of those categories.) A third symptom of change can be discerned in the growing number of material and educational incentives being offered to talented junior officers to contract for longer terms of paid service.

Altogether, in fact, the IDF is striving to become what Lieutenant-General Dan Shomron (IDF chief of staff, 1987 to 1991) defined as "a leaner and smarter" force, which places a premium on quality rather than on quantity and is thus best placed to take maximum advantage of the strategic advantages conferred on Israel by virtue of the superior calibre of her troops.

The drive towards the creation of "a leaner and smarter" IDF easily dovetails with the current shift to which reference has already been made. Indeed, it itself represents an expression of the degree to which Israelis feel themselves to be living in a new age. The organizational changes which the IDF is presently orchestrating reflect a growing consciousness among the High Command that what they term "the future battlefield" mandates a far higher standard of technical proficiency, in both combat and support units, than has previously been required.

Given that comparatively few recruits might be likely to attain the necessary levels during their conscript terms, and given that even fewer reservists can be expected to maintain them throughout their military lifetimes, it makes sense to rely on more substantial long-service and professional cadres. Moreover, given that the most sophisticated battle platforms now constitute "force multipliers" of unprecedented effectiveness, the IDF can altogether afford to adopt a more flexible attitude towards military conscription. This can be translated into a policy whereby those whom the IDF seeks to retain in the ranks are offered far more substantial incentives, while those considered superfluous can be released together.

Notwithstanding the significance of the steps thus being taken in order to transform the IDF into a more "professional" army, it still remains an overwhelmingly militia force. For the foreseeable future, that is likely to remain the case. Thus, suggestions that Israel might, for instance, be on the verge of instituting a system of entirely voluntary conscription seem altogether far-fetched. The reasons do not lie solely in Israel's continuing need to maintain the option of a larger force than the volunteer system might be able to provide, nor even in the suspicion that an entirely professional force might (at least in the short term) entail budgetary costs which the country cannot yet meet.

More significant – and more influential – are other considerations. Should compulsory military service be abandoned, what alternative "rite of passage" towards full citizenship will Israel be able to provide for those not enlisted? (One suggestion is the institution of a system of compulsory civic service, such as exists in Germany.) Should all service be voluntary, what will be the sociological complexion of the force? Will women be adequately represented? Will all ethnic groups? Will all political opinions?

The significance of the present situation is not that there are as yet no clear-cut answers to such questions. Far more noteworthy is the fact that, for the first time in 50 years, they are being asked. They have in fact become a vehicle for addressing some of the most fundamental issues affecting the entire national fabric. As Israel enters the sixth decade of her existence, the search for a resolution of the queries thus being addressed seems likely to occupy an increasing portion of her public's attention.

Stuart A. Cohen teaches in the Department of Political Studies of Bar-Ilan University.

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Illustrations courtesy of the students at Associated Hebrew Schools

Marching at Yom Hamedina on July 27, 1948.

The army's 'Chen'

On patrol in Kibbutz Ein Gedi in 1953.

Two newly commissioned communications officers celebrating.

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Haim Laskov (1958-61)

Zvi Tsur (1961-63)

Yitzhak Rabin (1964-68)

Haim Barlev (1968-72)

David Elazar (1972-74)

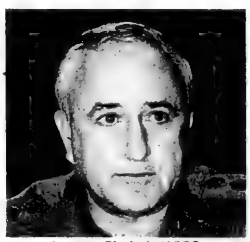
Mordechai Gur (1974-78)

Rafael Eitan (1978-83)

Moshe Levy (1983-87)

Dan Shomron (1987-91)

Ehud Barak (1991-95)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David Ben-Gurion tours the Negev during the War of Independence. To his immediate left is Palmach commander Yigal Alon. Between Alon and Ben-Gurion is Yitzhak Rabin.

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Excerpted from the speech delivered by David Ben-Gurion at the dedication of the Burma Road.

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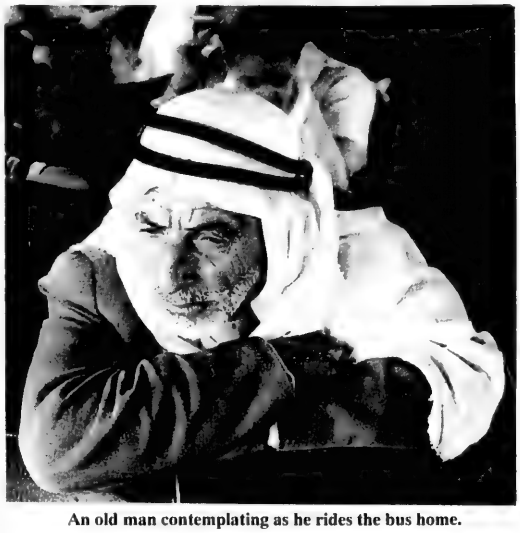
Minorities increasing clout

By GABRIEL BEN-DOR



An old man contemplating as he rides the bus home.

The reason for the existence of the State of Israel is that it is the State of the Jewish people. Yet a considerable percentage of its citizens – at the time of the 50th anniversary of the State about one in every five – is not Jewish.

The demographic rate at which the non-Jewish population is growing is far faster than that of the Jewish majority, and it is only the large-scale immigration of Jews in several key periods of the modern history of Israel that has kept the large Jewish majority intact. In the future, it is likely that the minorities will constitute a considerably higher proportion of the population, and this fact of life will lead them to have an increasingly vocal role in Israeli society and politics.

Already it is apparent that the Arab population in Israel is a factor in determining the prime minister of the country. In the elections of 1996, Labor leaders cited a low turnout of the Arab voters as the reason for the narrow defeat of their candidate at the hands of Prime Minister Benjamin Netanyahu, who won by some seven-tenths of a percentage point. The Arab voters were disenchanted with the dovish gestures of then-prime minister Shimon Peres in initiating Operation Grapes of Wrath in Lebanon, and in suspending the peace talks with the Palestinian Authority in the wake of murderous suicide bombing attacks by terrorist organizations based in autonomous Palestinian territories.

The vast majority of the Arab population in Israel is very young, under the age of 18, and as it comes of age, the direct political power of the Arabs will grow dramatically in terms of controlling a very large bloc of seats in the Knesset, as well as in being able to make a critical difference in the direct elections for prime minister.

All this comes at a time when the country is at a virtual stalemate between two huge political blocs. The bloc of the left, with which the vast majority of the Arabs in Israel vote, will benefit from this demographic-political tendency, unless further rifts are created in the alliance or the Arab politicians are able to create authentic Arab parties that try to go it alone in the next few election campaigns.

Above all, the Arab population in Israel is in the midst of rapid social change, a process that is bound to have profound political consequences. The community that used to be overwhelmingly rural is now becoming largely urban. Its level of education is rising dramatically, with the appearance of very large numbers of educated professionals in virtually all walks of life. Its income has already increased to the point where the Arab market in the country has become a major economic force, eagerly courted by a variety of commercial interests.

All this and other developments, have led to greater self-confidence in Arab identification and political attitudes. Arabs in Israel today no longer fear to identify themselves as Palestinians; yet, at the same time, they affirm their absolute commitment to their Israeli citizenship and to their continuing to belong, physically and politically, to the Israeli state. However, they would increasingly like to see the country turn from a Jewish state into "a state of all of its citizens," as the popular contemporary phrase would have it.

So, on the eve of the 50th anniversary of the existence of the State, its large Arab minority is very different in every way from what it was in the early years. When the War of Independence came to an end in 1949, the Arabs in the country were only some 150,000 strong, a far cry from the 1.3 million or so who resided in mandatory Palestine under British rule. From a substantial majority in that old political framework, they became a small minority in a new one which they did not understand and with which they found it difficult to identify, for all its symbols were Jewish, and hence alien to them.

A very large proportion of the population became refugees, some in their own country, others outside it. The fighting decimated their ranks and the vast majority of the leadership fled the country. All major urban centres – which had a huge cultural as well as political significance – were now outside Israel, with the single exception of the city of Nazareth, a city with a Christian majority, while the vast majority of Israeli Arabs are Muslims (around 70 percent).

Thus, in the early years of the State, the Arabs in the country were

[Cont'd. on page B 43]

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Israel's Jubilee 50

Wars a test of loyalty for Israeli Arabs

[Cont'd. from page B 42]

like sheep with no shepherds. Worse, once it became clear that the war had merely come to a temporary end and that the Arab-Israeli conflict would rage on violently for a long time, the Israeli authorities began to regard the Arab minority as a community of potential danger, as a possible fifth column, and they therefore established a system of military rule over large areas populated by Arab citizens.

This system, which most Israeli Jews considered a necessary security measure, was regarded by most Arabs – and not only by them – as a classic case of ethnic discrimination, subjugating them to the whims of paternalistic and hostile authorities in a regime of flattery, servility and an atmosphere of divide-and-rule.

The distrust between the Israeli security authorities and the Arabs in the country was exemplified in the 1956 massacre of Kfar Kassem, a village near Petah Tikva, when dozens of innocent villagers were shot for failing to observe a curfew of which they were simply ignorant. The ensuing court martial, which ended in light, symbolic sentences, failed to clear the air. This horrible incident continues to poison Jewish-Arab relations in the country to this very day.

In the meantime, the Israeli political parties used a system of patronage and at times almost outright corruption to secure the votes of the Arab citizens. Until the late 1960s, the Arabs were not allowed to be members of the Zionist parties. Instead, most major parties established Arab "satellite lists," which were affiliated with the main party leadership and featured traditional Arab chieftains and tribal leaders as drawing cards. This structure came apart only in the third decade of the existence of the State, while the military government was abolished only a few years earlier.

Each war became a test for the loyalty of Israeli Arabs, who passed these tests easily. There were few signs of disloyalty and Israel's enemies found they could not rely on the support of Israeli Arabs for active anti-Israeli activities, no matter how critical they were of the acts and attitudes of the various Israeli governments.

However, after the 1967 war, the rise of Palestinian consciousness and the increasing popularity of the Palestinian cause around the world led to a dramatic rise in the identification of Israeli Arabs as "Palestinians residing in Israel." Yet they would not think in any substantial numbers about moving to a putative Palestinian state, as every serious survey has demonstrated.

For Israeli Arabs, therefore, the coexistence of Israeli and Palestinian identities has been a fact of life, and they do not fear the possible contradictions that may result. It goes without saying that whenever the peace process goes well and the future of peaceful coexistence between Israel and the Palestinians looks promising, the strains of being Palestinian as well as Israeli decrease, whereas the occasional stalemates and breakdowns in the peace process exacerbate the tensions. So Israeli Arabs are strongly committed to the peace process, not only on ideological grounds, but also because this appears to be in their enlightened self-interest.

This raises the question of rights and duties in the State. In the past, the Jews in Israel by and large considered the Arabs to be part of another people, one that was at war with Israel, so that they could hardly be expected to be totally loyal to Israel. As former Israeli foreign minister Abba Eban put it with his usual brilliance, the tragedy of the Israeli Arab is expressed in the saying, "My people is at war with my country." Under such circumstances, no real trust or equality could be achieved or expected in a country fighting for survival in the midst of numerous enemies.

Israel could survive only by fighting, and for that the Jews in the country have served in the army for long periods of time, sacrificing the best years of their lives and putting at risk their comfort, health and all too often their very lives. This, the most important duty of the Israeli citizen, has not been fulfilled by the Arab minority: Israeli laws of compulsory conscription do not apply to the Arabs. They are collectively exempt, as are other groups, such as religious Jewish women and haredi men who study in yeshivot.

From the point of view of the Israeli Jew, it made no sense to demand equal rights when equal duties were not on the agenda. That alone justified a state of affairs that the Arabs considered discriminatory: not allowing them access to certain sensitive places of employment where they were considered security risks, allocating more expenditures for developing Jewish settlements and developing Jewish communities by channeling to them funds from the Jewish Agency – a non-state institution – from the benefits of which non-Jews have been excluded.

On the whole, Arabs feel that the entire issue of military service is phony. After all, they argue, those Jewish groups that are also exempt are not discriminated against. Also, the minority groups that do serve in the military on a compulsory basis – the Druze and Circassians, some 10 percent of the minorities – and those that serve voluntarily but in significant numbers – the Bedouins – have failed to reach the equality that they hoped for, and their integration into the mainstream of life in the State still leaves a lot to be desired.

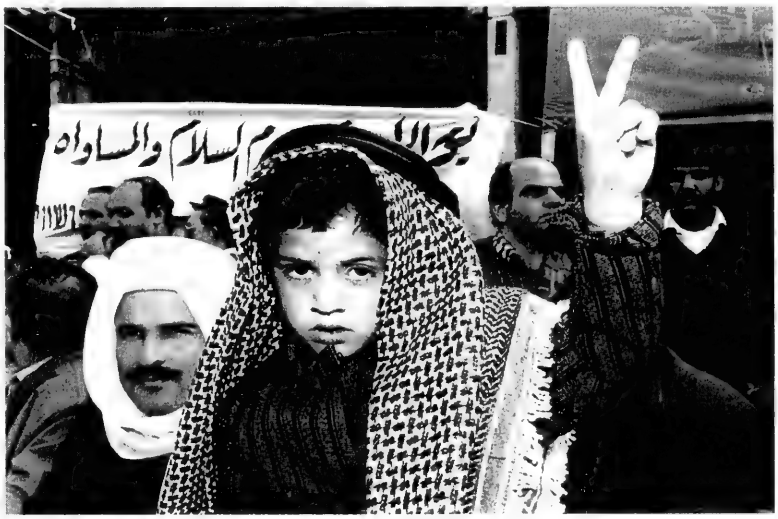
Beyond all this, a fair number of Arabs have started to think seriously about accepting such Jewish initiatives as compulsory participation in some form of national service for them, hence creating a fundamental equality in duties and thereby paving the way for equal rights as well.

However, equality is not only a matter of funds or formal legal privileges. The Arabs in Israel are also unhappy about the basic Jewish character of the State, which they feel will always leave them on the margin as virtual outsiders, for they cannot identify with its symbols, flag, anthem and national holidays, which are all taken from the Jewish tradition and geared to the needs and concerns of the Jews. They would like to transform the State into a non-Jewish one, which would express their needs and concerns on an equal footing with those of the Jews. From the point of view of the majority, that would be the end of the idea of the Jewish state, the classic reason for the existence of Israel.

The present challenge for Israel is the demand of the increasingly powerful and vocal minority to bring about this transformation. The alternative is to find some creative strategy that would allow Israel to maintain the Jewish character of the State, while also allowing for the participation of the numerous non-Jews in the country in ways that would express their identity, history and ambitions to the fullest possible extent.

The challenge of the first 50 years of Israel was to secure the very existence of the State and to develop Jewish society, culture and the economy. The challenge of the next generation will be not only to achieve a durable peace, but also to build a society in which Jewishness will be formally as well as substantively compatible with full equality for non-Jews.

Gabriel Ben Dor teaches in the Department of Political Science at the University of Haifa.



Even young children make political statements.

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Israel's Jubilee 50

Ben-Gurion declares new State of Israel...

Timeline of Events

1948

• David Ben-Gurion declares the establishment of the State of Israel on May 14.
• Israel is immediately recognized by the United States and the U.S.S.R.
• The War of Independence begins May 15, as the armies of Egypt, Syria, Jordan , Lebanon and a contingent from Iraq invade.
• The first census shows a population of 872,700; 716,700 Jews and 156,000 non-Jews.
• UN-appointed mediator Count Bernadotte is murdered in Jerusalem.
• The *Altalena* is sunk off the shore of Tel Aviv.

1949

• The first Knesset elections are held Jan. 25. Ben-Gurion heads a Labor-led coalition government. (Until 1977 all governments will be headed by the Labor party.)
• Chaim Weizmann is elected Israel's first president.
• Jerusalem is declared the capital, but the city is divided.
• Armistice agreements are signed with Egypt, Jordan, Syria and Lebanon.
• The aliyah of the Jews of Yemen begins in Operation Magic Carpet.
• Theodor Herzl is reinterred in Jerusalem.

1950

• The rescue of the Jews of Iraq begins in Operation Ezra and Nehemiah.
• The Law of Return is passed.
• The port of Eilat is opened.
• The first *ma'abara* (temporary camp for new immigrants) is established.

1951

• The Hula Valley reclamation project begins.
• Elections to the second Knesset.
• The Zionist Congress convenes in Jerusalem for the first time.
• The Egged bus cooperative is formed.

1952

• The reparations agreement is signed with Germany despite severe protests.
• Yitzhak Ben-Zvi is elected president after the death in office of Chaim Weizmann.
• Israel participates in the Olympic Games for the first time.
• The ingathering of Iranian Jews begins with Operation Coresh.

1953

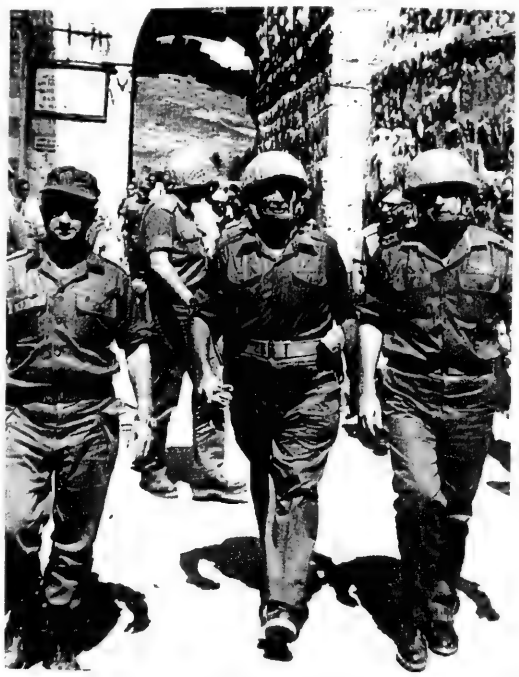
• Yad Vashem is established.
• Security on the border with Jordan worsens.
• Diplomatic relations between Israel and the U.S.S.R. are broken off.
• Moshe Dayan is appointed chief of the general staff of the IDF.
• The Academy of the Hebrew Language is founded.
• The Society for the Protection of Nature is established.
• Ben-Gurion retires to Kibbutz Sde Boker.

1954

• Moshe Sharett becomes prime minister.
• The Israeli intelligence fiasco in Egypt causes a scandal and forces the resignation of Pinchas Lavon, minister of defence.
• Immigration from North Africa accelerates amid growing anti-Semitism there.
• Infiltrators from across the Jordanian border attack a bus at Ma'ale Akrabim in the northern Negev and murder 11 passengers.

1955

• The four remaining Dead Sea Scrolls, acquired by Prof. Yigael Yadin, arrive in Israel.
• Elections for the third Knesset; Ben-Gurion again becomes prime minister.
• Bar Ilan University is opened in Ramat Gan.
• Two Egyptian Jews are hanged in Cairo after being convicted of spying for Israel.
• The prime minister of Burma, U Nu, pays an official visit to Israel, the first by any state leader.
• Bulgarian fighter planes down an El Al civilian airliner over Bulgaria; 58 people are killed.



Defence minister Moshe Dayan, chief of staff Yitzhak Rabin and general Uzi Narkiss entering the Old City of Jerusalem through the Lions Gate, June 7, 1967.

1956

•Incursions of armed infiltrators across the border with Egypt increase; many casualties result.
• The National Religious Party is established.
• France gives Israel military aid.
• The Sinai Campaign is launched by Israel, parallel to a British and French military operation.
• Tel Aviv University is opened.
• IDF soldiers, contravening orders, open fire on Arab villagers violating the curfew in Kfar Kassem and kill 49.

1957

•Israel withdraws from the Gaza Strip and the Sinai Peninsula, captured during the Sinai Campaign.
• The draining of the Hula swamp is completed.
• The Mann Auditorium is inaugurated in Tel Aviv.
• Immigration increases from eastern Europe and Egypt.

1958

•The cornerstone of the Knesset building is laid in Jerusalem.
• The Supreme Court finds Israel Kastner innocent of collaboration with the Nazis. Kastner, a wartime leader of Hungarian Jewry, had been convicted of collaboration in 1955.
• The Hebrew University campus in Givat Ram is inaugurated.
• Israel's population exceeds two million.

1959

• Heichal Shlomo, the seat of the Chief Rabbinate, is inaugurated.
• Elections for the fourth Knesset.
• The navy's first submarine arrives in Haifa.
• Habima is declared the national theatre of Israel.

1960

• Hadassah Hospital and the Hebrew University Medical School are inaugurated at Ein Karem in Jerusalem.
• The letters of Bar Kochba are discovered in the Judean desert.
• The National Commission for Space Research is founded.

1961

• The ingathering of immigrants from Morocco begins with Operation Yachin. *The Egoz*, a ship carrying immigrants from Morocco, sinks; 43 passengers drown.
• Adolph Eichmann is brought to Jerusalem to stand trial for crimes against humanity and the Jewish people. He is convicted in 1962 and hanged.
• Elections for the fifth Knesset.

1962

•An economic program that includes a large devaluation of Israel's currency and the cancellation of subsidies on basic commodities leads to inflation and to a rise in the deficit in the balance of trade.

1963

• Zalman Shazar is elected the third president after Ben-Tzvi dies in office.
• Ben-Gurion resigns; Levi Eshkol becomes prime minster.
• Haifa University is opened.
• Archeological excavations begin at Masada under the direction of Prof. Yigael Yadin.

1964

• Pope Paul visits Israel; Shazar meets him in Megiddo.
• The PLO is founded.
• The National Water Carrier bringing water from the north to the south is completed.
• Ze'ev Jabotinsky is reinterred in Jerusalem.
• The Nature Reserves Authority is founded.

1965

• The PLO conducts its first terror attack – on the National Water Carrier – against Israel.
• Eli Cohen is hanged in Damascus.
• The Israel Museum in Jerusalem is founded.
• Teddy Kollek is elected mayor of Jerusalem; his mayoralty lasts 28 years.
• Elections for the sixth Knesset.
• Israel and Germany establish diplomatic relations.

1966

• The Knesset building is inaugurated in Jerusalem.
• S. Y. Agnon is co-recipient of the Nobel Prize for literature.
• Coca Cola announces its plans to open a plant to produce Coca Cola in Israel, despite the Arab boycott.
• Educational television broadcasts begin.

1967

• A National Unity government is formed to face the grave security situation.
• The Six Day War results in the reunification of Jerusalem and the capture and control of Judea, Samaria, the Gaza Strip, Sinai and the Golan Heights.
• An open-bridges policy across the Jordan River is instituted.
• Sea-to-sea missiles fired from Egyptian boats sink the Israeli destroyer *Eilat*; 47 are killed.
• UN Security Council Resolution 242 is adopted providing an agreed framework for settling the Arab-Israeli conflict.
• Ben-Gurion University of the Negev is opened.

1968

• The submarine *Dakar* disappears on its maiden voyage in the Mediterranean.
• Mapai, Achdut Ha'avodah and Rafi join to form the Israel Labor party.
• Israel Television broadcasts begin.
• The PLO formulates its covenant, which calls for the destruction of Israel.
• Jews return to Gush Etzion and Hebron.
• The War of Attrition is initiated by Egypt and Jordan.
• Palestinian terrorism intensifies: An El Al plane is hijacked from Rome to Algeria; a car bomb in Machane Yehuda kills 12 and injures 70.
• The National Insurance Law is passed.

1969

• Eshkol dies in office; Gold Meir succeeds him as prime minister.
• Elections for the seventh Knesset; Meir remains prime minister.
• The War of Attrition escalates.
• Five French-built torpedo boats are purchased and paid for, and are brought to Haifa from Cherbourg, despite a French arms embargo.

1970

• Twelve children from Moshav Avivim are killed by terrorists.
• Black September clashes between Jordan and the PLO result in the reorganization of the PLO in Lebanon.
• Israel's population exceeds three million.

1971

•Israel's consul general in Istanbul is killed by terrorists.
• The social protest movement, Black Panther, rises in Israel.

1972

• The IDF frees the hostages on a hijacked Sabena plane at Lod.
• Three Japanese terrorists open fire at Lod airport, killing 25 and injuring 72.
• Eleven Israeli athletes are murdered at the Munich Olympics.
• Immigration from the U.S.S.R. increases; more than 100,000 people have arrived in the last three years.

[Cont'd. on page B 45]

Israel's Jubilee 50

...Country celebrates its 50th anniversary

[Cont'd. from page B 44]

1973
• A Libyan civilian plane is erroneously downed by the IDF in the Sinai.
• Ephraim Katzir becomes Israel's fourth president.
• The Herut Movement and the Liberal party join to form the Likud.
•The Yom Kippur War: Israel ultimately repulses the attacks but suffers heavy casualties.
• UN Security Council passes Resolution 338 calling for a settlement of the Arab-Israeli conflict on the basis of Resolution 242.
• David Ben-Gurion dies.
• Elections for the eighth Knesset.

1974
• Golda Meir forms the new government.
• The Agranat Commission investigates the "failures" of the Yom Kippur War, concluding that the military leadership, not the political leadership was responsible for lack of preparedness. Meir resigns.
• Yitzhak Rabin becomes prime minister.
• Twenty-one youngsters are killed in a terrorist attack in Ma'alot.
• A separation of forces agreement is signed with Egypt.

1975
• UN General Assembly Resolution 3375 equates Zionism with racism.
• A disengagement agreement is signed with Syria.
• Israel signs a partial free trade agreement with the European Community.
• Terrorists landing by sea attack the Savoy Hotel in Tel Aviv; three IDF soldiers are killed.
• Israel exhibits the Kfir, an aircraft designed and produced in Israel.

1976
• Jewish hostages are rescued at Entebbe, Uganda.
• Rabin resigns over domestic scandal.
• The Good Fence policy is instituted between Israel and Lebanon.
• Yigael Yadin establishes the Democratic Movement for Change.

1977
• Elections for the ninth Knesset; Likud wins the elections, ending 29 years of Labor party rule; Menachem Begin becomes prime minister.
• Egypt's President Anwar al-Sadat visits Jerusalem.
• Maccabi Tel Aviv basketball team wins the European championship.
• Vietnamese boat refugees arrive in Israel.
• Project Renewal, to improve the quality of life for inhabitants of distressed urban neighborhoods and towns, commences.

1978
• A bus is hijacked by terrorists on the coastal road; 35 passengers are killed.
• Operation Litani is launched against terrorist strongholds in southern Lebanon.
• The Peace Now movement is founded.
• The Diaspora Museum is opened in Tel Aviv.
• Yitzhak Navon becomes Israel's fifth president.
• The Camp David accords are signed.
• Begin and Sadat are awarded the Nobel Peace Prize for their efforts to bring peace in the Middle East.

1979
• A peace treaty is signed with Egypt.

1980
• The Embassy of Israel is opened in Cairo.
• The basic law, "Jerusalem Capital of Israel," is passed by the Knesset.
• Inflation is rampant in Israel.
• The number of annual tourists in Israel exceeds one million for the first time.

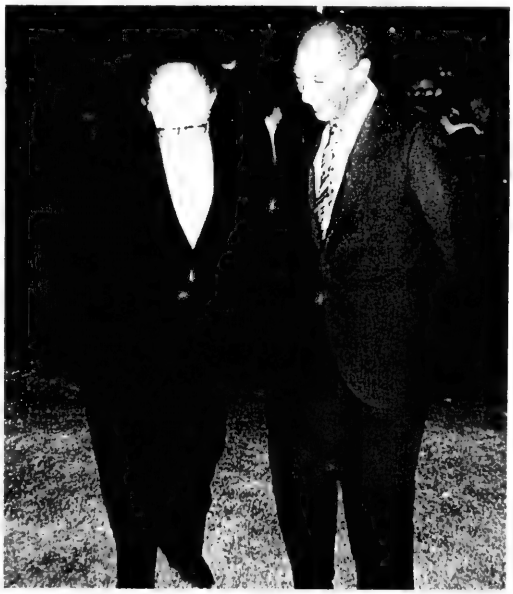
1981
• The Iraqi nuclear reactor is destroyed by the Israeli Air Force, weeks before it is due to become operative.
• Maccabi Tel Aviv basketball team wins the European championship for the second time.
• Elections for the 10th Knesset; Begin remains prime minister.
• The Golan Heights Law is passed.

1982
• The Israeli attache in Paris is killed by terrorists.
• Israel completes its withdrawal from Sinai.
• The Israeli ambassador in London is severely wounded by terrorists.
• Operation Peace for Galilee is launched against PLO strongholds in Lebanon.
• The Sabra and Shatilla camp massacres are carried out by Christian Phalangist forces in south Lebanon.
• The IDF headquarters in Tyre is bombed; 75 people are killed.
• Israel's population exceeds four million.

1983
• Peace Now activist, Emil Grunzweig, is killed by a Jewish extremist at a Peace Now demonstration.
• Chaim Herzog is elected Israel's sixth president.
• Begin resigns; Yitzhak Shamir forms a new government.
• A major stock exchange crisis threatens the economy as a whole.
• A truck loaded with explosives in Tyre kills 60 Arabs and Israelis.

1984
• A Jewish underground is uncovered in the territories; members are convicted and given prison sentences.
• Elections for the 11th Knesset; a national unity government is formed with rotation of prime ministers between Shamir and Shimon Peres.
• The ingathering of some 7,000 Jews from Ethiopia begins with Operation Moses.

1985
• The Lavi prototype is unveiled.
• A free trade agreement is signed with the United States.
• Israel withdraws from Lebanon, retaining a narrow security zone in the south of Lebanon.
• The emergency economic stabilization program reduces the rate of inflation from 445 percent to 20 percent.
• The Israeli attache in Cairo is killed by terrorists.
• The New Israeli Shekel replaces the shekel.
• An Egyptian soldier opens fire on a group of Israeli tourists in Sinai, killing seven.
• Eilat becomes a free trade zone.
• Jonathan Pollard is convicted in the U.S. of spying for Israel and is sentenced to life imprisonment.



Menachem Begin with Anwar al-Sadat in Alexandria, July 1, 1979.

1986
• Anatoly (Natan) Sharansky arrives in Israel.
• Peres meets with King Hassan II in Morocco.
• Israeli Air Force navigator Ron Arad is captured in Lebanon; his fate is still unknown.
• Shamir becomes prime minister as part of the rotation agreement of 1984.
• An Israeli interest office is opened in Warsaw.

1987
• The trial of John Demjanjuk opens in Jerusalem; he is found guilty but on appeal is later acquitted.
• The intifadah erupts in the territories.
• The first heart transplant is done in Israel.

1988
• A memo of understanding is signed with the United States.
• Elections for the 12th Knesset; Shamir remains prime minister of the national unity government.
• The Israeli consulate is opened in Moscow.

1989
• Taba is returned to Egypt.
• Sixteen bus passengers are killed on the Jerusalem-Tel Aviv highway as a terrorist gains control of a bus and drives it over a cliff.
• A Syrian pilot defects to Israel, landing a MIG-23 at Megiddo.

1990
• Mass immigration of Jews from the former Soviet Union begins.
• The national unity government falls; a new government is formed without Labor party ministers.
• The Ofek 2 satellite is launched.
• A terror attack on Israeli tourists in Egypt kills 10.

1991
• Israel is attacked by Iraqi Scud missiles during the Gulf War.
• Operation Solomon brings to Israel 15,000 Jews from Ethiopia, most of the Jews remaining there.
• The Middle East Peace Conference convenes in Madrid, bringing together representatives of Israel, Egypt, Jordan, Syria, Lebanon and the Palestinians.
• The UN General Assembly rescinds the resolution equating Zionism with racism.
• Israel's population exceeds five million.

1992
• Israel and China establish diplomatic relations.
• The Knesset passes a law providing for direct election of the prime minister, to take effect in 1996.
• An attack on the Israeli Embassy in Buenos Aires leaves 29 dead and dozens wounded.
• Elections for the 13th Knesset; Rabin becomes prime minister.
• Benjamin Netanyahu is elected chair of the Likud party.
• Israel wins its first Olympic Games medals, silver and bronze in Judo.
• The new Supreme Court building is opened.

1993
• Ezer Weizman is elected Israel's seventh president.
• In Operation Din V'Cheshbon, the IDF attacks Hezbollah bases in southern Lebanon.
• The Declaration of Principles on Interim Self-Government Arrangements is signed by Israel and the PLO.
• Diplomatic relations are established between Israel and the Holy See.

1994
• Baruch Goldstein kills 29 Muslim worshippers in Hebron.
• A terrorist suicide bomber blows up a bus in Tel Aviv, killing 24 and wounding dozens.
• The Gaza-Jericho Agreement is signed in Cairo between Israel and the PLO.
• Israel and Jordan sign a peace treaty.
• Morocco and Tunisia interest offices are opened.
• Rabin, Peres and Arafat receive Nobel Peace Prizes.

1995
•Yitzhak Rabin is assassinated; Peres becomes prime minister.
• The Treaty of Association is signed with the European Union.
• Interim agreements on the West Bank and the Gaza Strip are signed.
• The number of tourists arriving annually exceeds two million for the first time.
• The Ofek 3 satellite is launched.

1996
• A series of suicide attacks in Jerusalem, Ashkelon and Tel Aviv kills over 60 Israelis.
• Operation Grapes of Wrath is launched against terrorist bases in Lebanon.
• The IDF redeploys in the territories.
• Trade offices are opened in Oman and Qatar.
• Elections for the 14th Knesset and first direct elections for prime minister; Netanyahu is elected.
• The Western Wall tunnel exit is opened; violent Palestinian riots follow.

1997
• The IDF redeploy in Hebron.
• The crash of two helicopters in northern Israel kills 73 soldiers.
• Seven schoolgirls are murdered by a Jordanian soldier at the border recreation spot Naharayim.
• Suicide bombers in Jerusalem kill 21 in two separate attacks.

1998
• Israel celebrates its 50th anniversary.

Israel's Jubilee 50

Cultural life rich, vibrant

Members of the Israel Philharmonic Orchestra help push the bus on the "Burma Road" in July 1948. [*Ariel* magazine 1988]

By DAVID B. GREEN

Go to the closest cineplex in Israel and you'll find nine out of 10 moviegoers attending an American film. Enter the nearest branch of Tower Records and the largest number of titles will be of English-language pop discs. Go into a bookstore and find as many bestsellers translated from other languages, more often than not English, as original Hebrew books. Turn on the TV and find three 24-hour cable news stations – in English – and a slew of American series, from *Beverly Hills 90210* to *Seinfeld* to *Drew Carey* to *ER*. There's even a new retro trend that has brought *I Dream of Jeannie* and *Bewitched* to the small screen here for the first time.

So it's easy to understand the temptation to dismiss the existence of an authentic Israeli culture, to believe that over the period of 50 years, Israel has gone from being a British colony to being an American one, just another outpost of the Wonderful World of McDisney.

This concern is not unique to Israel: It preoccupies the Canadians and the French too, as well as numerous other nationalities. And yet I would argue that when one takes into consideration Israel's short history, its demography and its geography, the richness and vibrancy of the country's homegrown cultural life is nothing short of remarkable.

Any discussion of that cultural life must begin with the renaissance of the Hebrew language. People pay lip service to it, and every city in the country has a street named for Eliezer Ben Yehuda. In Jerusalem, where I live, it's the one around which Burger King, McDonald's, Pizza Hut, KFC, and Dunkin' Donuts are strategically placed.

But Hebrew has so comfortably settled in as the language of workaday Israel that it's easy to take it for granted, like the telephone or computer. Nevertheless, its rebirth as the Jews' national language is no less impressive an accomplishment than the creation of Israel itself.

Amos Oz, arguably the country's most popular writer (both in Hebrew and in translation), has said that the language was reborn, not when Ben Yehuda finished the first volume of his dictionary (when his successors completed the work, it had another 16), but rather the first time a boy told a girl "I love you" in Hebrew. Today, they can also curse and insult one another in it, as well as program computers, fix cars and satirize their government ministers in TV sketches.

Parallel to the development of the formal language, which is overseen by the Hebrew Language Academy, is the growth of a rich slang argot that is making its way out of the nation's poorer classes (as well as drawing on Arabic), and into popular music, literature and films.

It may be true that when Israelis go out to the movies, they're likely to see an American film starring an Austrian-born former body-builder, but it's also true that today they have more original Hebrew-language shows to watch on TV than ever before. Not only are there some half-dozen national radio stations and more than a dozen local ones, but there are estimated to be as many as 170 pirate stations. Nearly all fill the airwaves (at least one even interfering with signals to and from the control tower at Ben-Gurion International Airport) with Hebrew chatter, news and music.

In fact there's enough original Hebrew pop music being recorded each year for there to be a national debate on how air time is being divided between songs by Ashkenazi and Sephardi singers.

And in the mid-'90s, Israelis were publishing some 2,500 new books a year, which per capita put the country in the number 2 place

[Cont'd. on pge B 47]

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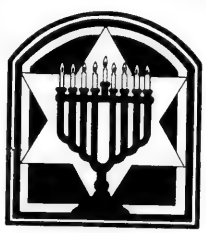
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Writers were 'mobilized'

[Cont'd. from page B 46]

globally – after Iceland.

Writers, like other artists among the country's Jewish population, have generally been "mobilized;" that is, they are Zionists who, even as they may have been questioning policies of the state vis-a-vis the Palestinians, for example, have done so out of a firm commitment to the idea of the rebuilt Jewish home here.

Initially, it wasn't enough to be "for" Israel; literature, poetry, theatre – and historiography – all reflected the "negation" of the Diaspora. Israel, according to this school, was the answer to 2,000 years of powerlessness, to a pitiful Jewish history characterized by humiliation, suffering and slaughter.

For the majority of the early Zionists, "negation" of the Diaspora meant rejecting religion and Yiddish culture and viewing the two millennia of exile principally as a prelude to the recreated Jewish commonwealth in the Land of Israel, populated by a new type of Jew.

Space doesn't allow any real survey of Israeli literature, let alone all the arts, but a glance at the career of writer A.B. Yehoshua (the country's other Mr. Big, after Amos Oz) can give one a good sense of the themes that have preoccupied local writers since the birth of the state.

Most Israelis have defined themselves over the years as either "left" or "right" depending on their approach to the Israeli-Palestinian conflict. (After 1967, one's position on the return of the territories became the litmus test.) Writers have to a large extent fallen into the camp of the left, along with most other types of artists. And so, the fiction of the country's great writers, Zionists all, has shown the ambivalence and anguish they have internalized regarding the Palestinians.

In one of Yehoshua's earliest, and most famous stories, *Facing the Forests* (1968), a university student trying to complete his thesis on the Crusades takes a job as a fire scout in a JNF forest in the north. The forest has been planted on the ruins of an Arab village abandoned in the War of Independence. His only companion is the one man who remains from the village, who cooks for him and apparently is the one who sets the forest on fire. The Jewish watchman gives new meaning to his job title as he watches the trees burn. "He feels happy... The Arab is speaking to him through the fire, he is trying to say everything, and at once. Will he be able to understand?"

Until the '80s, and especially the last decade, Israeli literature and theatre were highly politicized and dominated by men. While someone like Yehoshua may have written novels, their significance was as much in the questions of identity they raised as in the stories they told. In *The Lover* (1976), an auto mechanic helps his lovesick wife track down her lover, who has gone AWOL from the army in Sinai during the period after the Yom Kippur War; his daughter, in the meantime, begins a relationship with an Israeli Arab boy who works in her father's garage.

In his work, *Mr. Mani*, published in 1989, Yehoshua was beginning to look beyond Jewish-Arab relations, to the modern history of the Jews and his own Sephardi heritage. The book chronicles, in brilliant reverse chronological order, six generations of the Mani family, shifting back and forth from the Diaspora to Jerusalem, and exploring the vagaries of Jewish life in both places.

By the time he came out with his next novel (*Open Heart*, 1994), during the short-lived euphoria that followed the signing of the Oslo accords, Yehoshua wrote his first novel concerned with purely personal issues. If his characters sym-

[Cont'd. on page B 48]

A poster for teaching Hebrew that appeared in the 1980s.

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Women writing literature

[Cont'd. from page B47]

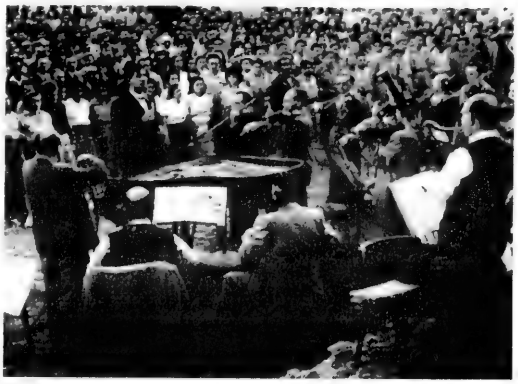
bolized anything, it was the desire of Israelis to lead "normal" lives, and much of the story's action actually takes place in India, a favorite place for young Israelis anxious to escape the pressure cooker of life at home.

Yet, Yehoshua's flirtation with the "personal" was short-lived. Oslo faltered, Israel's prime minister was assassinated by a fellow Jew, and Yehoshua himself, a secular Jew, became involved in study of Jewish texts.

In 1997's *Journey to the end of the Millennium* (not yet published in English), he journeys back 1,000 years to compare the lives of Ashkenazi and Sephardi Jews in the year 999, coming to the conclusion that the latter had a more open, tolerant and cultivated way of living.

While the men were writing political allegories, women crept in and began to write literature ranging from high-brow detective novels to post-modernist, surreal fantasies, with a lot of books about relationships in between. Writers like Batya Gur, Orly Castel-Bloom, Eleonora Lev, Yehudit Katzir, Savyon Liebrecht and dozens of others have scored both literary and commercial successes dealing with a variety of issues that their male counterparts overlooked for decades.

In the theatre, Hanoch Levin is still creating sharp social criticism, but other once highly politicized writers like Joshua Sobol have turned their hands to nostalgic works. (Sobol wrote a lyrical play called *Village* for the Russian-immigrant Gesher theatre company two years ago, a sort-of Israeli *Our Town.*) And a certain formulaic type of play has become very successful, in which the playwright takes a well-known political scandal, such as the Jonathan Pollard spying affair, and gives it a dramatic treatment, sometimes, as in the case of Motti Lerner's *Pollard*, not even



The first concert of the Israel Philharmonic Orchestra in Beersheva in November 1948. Leonard Bernstein conducted. [*Ariel* 1988]

changing characters' names. Israelis, it seems, can't get enough of their problems reading about them in the papers.

The plastic arts have yielded hundreds of painters (and printmakers) and sculptors, some of whom have gone on to score international successes, such as Avigdor Arikha, Dani Karavan, Menashe Kadishman, Igael Tumarkin, and Israel Hershberg.

Much in the same way that the recession in the international art market in the late '80s and early '90s led to the drying up of funds for art schools and a subsequent emphasis on teaching theory rather than more costly, labor-intensive artistic training, Israel has seen a proliferation of conceptual artists. And sometimes it seems as if there's a critic for every artist. The flowering of figurative art that is taking place in London and New York seems to be delayed here.

In looking at the development of the arts in Israel over the last half-century, one can't help but be struck by a gradual reacquaintance with Jewish tradition. Whether it's a spillover from the growth of the haredi community or a reaction to it, is hard to say. My guess would actually be that secular Jews are drawing closer to Jewish practice and learning in response to a feeling that their disregard for Judaism over the preceding decades has left it open to becoming the exclusive property of Haredim, on the one hand, and the extreme right-wing nationalist religious, on the other. Whatever the case, Jewish themes are making their way into novels and poetry, painting and dance, and even into popular music.

About a decade ago, the U.S. Judaic studies professor, Jacob Neusner, wrote a series of provocative op-ed pieces in the *New York Times* decrying the defensiveness some Diaspora Jews felt about not living in Israel.

Neusner argued, among other things, that whereas Jews in North America had succeeded in creating art and literature of the top rank (and winning more than their fair share of Nobel prizes in all the sciences and economics), Israel remained a cultural backwater. Israelis may be good at designing tanks or new methods of irrigation, I seem to remember his point being, but their cultural life was second-rate.

Today, Israel is far more multicultural than it was when Neusner wrote his critique. The experiences of the half of the country's Jewish population who are of Sephardi extraction have finally earned their place in the national story and have made their way into fiction and film. Nearly a million Russians came during the same period, and though they tend to lead existences somewhat insulated from the rest of society, their mark is nonetheless being made in almost every aspect of life here, including music, theatre and the plastic arts.

Israel is still agonizing with nearly all the same problems that have plagued it since 1948 (with a few more thrown in), but it is a more mature, open society, and its cultural life reflects that.

David B. Green is the arts and books editor of the Jerusalem Report.

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Ed Sullivan introduces child prodigy Yitzhak Perlman in Tel Aviv in 1958. [*Ariel* magazine 1988]

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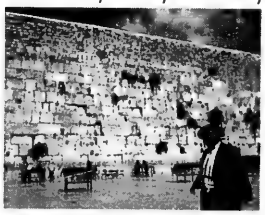

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Israel's Jubilee 50

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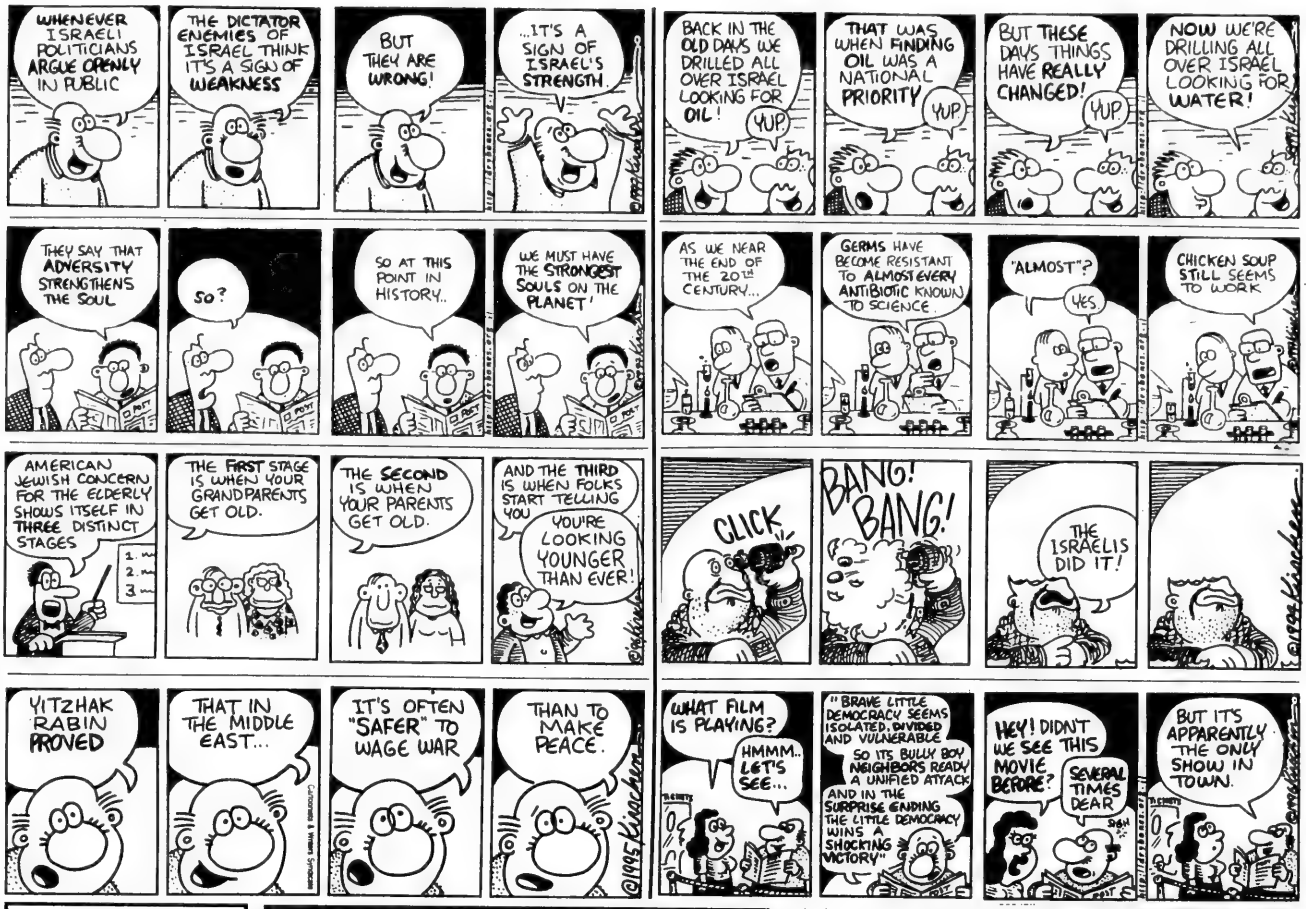
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YUP.
BUT THESE DAYS THINGS HAVE REALLY CHANGED!
YUP.
NOW WE'RE DRILLING ALL OVER ISRAEL LOOKING FOR WATER!
THEY SAY THAT ADVERSITY STRENGTHENS THE SOUL
SO?
SO AT THIS POINT IN HISTORY..
WE MUST HAVE THE STRONGEST SOULS ON THE PLANET
AS WE NEAR THE END OF THE 20TH CENTURY...
GERMS HAVE BECOME RESISTANT TO ALMOST EVERY ANTIBIOTIC KNOWN TO SCIENCE
"ALMOST"?
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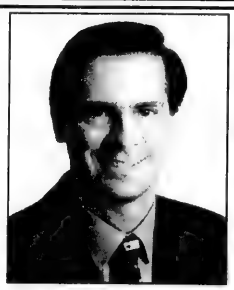

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'Be strong, be of good cheer'

Greetings from Mr. Samuel Bronfman, President, Canadian Jewish Congress, after the declaration of the State of Israel.

Sam Bronfman, 1948

With the proclamation of a Jewish State in Palestine there sweeps through Jewry everywhere the electric thrill of pride and jubilee. The age-old dream of 2,000 years is at last realized; a people is reintegrated among the peoples of the earth; the wandering and homeless of an entire generation fast approaches an end.

To Jews in the detention camps and closed ports of Europe the news comes with the impact of tidings of deliverance; to Jews everywhere there is something grand and messianic in this 20th century renewal of the tradition and honor of the past. Surely from all lips there must burst forth today the spontaneous benediction of Shehechianu: Blessed is the Lord who has enjoined us, and hallowed us, and brought us to this day!

This is a day of history. As such it must be removed from the field of the ephemeral considerations and tactics of the moment and viewed under the larger conspectus of time and international action. So viewed, it is seen that the decision for a Jewish State in Palestine is not a unilateral one, not of one country or a group of countries; but the decision of the United Nations in solemn conclave assembled. To that decision, made on the memorable Nov. 29 of last year, there adhered not merely a 51 percent majority, but more than a two-third majority.

I am proud as a Canadian to state that in this decision our own statesmen, the Hon. Louis St. Laurent, the Hon. J.L. Isley, Mr. Lester B. Pearson, Mr. Justice Rand, and the prime minister himself, played most distinguished and effective roles.

Nor shall we, in this moment of gratitude, forget the first of our friends; I am convinced that when in the decades to come the history of the continuing Jewish State shall be written, it will be therein indicated that though the birth of the state took place on May 14, 1948, the seed for its conception was sown on Nov. 2, 1917, when that great British statesman Lord Balfour, first spoke, in the name of the British people, for the conscience of mankind.

To these appreciations we add also our deep-felt thanks for the most recent gesture of the great Republic of the United States, first of the governments of the world to extend official recognition to the State of Israel. Israel will remember.

This is a day of mutual felicitations. The greeting this day from Jew to Jew is the greeting of Geulah. The continuing devotion of the people of Israel to the land of Israel is at last repaid. For the credit of this achievement no one is more responsible than the Yishuv of Palestine, to whom all honor and glory.

A rally at the Montreal Forum celebrating the declaration of the State of Israel, May 1948. [Canadian Jewish Congress Archives]

Theirs is the courage, theirs the sacrifice, theirs the human agency which accomplished these things; wonderful in our eyes. When the history of the United Nations Organization comes to be recorded, definitely it will have to be stated that its first international decision was implemented, not by the might and power of international armies, but by the zeal and determination of the Palestine Yishuv, made up of farmers and professors, carpenters and doctors, fugitives from the ghettos of yesterday.

To that Yishuv – today the Jewish State — I, as president of the Canadian Jewish Congress, extend the greetings of Canadian Jewry: "Be strong, be strong, and of good cheer." To the moving ideal which brought this day to pass, Canadian Jewry rededicates itself anew, nor will it cease from effort until in the new State, even as in that of Solomon of old, every man again beneath his vine and fig-tree dwells in peace.

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Israel's Jubilee 50

Ben Dunkelman at Tel Asher, armed to deal with Arab intruders. [*Dual Allegiance*, B. Dunkelman, Crown Publishers, Inc., 1976]

Canadian volunteers who served in 1948

CANADIAN VOLUNTEERS IN ISRAEL'S WAR OF INDEPENDENCE AND ON PRE-STATE ALIYAH-BET SHIPS

(From Jan. 1, 1946 to March 10, 1949)

Researched and compiled by
E. KAPLANSKY

Introduction

In those early anxious days of the Jewish State, the IDF obviously had more pressing matters to worry about than keeping records. And in the pre-State period, the underground movements understandably shunned putting anything on paper unless it was absolutely necessary. The same was true of the clandestine recruiting organizations that sprang up in various parts of the world in 1947-48. As a result, not many personnel records from the War of Independence period are to be found today, and only a few identify overseas volunteers as such or specify countries of origin.

With fairly accurate numbers obtainable only for those countries from which the volunteers were few enough for each one of them to know most, or even all, of his compatriots, estimates of the total number of overseas volunteers from all countries were based more on assumption and guesswork than on solid evidence. It is not surprising, therefore, that such estimates varied considerably.

Fairly recent research, some by the undersigned, has yielded relatively reliable numbers, identities, and countries of origin for three categories of overseas volunteer: the killed and missing; air force air crew personnel; and crew on the Aliyah Bet ships that set sail from the United States in 1946-47. Recent estimates, in which the new data was taken into account, are much closer-ranging than previously. For example, while earlier estimates ranged from 2,400 to 5,600 for all countries, it is now widely accepted that their actual number was between 3,000 and 3,500. The aforementioned research has also revealed that they came from no less than 37 different countries.

The numbers I've encountered over the years for Canada ranged from 200 to 1,000. The latter number comes from a well known book I read several years ago that also gives 500 as the number of Americans. Thinking it likely that its author (or his typesetter) had innocently crossed those numbers, I wrote to him suggesting that the reverse was probably closer to the truth. His reply stated, in part, that "these facts have been very carefully checked and I am satisfied that they are correct." That gave impetus to my ongoing efforts to identify all the Canadians.

My excellent starting point in this pursuit was a list compiled by Mike Finegood in the 1980s that included everyone he believed might have been a volunteer from the United States and Canada in the War of Independence era. Finegood, who had been a key recruiter in Western Canada in 1947-48, was planning a book when he compiled the list.

I began by separating the names of those I felt had actually been Canadian volunteers and those that I considered doubtful. This developed, after 17 revisions, into the "authenticated" and "possibles" lists that follow. My list of recruiters and back-up team took shape almost inadvertently, as the information presented itself. The data on the killed and missing comes from the research paper on this subject mentioned earlier.

At this advanced stage of my endeavor, it seems to me that only a few names are still missing from the "authenticated" list, and that most of my "possibles" are actually "impossibles." I therefore believe that Israel's overseas volunteers from Canada numbered 240 at most. I am hopeful that feedback from the circulation of this paper will help me to ultimately arrive at a more precise figure. With this in mind, I would be very pleased to hear from anyone who may spot possible errors or omissions, or who can provide relevant information about any person named in the lists.

[Cont'd. on page B 54]

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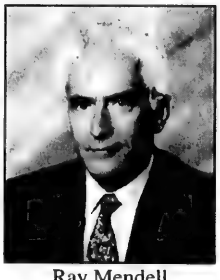
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AUTHENTICATED NAMES OF VOLUNTEERS FROM CANADA

NAME	HOME-TOWN	IDF BRANCH	UNIT
Harold "Hess" Abells v	Toronto	Aliyah Bet	Haganah Ship *Jewish State*
Joe Abrams	Toronto	Palmach	Yiftach Brigade, 1st Battalion
Joe Abramson v	Winnipeg	Army	Givati Brigade, 52nd Battalion
Morris Alterson	Yorkton, Sask.	{Army	No. 8 Transport unit
		{Navy	INS K20 (ex-*Wedgewood*)
Stanley Anger v	Toronto	Air Force	505 Sqdn. (radar technician)
Harry Bagelman v	Toronto	Army	72nd Battalion (Sgt.)
Bill Baltman v	Toronto	Air Force	69 Sqdn. (flight engineer)
Morris Beckwith v	Ottawa	Air Force	Air Transport Command (navigator)
Jack Belkin v	Calgary	Army	{7 Brigade 72nd Battalion, B Co., 1 Pltn.
			{HQ Co., Recce & Sniper unit
Jacob Benn v	Toronto	Air Force	Ekron (airframe mechanic)
Jack Berger	Toronto	Army	Givati Brigade, 52nd Battalion
Sid Beube (w)	Toronto	Army	Givati Brigade, 52nd Battalion
George Beurling * v	Verdun	Air Force	Killed en route to 101 Sqdn. (pilot)
Sam Binder v	Toronto	Air Force	Ekron (aircraft electrician)
Jack Blank v	Toronto	{IZL	Irgun Zvei Leumi Ship *Altalena*
		{Army	Jeep Commandos with Leo Heaps
Wm. "Blackie" Bradshaw v	Dundas, Ont.	Air Force	Air Transport Command (pilot)
Immanuel Braverman v	Montreal	Army	Anti-aircraft, artillery officer
Charles "Steve" Brodigan v	Vancouver	Air Force	Air Transport Command (pilot)
Allan Brown v	Toronto	{Army	Givati Brigade
		{Navy	INS K20 (ex-*Wedgewood*)
Max Brown v	Toronto	Army	Machine gun production
Syd Cadloff (w) v	Montreal	Army	Givati Brigade, 52nd Battalion
Mike Calman	Vancouver	Army	Scientific Corps, Rehovot
Sam Camerman v	Vancouver	Air Force	69 Sqdn. (air gunner)
Rod "Tiny" Cameron v	Toronto	Air Force	Ekron, Base Overhaul Depot (mechanic)
Wilf Canter * v	Toronto	Air Force	103 Sqdn. (pilot) (W.W.II DFM)
Murray Cappel v	Toronto	Army	79nd Battalion, Armored Cars
Al Chapnick	Winnipeg	Army	72nd Battalion
Sydney Chetner	Calgary	Army	72nd Battalion
Ed Chinsky v	Windsor	Air Force	Air Transport Command (radio op.)
Aaron Cohen v	Kamsack, Sask.	Air Force	Ekron, Base Overhaul Dept. (flt. engr.)
Eli Cohen	Montreal	Aliyah Bet	Haganah Ship *Wedgewood*
Harvey Cohen **	Toronto	Palmach	Yiftach Brigade, 1st Battalion
Issie "Bob" Cohen	Montreal	Army	72nd Battalion
Meyer Cohen v	Montreal	Air Force	505 Sqdn. (radar filter room)
Sam Cohen v	Toronto	Army	Givati Brig, 52nd Battalion then artillery
Morry Cooper v	Toronto	Army	181 Heavy Mortar Battalion, Givati 58 Battalion
Howard Cossman	Montreal	Army	72nd Battalion, B Co., #1 Platoon, #2 sec.
Perry Covent	Toronto	Air Force	HQ Nav. Unit (navigator)
Charles Crudginton v	?	Air Force	103 Sqdn. (pilot)
Moe Dankevy v	Toronto	Army	Givati Brigade & 72nd Battalion
Abe Danovich	Montreal	{Army	Givati Brigade, 52nd Battalion
		{Air Force	103 Sqdn. (bomb chucker)
Moe Danovich v	Montreal	Army	Givati Brigade, 52nd Battalion
Harry Dinkin v	Toronto	Air Force	69 Sqdn. (radio op)
Norman Dlin	Edmonton	Army	79th Battalion, Armored Cars
John "Jack" Doyle v	London, Ont.	Air Force	101 Sqdn. (pilot)
Lionel Druker	Sydney, N.S.	Army	{Givati Brig, 52 Battalion, o/c Cdn. pltn.
			{8th Brig, 82 Batt, o/c #2 Co. (tanks)
Dave Drutz v	Toronto	Air Force	103 Sqdn. & Training Cmnd (radio op.)
Ben Dunkelman v	Toronto	Army	7th Brigade C/O. (W.W.II DSO)
Alex Dworkin	Montreal	Army	72nd Battalion B Co., #1 Platoon. #2 sec.
Stephen Edelstein v	Pembroke, Ont.	Air Force	106 Sqdn. (navigator)
Bernard "Bob" Eisen	Toronto	Army	72nd Battalion, HQ Company, signalman.
Alex Epstein	Toronto	Army	72nd Battalion, "D" Co.
Morris Epstein (w) v	Toronto	Army	79th Battalion
David Wallace Etchells v	Hamilton	Air Force	101 Sqdn. (pilot)
Stephen Edelstein v	Pembroke, Ont.	Air Force	106 Sqdn. (navigator)
Bernard "Bob" Eisen	Toronto	Army	72nd Battalion, HQ Company, signalman
Alex Epstein	Toronto	Army	72nd Battalion, "D" Co.
Morris Epstein (w) v	Toronto	Army	79th Battalion
David Wallace Etchells v	Hamilton	Air Force	101 Squadron (pilot)
Sam Fagen v	Montreal	Army	72nd Battalion, B Co., #1 Pltn.
Len Fine v	Toronto	Army	72nd Battalion, Sgt. Maj., support Co.
Wm. "Willy" Fisher * v	Winnipeg	Air Force	103 Sqdn. (navigator)
Leonard Fitchett * v	Vancouver	Air Force	103 Sqdn. (pilot)
Harold S. Floom v	Winnipeg	Air Force	Ekron, Base Overhaul Dep. (flt. engr.)
Sam Forester v	Montreal	Army	72nd Battalion, #2 Platoon, #2 section
Jack Fox	Winnipeg	Navy	*Yucatan* ferry, New Orleans to Haifa
Leonard Fox	Toronto	Army	Givati Brigade
Jack Freedman v	Montreal	Army	72nd Battalion
Max Freedman v	Winnipeg	{Army	Givati Brigade
		{Air Force	Ekron (aero engine mechanic)
Nathan Freedman v	Winnipeg	{Army	Givati, and 72nd Battalion
		{Air Force	Ekron (aero engine mechanic)
Lionel Freeman v	Toronto	Air Force	HQ, Personnel Dept.
Saul Freeman v	Toronto	Army	72nd Battalion, HQ Co., transport
Morley Garbovitsky v	Winnipeg	Air Force	69 Sqdn. (navigator)
Ansel Garfin	Toronto	Air Force	Public Works, HQ & airfields.

Israel's Jubilee 50

Volunteers flocked from Canada

Al Gelmon	Canora, Sask.	Army	Jerusalem Brigade, Mortars
Joe Gerstl v	Toronto	Army	Givati, 52nd & Golani, 72nd Battalion
David Gerztbein	Toronto	Army	72nd Battalion
Murray Ginsburg v	Toronto	{Army	Givati Brigade, 52nd Battalion
		{Navy	INS K20 (ex-*Wedgewood*)
Jack Gold	Montreal	Army	79th Battalion
Arthur Goldberg v	Vancouver	Army	Artillery
Samuel Goldberg v	Winnipeg	Air Force	Ekron (airframe mechanic)
Sol Goldberg	Montreal	Aliyah Bet	Haganah Ship *Northland*
Jack Goldstein v	Montreal	Air Force	Air Transport Cmnd. + 69 Sq (radio op.)
Myer Goldstep	Winnipeg	Army	Givati Brigade, 52nd Battalion
Phillip Good	Toronto	Army	Givati Brigade, 51 & 72nd Battalion
Harvey Goodman	Montreal	Army	Artillery
Henry "Hank" Goodman	Calgary	Army	?
Matthew Gordon v	Preston, Ont.	Air Force	HQ, Intelligence Branch
Sam Gordon v	Vancouver	Air Force	505 Sqdn. (ground radar op.)
Reuben Gorin v	Winnipeg	Army	72nd Battalion
		Air Force	Ramat David (airframe mechanic)
Gerry Gross	Montreal	{Army	Givati Brigade, 52nd Battalion
		{Navy	INS K-20 (ex-*Wedgewood*)
Syd Halperin (w)	St. Catharines	Army	Givati Brigade, 52nd Battalion
Irving Hambourg v	Toronto	Army	Givati Brigade
Leo Heaps v	Winnipeg	Army	o/c 1st Jeep Commandos (W.W.II MC)
Isaac Horowitz	Winnipeg	Army	Scientific Corps, Rehovot
Jack Hurtig	Winnipeg	Air Force	Tech Officer, Ramat David
Len Hyman v	Regina	Navy	Radar
Sol Jacobs v	Toronto	Air Force	Air Transport Cmnd (flight engineer)
Syd Jacobson	Winnipeg	Army	772nd & 79th Battalions
Yale Joffe	Calgary	Air Force	Photo Intelligence
George Jolson v	Winnipeg	Army	7th Brigade
Bernard Kahane	Winnipeg	Palmach	Yiftach Brigade, 1st Battalion
Laz Kahansky v	Montreal	Aliyah Bet	Haganah Ship *Jewish State*
James Kane v	Windsor	Air Force	Sde Dov Operations Officer (air gnr)
Dave Kaplansky	Montreal	Air Force	Mechanic & bomb chucker
Eddy Kaplansky v	Montreal	{Aliyah Bet	Haganah Ship *Jewish State*
		{Air Force	1, 103, 106 Sqdns. & 35 Flight, (pilot)
Irving Kaplansky v	Montreal	{Army	Givati Brigade, 52nd Battalion
		{Navy	INS K20 (gun captain)
		{Air Force	Motorcycle despatch rider
Morley Kare v	Winnipeg	Army	Medic, Scotch Hospital, Tiberias
Meyer Kastner v	Montreal	Air Force	Ekron (ground radio op.)
Harold Kates v	Toronto	Air Force	101 Sqdn. (airframe mechanic)
Jack Katz	Winnipeg	{Palmach	Yiftach Brigade, 1st Battalion
		{Army	72nd Battalion, "B" Co.
Moishe Katz	Montreal	{Aliyah Bet	Haganah Ship *Wedgewood*
		{Navy	INS K20 (ex-*Wedgewood*)
Percy Katz	Toronto	Army	Givati Brig./52nd Batt. & Artillery 421 Batt.
Eddie Kessiloff	Winnipeg	Army	72nd Battalion & Heavy Mortars
Frank Kettner v	Calgary	Air Force	Intelligence Branch
Arnold Kipness	Calgary	Army	72nd Battalion
Hyman Klein v	Vegreville, Alta.	Army	72nd Batt, B Co., 1 Pltn., #2 sec. cmndr.
Bernard Kogan	Montreal	{Aliyah Bet	Haganah Ship *Wedgewood*
		{Navy	INS K20 (ex-*Wedgewood*)
Jack Kopstein	Winnipeg	Army	8th Brig, 62nd Battalion
David "Art" Kushner v	Vancouver	Air Force	Ekron (ground radio op.)
Albert Langer v	Toronto	Air Force	Training Cmnd. (a/g, radio op.)
Art Lashinsky (Lash) v	Toronto	Army	Givati Brigade, 52nd Battalion and 72nd
Lou Laurie v	Ottawa	Army	72nd Battalion, B Co., #2 Pltn., #1 section
Norman Arthur "Alter" Leff v	Toronto	Army	72nd Battalion, B Co., #1 Pltn., #2 section
Syd Leisure ("Beaver") *	Toronto	Army	72nd Battalion, B Co., #2 Pltn., #1 section
Dr. Nathan Leith v	Pr. Rupert, B.C.	Air Force	Chatzor, 101 Sqdn., (medical officer)
Harold Lennet	Regina	Army	Artillery, 9 Brig. & Leo Heaps' Jeeps
Philip Leventhal	Toronto	{Army	72nd Battalion
		{Air Force	Ground Radio Op
Ernest Levin v	Windsor	Army	72nd Battalion, B Co., #1 Pltn., #3 section
Abe Levine v	Whitby, Ont.	Army	72 nd & 79th Battalion Armored Cars
Elkan Levitan v	Montreal	Air Force	101 Sqdn. (aero engine mechanic)
Julius Lewis v	Toronto	Army	7 Brig./72nd, B Co., Sgt. Major, Dieppe vet
Albert Liberson v	Winnipeg	Air Force	505 Radar Sqdn. (technician)
Joe Liberson	Winnipeg	Aliyah Bet	Haganah Ship *Calanit*
Edward Lipschitz	Toronto	Air Force	Flying controller (pilot)
Maurice Lobe	Trail, B.C.	Army	Givati Brigade, 52nd Battalion
Ed Lugech **	Toronto	Palmach	Yiftach Brigade, 1st Battalion
Joe Macillin	Winnipeg	Navy	INS K-20 (ex-*Wedgewood*)
Manny Maltin v	Winnipeg	Navy	Radar, and Procurement
Will Manolson	Calgary	Air Force	Flying controlller (pilot)
Bob Margolese	Winnipeg	Army	72nd Battalion, B Co., #1 Pltn., #3 section
Irving Matlow	Toronto	Army	72nd Battalion, HQ Co., signalman
John McElroy v	Kamloops, B.C.	Air Force	101 Sqdn. (pilot) (W.W.II DFC & Bar)
Jim McGunigal v	Vancouver	Air Force	Ekron, Base Overhaul Depot (mechanic)
Harry Merovihtz v	Winnipeg	Air Force	69 Sqdn. (armorer a/g)
Leonard Merson	Montreal	Air Force	TA Base Intelligence officer
Hank Meyers	Winnipeg	Army	72 Batt, B Co., #1 Pltn., #2 section
Joseph Meyers v	Winnipeg	Navy	Gunnery Officer

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Stanley Miller v	Calgary	Army	79nd Battalion V, Armored Cars
Sam Morris v	Vancouver	Air Force	505 Sqdn., radar operator
Ralph Moster * v	Vancouver	Palmach	Yiftach Brigade, 1st Battalion
		Air Force	Negev Sqdn. (pilot and sqdn. o/c)
Meyer Naturman	Montreal	Army	72nd Battalion
		Air	505 Radar Sqdn. (technician)
Edward Nelson v	Windsor	Air Force	Sde Dov (air gunner)
Frank Newfeld	Toronto	Air Force	Intelligence Branch
Morris Nezinsky (Lewis)	Toronto	Aliyah Bet	Haganah Ship *Jewish State*
William Henry Novick v	Montreal	Air Force	Air Transport Cmnd. (pilot, W.W.II DFC)
Ben Ocupnick v	Toronto	Aliyah Bet	Haganah Ship *Haim Arlosoroff*
		Army	Givati Brigade, 52nd Battalion
		Navy	INS K20 (ex-*Wedgewood*)
Jacob (Jack) Olfman v	Winnipeg	Air Force	Ekron (ground radio op.)
Mickey Olfman (w)	Winnipeg	Army	72 Battalion, B Co., 2 Pltn. & HQ Co. medic
Harold Orloff v	Vancouver	Air Force	103 Sqdn. (pilot)
Sydney Ostrovsky v	Edmonton	Army	72nd Battalion
		Air Force	Intelligence (a/g)
David Panar	Edmonton	Air Force	Spitfire rebuilding unit (a/e mechanic)
Victor Parnass v	Montreal	Navy	Stores & Supply
Jim Pears v	Hamilton	Air Force	Training Command (pilot)
Norman Perry	Toronto	Navy ?	?
Morris Pierce v	Kingston	Army	Jeep Commandos, w/L Heaps
Hyman Pomerantz v	Montreal	Aliyah Bet	Haganah Ship *Beauharnois*
Aliza Flam Poskanzer	Winnipeg	Air Force	Ramat David, Operations Dept.
Manly Potter v	Winnipeg	Palmach	Yiftach Brigade, 1st Battalion
		Army	79th Battalion & w/Leo Heaps
Sam Prussick v	Montreal	Army	Givati Brigade
Gordon Quitt	Toronto	Army	7th Brig, 72nd Battalion
Wally Reiter	Toronto	Palmach	Yiftach Brigade, 1st Battalion
		Air Force	101 Sqdn. (intelligence officer)
Max Robinson	Winnipeg	Palmach	Yiftach Brig, 1st Battalion & Artillery
Al Rosen	Montreal	Army	Military Police
David Rosen	Vancouver	Army	?
Jerry Rosenberg v	Hamilton	Army	Givati Brigade, 52nd Battalion
		Navy	INS K20 (Signals)
Benjamin A. "Barry" Ross v	Toronto	Army	7th Brigade, 72nd Battalion?
		Air Force	Security
Ben Rostoker	Montreal	Palmach	9th Battalion, Negev Brigade, Armored Cars
Willie Rostoker v	Montreal	Aliyah Bet	H/S *H. Arlosoroff & Kibutz Galuyot*
Sid Rubinoff * v	Toronto	Palmach	Yiftach Brigade, 1st Battalion
Raymon Rudin (w) v	Edmonton	Palmach	Yiftach Brigade, 1st Battalion
Aaron "Art" Ruvinsky v	Winnipeg	Air Force	Ekron (ground radio op.)
Lionel Sacksner	Montreal	Army	72nd Batt & Anti-tank 421 Battalion
Reuben Schiff * v	Toronto	Aliyah Bet	Haganah Ship *Geulah*
		Palmach	Negev Brigade
Hy Segal v	Montreal	Army	7th Brigade, 72nd Battalion
Leibel "Ed" Shanas	Winnipeg	Palmach	Yiftach Brigade, 1st Battalion
Sam Shnitka (Shaw) v	Calgary	Air Force	505 Sqdn., Radar Technician
Dave Sidorsky	Calgary	Army	72nd Battalion
Avrom Siegel v	Kingston	Army	Givati Brigade, 52nd Battalion
		Air Force	Ekron (radio mechanic)
Joseph Siegel v	Glace Bay	Air Force	Air Transport Command (radio op.)
Melvin Silver	Calgary	Army	72 Battalion, HQ Co, Transport
		Air Force	Ekron (ground radio op.)
Geo Leslie Sinclair v	Winnipeg	Air Force	101 Sqdn. (pilot)
Sam Singer v	Winnipeg	Army	79th Battalion, Armored Cars
Harvey Sirulnikoff (Sirlin)	Winnipeg	Palmach	Negev Brigade
		Army	Artillery
Jack Slutsky v	Montreal	Army	Givati Brigade, 52nd Battalion Spain vet
Jack Smith v	Winnipeg	Air Force	ATC & 106 Sqdn. (radio op.)
Jack Smith v	St.Geo de Beauce	Army	72 Battalion, 2 Pltn., B Co., #2 section
Moshe Sokolow	Montreal	Army	72nd Battalion
Albert Irving Solsberg v	Saskatoon	Air Force	Yugoslavia & 101 Sqdn., (radio mechanic)
Israel Spector	Winnipeg	Army	Engineering Corps
Albert Spiegel v	Toronto	Army	Givati Brigade, 52nd Battalion
		Air Force	Flying Control
Thomas Spink v	Vancouver	Air Force	103 Sqdn. (pilot)
Joseph Steinberg	Winnipeg	Palmach	Yiftach Brigade, 1st Brigade
Otto Steinberg v	Montreal	Air Force	69 Sqdn. (a/g – W.W.II DFC)
Fred Stevenson * v	Vancouver	Air Force	103 Sqdn. (pilot)
Oscar "Al" Stitz v	Montreal	Air Force	Ekron (airframe mechanic)
Frank Stitz	Portage la Prairie	Navy	K20 ex-*Wedgewood* (helmsman)
Benjamin Red Sturrey v	Winnipeg	Air Force	Air Transport Cmnd. & 106 Sqdn. (nav.)
Lawrence Sures (w)	Winnipeg	Army	82nd Battalion, Tanks
Joe Sussman v	Toronto	Air Force	Ekron & Czech. (instrument mechanic)
Bernard Terry Suttoh v	Vancouver	Air Force	35 Flight (pilot)
Morris Swartz v	Toronto	Palmach	Yiftach Brigade, 1st Battalion
		Army	8 Brigade, 82 Battalion (tanks)
Abraham "Archie" Taller	Ottawa	Aliyah Bet	Haganah Ship *Calanit*
Joseph Talsky v	Toronto	Army	72nd Battalion
		Air Force	Ekron (aero engine mechanic)
Daniel Tate v	Toronto	Army	Givati, and 72nd
Al Troube v	Toronto	Air Force	Air Transport Command (radio op)

Volunteers flocked from Canada

Joe Tunis	Vegreville, Alta.	Army	Givati Brigade
Charles "Bill" Wadman v	Calgary	Air Force	69 Sqdn. (armorer-a/g)
Len Waldman	Montreal	Palmach	Yiftach Brigade, 1st Battalion
Maurice H. Waldman v	Assiniboia, Sask.	Army	Signals Corps
Joseph Warner v	Toronto	Army	72nd Battalion, & Mortars
Sam Wasser	Toronto	Army	Givati, 72 + 79 Battalion, Armored Cars
Herky Weiner	Toronto	Army	72nd Battalion
Joe Weiner v	Montreal	Army	79th Battalion, commanding officer
Manny Weinstein v	Montreal	Aliyah Bet	Haganah Ship *Hatikva*
		Palmach	4th Brigade
Izzie Weinzweig	Toronto	Army	Scientific Corps. (Rehovot)
Denny Wilson v	Hamilton	Air Force	101 Sqdn. (pilot)
Julius Wittenoff v	Montreal	Aliyah Bet	Haganah Ship *Calanit*
		Air Force	Ekron (mechanic)
David Wohl v	Edmonton	Army	Givati Brigade
		Air Force	MT Driver
Saul "Sonny" Wosk	Vancouver	Palmach	Yiftach Brigade, 1st Battalion
		Air Foorce	MT driver
Brien Wygle v	Vancouver	Air Force	103 Sqdn. (pilot)
Shlomo Yurman v	Winnipeg	Air Force	Ekron (instrument mechanic)

* Killed in action
** Missing, presumed killed
(w) Wounded in action
v W.W.II veteran

Further Data on the volunteers killed and those missing in action in the order they fell.

NAME	BORN	DIED in 1948	PLACE	BURIED
George F. "Buzz" Beurling	1921	May 20	Urbe, Italy	Haifa
Harvey Cohen	1929	June 1?	not known	MISSING
Ed Lugech	1928	June 1?	not known	MISSING
Reuben "Red" Schiff	1926	July 11	Abu J'Ab (Negev)	Nachlat Itzhak
Sidney Rubinoff	1926	July 17	Latrun	Nachlat Itzhak
Leonard Fitchett	1923	Oct. 20	nr Iraq el Suiedan	Haifa
Wilfred Canter	1921	Oct. 25	Yesodot nr Ekron	Rehovot
William "Willy" Fisher	1923	Oct. 25	Yesodot nr Ekron	Rehovot
Fred Stevenson	1919	Oct. 25	Yesodot nr Ekron	Haifa
Sidney Leisure	1929	Sept. 7	Assault on Tamra	Nahariya
Ralph Moster	1924	Dec. 7	Sea of Galilee	Nachlat Itzhak

STATISTICS

GENERAL	NUMBERS
Killed	9
Missing, presumed killed	2
Wounded in action	7
Total casualties	18
World War 2 veterans	143

WHERE THEY SERVED

Air Force only	78
Aliyah Bet only	10
Aliyah Bet, then Air Force	2
Aliyah Bet, then Palmach	2
Aliyah Bet, then Navy	2
Aliyah Bet, then Army	1
Army only	89
Army, then Navy	6
Army, then Navy, & Air Force	1
Army, then Air Force	10
Irgun Zvei Leumi, then Army	1
Navy only	8
Palmach only	10
Palmach, then Army	4
Palmach, then Air Force	4
Total	228

VOLUNTEERS BY HOME-TOWN

Toronto	70
Winnipeg	44
Montreal	43
Vancouver	17
Calgary	12
Edmonton	5
Windsor, Ont.	4
Hamilton, Ont.	3
Ottawa, Ont.	3
Regina, Sask.	2
Kingston, Ont.	2
Vegreville, Alta.	2
Verdun, Que.	1
St.Geo de Beauce, Que.	1
Assinaboia, Sask.	1
Canora, Sask.	1
Kamsack, Sask.	1
Prince Albert, Sask.	1
Saskatoon, Sask.	1
Yorkton, Sask.	1
Dundas, Ont.	1
London, Ont.	1
Pembroke, Ont.	1
Preston, Ont.	1
St. Catharines, Ont.	1
Whitby, Ont.	1
Kamloops, B.C.	1
Prince Rupert, B.C.	1
Trail, B.C.	1
Glace Bay, N.S.	1
Sydney, N.S.	1
Portage la Prairie, Man.	1
not known	1
Total	228

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Ben Adelman	Vancouver	Recruiter.
Moe Appel	Ottawa	Public Relations.
Joe Baumholz	Montreal	Weapons procurement.
Max Brown	Toronto	Weapons procurement.
Sid Butofsky	Ottawa	Finance organization.
Meyer Cohen	Montreal	Aliyah Bet recruiter.
Hy Crystal	Calgary	Calgary area recruiter.
Lionel Druker	Sydney, N.S.	Early member Eastern Canada recruiting team.
Ben Dunkelman	Toronto	Early member Toronto recruiting team.
Michel Finegood	Vancouver	West coast recruiter.
Joe Frank	Montreal	Eastern Canada recruiting team.
Harold Freeman	Vancouver	Head of west coast recruiting organization.
Alex Glanz	Windsor	Aircraft & equipment procurement.
Arthur Goldberg	Vancouver	Early member West coast recruiting team.
Morrie Goldberg	Montreal	No.2 Eastern Canada recruiter.
Ralph Hamovich	Winnipeg	Winnipeg recruiting organization.
D. Lou Harris	Toronto	Head of Canadian recruiting organization.
Morley Kare	Vancouver	Early member West coast recruiting team.
Moishe H. Myerson	Montreal	Eastern Canada recruiting administrator.
Ben Pastinsky	Vancouver	West coast recruiting
John Secter	Winnipeg	Winnipeg area recruiter.
Joe Schecter	Edmonton	Edmonton area recruiter.
Syd Shulemson	Montreal	Eastern Canada head recruiter.
Alex Solomon	Montreal	Cross Canada recruiting organizer.
Israel Spector	Winnipeg	Winnipeg area recruiter.
Joe Venis	Montreal	Eastern Canada recruiting team.

The "Possibles" (36) *Data not substantiated*

Name	Hometown	Corps	Trade or Function
Solly Benkino	–	–	
Sid Butterfield (Butofsky?)	Toronto	IAF	
Campbell	–	–	
Abe Caplan	Toronto	–	
Tom Cooper	–	–	
John Cypress	–	–	
Raphael Garfinkel	–	–	
Jack Gibson	–	–	
Irving Gold	Calgary–		
G.S. Goldberg	–	–	
Sy Goldberg	Winnipeg	IAF	Aqir (instrument mechanic)
Morris Goldman	Trail, B.C.	–	
David Harris	Montreal	–	Procurement, etc.
Joe Hechter	–	–	
Daryl Horne	Calgary	–	
Lawrence Ives	–	–	
Henry Meznick	–	–	
Terry O'Reilly	Kingston	IAF	
Joseph Ostrow	–	–	
Sam Pearle	Windsor	–	
Art Pearlman	–	–	
Jim Pierson	–	IAF	
Julius Pressman	Ottawa	Army	7th Brigade
Gad Resnick	Winnipeg	–	
Eddie (?) Roth	Vancouver	–	
Issie Rotterman	–	–	
Milton Rubens	–	–	
Al Sawitsky	–	–	
Zvi Shachar	Toronto ?	–	
Jack Shacter	–	–	
Moshe Shamir	–	IAF	Radar
Allen Vincent	Edmonton	–	
Joe Vishinsky	–	–	
Philip Waters	Toronto	Army	
Norman Weiner	–	–	
Sid Weiss	–	–	

The results of my efforts over these past 24 months bolster my earlier impression that few names, if any, are missing from the "authenticated" list of volunteers. Nevertheless, it is my intention to continue working the list of the 36 "possibles" until every name on it is either rejected or authenticated. I would therefore be very pleased to hear from readers who have any information whatsoever on any of the 36 persons named. The information has been updated to Jan. 7, 1998.

You may reach me at 58/83 Hillel St., Haifa, Israel 33728. Telephone and FAX 011 972-4-853 3147.
Eddy Kaplansky

Israel's Jubilee 50

Canadian-Israeli diplomacy

By ZACHARIAH KAY

Canada's policy of non-commitment toward a Jewish state prior to 1948 reflected the British-oriented attitude of Liberal prime minister William Lyon Mackenzie King, an excessively cautious but masterful politician.

He remained supportive of Britain's mandate policy although there had been vestiges of Christian support for Jewish restoration in the Holy Land coupled with the activities of the Zionist-led Canadian Jewish community. King's caution also accounted for Canada's delay in recognizing Israel following its establishment on May 14, 1948.

King retired in November 1948. He was succeeded by Louis St. Laurent and he, in turn, by Lester B. "Mike" Pearson at External Affairs. Pearson, who was internationally inclined and a United Nations (UN) supporter, had already acquired a high reputation particularly through his conciliatory and mediatory roles seeking solutions to the Palestine question. The kudos he earned were again repeated towards the end of Israel's first decade when he was awarded the Nobel Peace Prize.

On Christmas eve 1948, a month after King left office, Ottawa granted de facto recognition to Israel thereby moving from non-commitment to active diplomatic support for Israel's viability. Still, in relation to the nascent state, Canada never was too far ahead of its British and French allies or outside the sphere of American Middle Eastern policy.

When Israel was finally admitted on May 1, 1949 to the United Nations, Canada conferred full (de jure) recognition upon the Jewish state. That was followed some eight days later by the arrival in Montreal of Avraham Harman as Israel's first consul general.

In September 1953, the Israeli Foreign Ministry's first British Commonwealth head, Michael Comay, was appointed minister plenipotentiary and subsequently ambassador in Ottawa. At the same time Terry MacDermott was named Canada's non-resident ambassador to Israel with the embassy based in Tel Aviv.

Ottawa had supported and worked for the adoption of partition including the internationalization of Jerusalem, but it accepted the Palestinian Conciliation Commission's position recommending the Holy City's division between Israel and Jordan.

Canada advocated maximum local autonomy and protection of the Holy Places pending a final peace settlement. Nonetheless, it neither recognized Israeli sovereignty over west Jerusalem nor Jordanian sovereignty over the eastern part of the city. When Israel proclaimed Jerusalem its capital in December 1949, Canada demurred from any advocacy of internationalization. That did not, however, diminish its support for UN involvement in the area as Canadian Maj.-Gen. E.L.M. Burns became head of the UN Truce Supervision Organization (UNTSO) in the Middle East.

In the early '50s, the government had been selling a modest amount of defensive weapons to Israel and training aircraft to Egypt. In 1955, a major arms deal of offensive weaponry between Czechoslovakia (on behalf of the Soviet Bloc) and Egypt created an egregious arms imbalance in the region. As a result of this new and alarming regional development, the Liberal government was urged by the Progressive Conservatives and the social democratic Cooperative Commonwealth Federation (CCF forerunner of the NDP) to respond.

Israel applied to the Canadian government to purchase 24 state-of-the art Canadian-built F-86 Sabre jet interceptor fighters. After drawn out consultations and negotiations with the United States and other NATO allies, the St. Laurent government finally approved the sale in September 1956. But with the outbreak of the Sinai-Suez conflict on Oct. 29, the sale was suspended, and never came to fruition.

[Cont'd. on page B 60]

Joe Clark, secretary of state, welcoming Chaim Herzog, president of Israel, on a state visit to Canada in June 1989.

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Diefenbaker backed Israel

[Cont'd. from page B 59]

The St. Laurent government responded negatively to the Anglo-French military involvement in the Israeli military initiative. It also generated heated debate from the Conservatives and the CCF opposition although both were sympathetic to Israel.

The UN convened its first Emergency Special Session of the General Assembly at the beginning of November. Lester Pearson produced a *deus ex machina* in proposing as a solution to the immediate crisis, the establishment of the first truly international emergency force (UNEF), to be interposed in the Sinai between the warring countries. UNEF's subsequent success as an ad hoc fire brigade, under the direction of Burns, earned Pearson the Nobel Peace Prize.

The federal election in June 1957 brought an end to 22 consecutive years of Liberal rule. The Diefenbaker-led Conservatives were sworn into office. While the new prime minister was known to be pro-British, he had always supported the Jewish homeland and had been a supporter of the proposed Sabre jet sale.

In 1958, under the Diefenbaker government, Margaret Meagher was appointed Canada's first resident ambassador to Israel. While continuing to enhance economic relations between the two countries, the Diefenbaker government also hosted the first official visit by then prime minister David Ben-Gurion in May 1961.

From 1963 to 1968, Pearson led a Liberal minority government. Bi- and multiculturalism were very much on the nation's agenda as was an effort to develop expanded relations with the Third World. The crisis of May 1967, presaging the Six Day War in June, resulted in Ottawa's opposition to Egyptian president Gamal Abdel Nasser's closing of the Straits of Tiran and blocking the Gulf of Aqaba to Israeli shipping.

Ottawa criticized both Egypt's actions and secretary general U Thant's subsequent acquiescence in the removal of the UNEF interposed between Egyptian and Israeli forces in the Sinai.

In parliament on June 8, Pearson outlined a six-point peace plan for the situation. It called for a UN presence, freedom of passage through the Straits of Tiran and the Gulf Aqaba, demilitarized zones and an intensified effort to resolve the Arab refugee issue.

Diefenbaker, now the leader of the Opposition, demanded more support for Israel and called upon the government to back Israel's right to Jerusalem, which had just become reunited.

Then External Affairs minister Paul Martin reiterated the points of Pearson's proposed settlement at the UN, adding the need for a special representation of the Secretary General. That eventually led to the passing of Security Council Resolution 242 on Nov. 22, 1967. The impact of the Six Day War overshadowed another milestone in the relationship between the two countries when then president Zalman Shazar made the first state visit by an Israeli, during Canada's centennial at the Universal Expo in Montreal.

In general, the first two decades of Canadian-Israeli relations were influenced by Pearson's internationalism even when he and his party were returned to the benches of the Opposition. Diefenbaker, a longtime supporter of the Zionist cause, basically maintained his predecessor's policies towards Israel.

Subsequent decades bore witness to shifts in Ottawa's policy.

With the advent of the Pierre Trudeau-led governments and the country's constitutional, bicultural and multicultural soul-searching, Canada began veering from international idealism and started focusing on economic relations.

Through the governments of Joe Clark, then again Trudeau, Brian Mulroney and finally Jean Chrétien, "evenhandedness" – or more accurately, increased attention to Arab sensibilities, was clearly manifested.

Israel began to emerge as a regional power, losing its Occidental underdog appearance. More pro-Arab voices gained the government's ear. Nevertheless, Ottawa's Middle Eastern policy still maintained, and was guided by, traditional Canadian caution.

At the outset of the third decade, the 1968 election produced a Liberal majority under Trudeau's stewardship. The new External Affairs minister Mitchell Sharp inaugurated a general study of Canada's international relations. The study confirmed the already-begun transition

[Cont'd. on page B 61]

The Canadian Zionist convention in 1949 at which Justice Ivan Rand, far right, receives a citation. Abba Eban is seen at the far left. [Canadian Jewish Congress Archives]

Israel's Jubilee 50

Oil embargo hit Canada

[Cont'd. from page B 60]

from "internationalism" to "even-handedness" on the Middle East. This meant greater cognizance of the Arab states.

One expression of that policy was increased support for Arab refugees. In the 2½ decades ending in 1974, Canada had contributed $32 million toward the refugee situation; an amount which far outstripped that of a combination of many Arab states.

The 1973 Yom Kippur War and the Arab oil embargo affected Canada in spite of its fossil fuel wealth. The Arab boycott of Israel was also felt in the Canadian business community. Ottawa's promise to enact anti-boycott legislation was never fulfilled; although Ontario did enact such a law.

During this time, Canada's diplomatic policies continued to inch towards recognition of Arab Palestinian rights. Canada's stand on the Palestinian Liberation Organization (PLO) at international conferences was ambiguous and controversial. For example, the Habitat conference that was held in Canada included participation by the PLO. But Canada opposed the resolution in the General Assembly equating Zionism with racism. Diefenbaker sponsored a resolution in the House of Commons condemning the General Assembly vote that passed unanimously on Nov. 12, 1975

During the fourth decade, Canada joined the UN Interim Force in Lebanon (UNIFIL).

Prime minister Menachem Begin visited Canada in November 1978, and urged Trudeau to move the Canadian Embassy to Jerusalem.

With the 1979 election, a minority Progressive Conservative government led by Clark came to power. During the election campaign Clark had in fact promised to move the embassy to Jerusalem. The promise immediately produced a great deal of pressure from Arab and Canadian commercial interests opposing the move. Eventually Clark was compelled to rethink his pledge, in spite of counter-pressure from the Canada-Israel Committee (CIC).

Former federal Conservative leader Robert Stanfield was called upon to re-examine the embassy issue. As expected, his commission recommended that the embassy not be moved.The issue has lain dormant in governmental circles ever since.

The Camp David accords and the subsequent Egyptian-Israeli peace treaty in 1979, won Ottawa's support as did the other ongoing efforts to foster the peace process.

In September 1984, the Progressive Conservatives under Mulroney won an unprecedented majority with Clark becoming the minister of External Affairs. In the wake of the Lebanon war of 1982,

[Cont'd. on page B 62]

Prime Minister Jean Chrétien greeting Israel's Ashkenazi Chief Rabbi Yisrael Lau in May 1996. [J-M. Carisse PMO]

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Canadians surround Israel's prime minister David Ben-Gurion at a conference in 1953. [CJC Archives]

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Principle of 'evenhandedness'

[Cont'd. from page B 61]

the government became more critical of Israeli policy.

At the same time, a report by the Senate's Standing Committee on Foreign Affairs took a more aggressive tone. It supported Canada's contribution to UN peacekeeping forces and to the Multinational Force and Observers in Sinai (MFO); it called for curbing terrorism and violence and for the need to ensure Israel's security. But it also called for a halt of Israeli settlements and for Palestinian representation in the peace process.

The fifth decade in the 50-year relationship began with jarring criticism of Israel. The government appeared to be moving closer to the European Community's position on the Middle East. The break in the traditional attitude occurred on March 10, 1988, in a speech at the annual CIC dinner in Ottawa by Clark in which he was highly critical of Israel.

Clark tried to modify the impact of his acutely negative remarks in a subsequent speech but not very successfully or convincingly.

When Barbara McDougall replaced Clark as minister of External Affairs in 1991, Canada had become an established member of the G-7 and was still enmeshed in constitutional soul-searching. As an outcome of the multinational Madrid peace conference Canada became moderator of the Middle East Refugee Panel.

The federal elections of October 1993, and again of June 1997, brought and kept the Liberals under Chrétien in office along with substantial gains for the Bloc Québécois and the Reform party. "Evenhandedness" was the principle plank of Middle East diplomacy by foreign ministers André Ouellet and Lloyd Axworthy.

Last autumn's crisis over the use of forged Canadian passports by Israeli agents in the Meshal affair led to a temporary recalling of the Canadian ambassador. That reaction by the government was unprecedented in the almost half century relationship between the two countries, but was of insufficient consequence to imperil Canadian-Israeli diplomacy. It did, however, seem to tighten Canada's traditional cautious approach to diplomacy in the region.

Having looked back over five decades of Canada-Israel diplomacy, it might also be meaningful to briefly glance back over what transpired in the 50 years prior to Israel's rebirth.

Henry Wentworth Monk, popularly known as the "Prophet of Ottawa" preached the restoration of Zion and some of his works were read into the Canadian Senate's records. Also read into the record were Sir Wilfrid Laurier's condemnation of pogroms; Sir Robert Borden and Arthur Meighen's support for the Balfour Declaration – prior to and subsequent to its promulgation.

Prime Minister R. B. Bennett's support in a 1934 radio speech for the Keren Hayesod-United Palestine Appeal gave credence to the fact that Canadian Jews were predominantly Zionist. The Liberal and Conservative parties varied in their positions, however, the CCF had as its official policy the establishment of a Jewish state and was in sharp contrast to the right-wing and anti-Semitically-tinged Social Credit party.

Whatever developments loom on the diplomatic horizon of Canadian-Israeli relations is best left to the prophets and not to the pontifications of amateur and professional pundits. Surveyors and analysts will assume their tasks, as I have, in another five decades.

One can safely bet, however, that for a long time to come caution and prudence will still rule in the offices of Canadian decision-makers.

This article is based mainly on the writer's contribution to the New Encyclopedia of Zionism and Israel. A native Winnipegger and a research fellow of the Leonard Davis Institute For International Relations, the Hebrew University of Jerusalem, Kay's latest book is the Diplomacy of Prudence: Canada and Israel, 1948-1958, *(McGill-Queen's University Press).*

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The smiles and toasts exchanged between former prime ministers Pierre Trudeau and Menachem Begin during the Israeli leader's 1978 visit to Canada belied a strained relationship. Begin wanted Ottawa to move its embassy from Tel Aviv to Jerusalem, and Trudeau refused. According to Trudeau's memoirs, Begin "became rather nasty about it," and threatened to tell Canadian voters that Trudeau was not supporting Israel on the matter. "They already know," Trudeau said he replied. "You can tell them what you want, but I don't think it would be very courteous — and I don't think it would be very effective." Not long after, Tory leader Joe Clark pledged to move the embassy, with disastrous results once he assumed power.

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President Jimmy Carter, prime minister Menachem Begin and Egyptian president Anwar al-Sadat on the lawn of the White House in Washington, D.C., April 1979.

President Bill Clinton, prime minister Yitzhak Rabin and Palestinian Authority Chairman Yasser Arafat on the lawn of the White House in Washington, D.C., September 1993.

The Promised Land has kept its Promise.

Congratulations to Israel on its historical 50 years of statehood. THE TORONTO SUN

President Bill Clinton, prime minister Yitzhak Rabin and King Hussein of Jordan in the desert of the Arava, October 1994. [IPPA]

Prime Minister Benjamin Netanyahu and Chairman Yasser Arafat in Gaza, September 1996.

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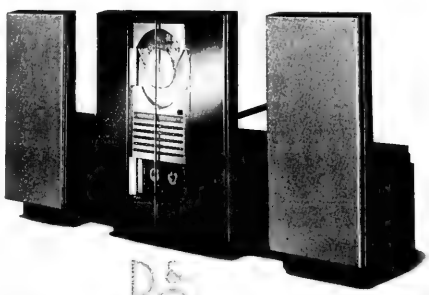
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The New Jewish State May 14, 1948

By A.M. KLEIN

Conceived 2,000 years ago on that same day the long agony of exile and dispersion began, – throughout the centuries nurtured in the very body and beneath the heart of the people, – borne, through suffering, with patience, – in its own blood sustained, – the Jewish State is at long last about to enter into life.

The ticking of all the clocks of Jewry herald its approach, proclaim its imminence. Unless another Joshua again makes the sun to stand still in Ashkelon, the unaltered circuits of the heavens, the mere passage of time, renders its birth inevitable. The dream of centuries is about to be fulfilled, the dark night breaks, and on the horizon is kindled a new dawn.

For before the Sabbath which approaches will be over, the Jewish State will be a fait accompli, and that *neshamah yesairah*, that saving additional soul which ever enters with the Sabbath, will this time enter but not pass. As the Friday following the Ides of May – the day when the British mandate legally terminates and the unrevoked resolution of the United Nations touching partition automatically comes into force – as that day is folded back upon the calendar of the past, a new state – yet a state most ancient – rejoins the comity of nations.

It is a theme for rhapsody. How many hopes this theme fulfils, how many frustrations it frustrates, – these are accounts which are kept in records beyond mortal reach, subject to surmisal, not scrutiny.

Clearly one describes only the general contour of the shadows which break – the hideous forms of nightmares which, having haunted the exile, now vanish forever. The Arch of Titus, and all of the suffering it evokes, is now reduced to but masonry and monument; its humiliation and its ordeal are nullified; the Tower of David now overarches the Arch.

The memory of Spain, too, breaks upon the mind, by contrast accentuating the joy of this hour. The bear-dance of the Vistula fades into vagueness; it is the *horah* which is now the measure.

And all the bitter recollections of the Rhine and the Donau, the ghetto shuffle and the hunched back, the rheum spat upon the Rialto and the stones thrown at Frankfurt-am-Main, the days of sufferance and the nights of flame and horror, all sent vanishing into oblivion, as by a dreamer at last rousing himself from his tossed and tortured bed to look out upon a bright new day, full of birds and sunshine.

Another spectre, too, is laid. It is the spectre, so vividly described by Leo Pinsker, the spectre of a people – our people in European exile – "a ghost among the nations." The prophecy and the exhortation of his book are at last fulfilled: autoemancipation is the day's slogan. The ghost has doffed his ghostliness, and is now in his own land, is clothed with flesh, like a man stands up, and calls his body his own!

But not all the departed, even in the exaltation of this moment, suffer so easy a forgetting. Six million there stand, encircling the Jewish State, silent witnesses to its necessity. In spirit they have issued from the furnaces of Majdanek and Oswiecim, bearing both a message and a reproach: *If this had been, we would be! Since this was not, we are not!*

That reproach will never be justified again.

For a Jewish State is born, a sovereign body enjoying in its own domain the rights of sovereignty. Jewish history is again – *Jewish* history; the long hiatus of the exile bridged, the past rushes forward to embrace the future. There stand, therefore, as sponsors of the new Eretz Yisrael more than simply the cabinet about to be announced; all who through the generations labored for Zion, or for Zion sighed, all rejoice in the hour of *geulah*, and all receive the charter of deliverance, even as all Israel – of all generations – stood before Sinai accepting Torah.

Yet are there some who for their exemplary devotion and outstanding works should in this time of fulfilment be named by name: It is an inspiring roll-call, beginning with Rabbi Zadoc, who for the sake of Jerusalem fasted himself to a shadow; and remembering a millennium later Rabbi Yehuda Halevi, blissfully perished on sacred soil; and the untold *paytanim* on whose lips the hope of Zion was never silent; and the Chovevei Zion, cherished in their name as in their being; and the incomparable prince, Benyamin Zev Herzl who died 50 years too soon. There are not many states which begin with such cabinets!

A new Jewish State is born. Though it stems from the past, it looks to the future. No one aware of the antecedents and the composition of the Yishuv but must entertain hopes not utterly fantastic for the emergence of a new kind of culture from Eretz Yisrael. Here the West meets the East; here the East has come around full circle. Who will gainsay, that there is in the New Jewish State the possibility for the creation of a way of life which will be an amalgam of the best of the Orient and the best of the Occident – the efficiency of Europe joined to the spirituality of Asia?

Time was when there came out of Zion a light whereby the whole world was illuminated; the fruitfulness and the resource of our people are by no means exhausted; what was may be again. It is a small state? No matter; that other whereof the prophets spoke and the seers saw was not a big state, either.

The proclamation of a Jewish State attests to yet another salvation. It attests to the fact that at long last, Jewry has regained its voice. The plea of Jewry no longer has to be uttered by ventriloquy through agents and intercessors. Granted, as to it there must be granted, a seat in the councils of the world, Jewry may now speak as party and not as petitioner, in its own voice and not through advocates. A nation that was stifled dumb has won back its speech!

It has also won back its stature. No more the gypsy taunt, the nomad jeer! No more the fictitious minority right, nor the farce of "tolerance" which in its own pious name betrays its double standards. And no more the protective coloration of "the helots of the Mosaic persuasion!"

Born also is the New Jew. The hero of the epic is the Yishuv. Only because the Yishuv showed itself as of the fibre of the Maccabees dos the wondrous thing come to pass:

O who is this, rising from the Sharon, bearing a basket of grapes, vaunting the golden apples? And who is he, that other one, following the plough, breaking the soil, as hard as the heart of Pharaoh?

If this be a Jew, where is the crook of his spine; and the quiver of lip, where?

Behold his knees are not callous through kneeling; he is proud, he is erect.

There is in his eyes no fear, in his mind no memory of faggots.

His hump he has left in Ashkenaz; in Sphorad his maimed limb; beyond the seas his terror he has abandoned.

He has said to the sun, Thou art my father that gives me strength; and to the cloud, Thou art my mother suckling me thy milk.

The sign of his father is on his brow, and the breath of his mother renders him fragrant. No legion affrights him, no flame in the dark, no sword in the sun.

For a thousand shall come upon him, and a thousand be carried away.

A son has returned to her that bore him; at her hearth he grows comely; he is goodly to behold.

Behind the bony cage there beats the bird of joy; within the golden cup is wine that overflows.

This editorial by Klein appeared in the Canadian Jewish Chronicle. *It is reprinted with permission from* A.M. Klein, Beyond Sambation, Selected Essays and Editorials 1928-1955, *Edited by M. W. Steinberg and Usher Caplan, University of Toronto Press, 1982.)*

Israel's Jubilee 50

מחיר הגליון 10 מא"י

יום המדינה

עתון משותף של עתוני הארץ

יום ששי, ה' אייר, תש"ח - 14 במאי 1948 - ע עד 4 אחר הצהרים. - יום אדרוי לעילטון זרים

העם מכריז על מדינת ישראל

ב־29 בנובמבר 1947 קבלה עצרת האומות המאוחדות החלטה המחייבת הקמת מדינה יהודית בארץ־ישראל—ובתוקף זכותנו הטבעית וההסטורית אנו מכריזים בזאת על הקמת מדינה בארץ־ישראל היא

מ ד י נ ת י ש ר א ל

[illegible] על הכרזת המדינה שניתנה בכינוס מועצת העם היום בשעה 4 אחה"צ במעמד כל חברי מועצת העם ונציגי היהדות, העתונות והראיום באולם המוזיאון בתל־אביב:

בארץ ישראל קם העם היהודי בה עוצבה דמותו הרוחנית, הדתית והמדינית. בה חי חיי קוממיות ממלכתית. בה יצר נכסי תרבות לאומיים וכלל־אנושיים והוריש לעולם כולו את ספר הספרים הנצחי.

לאחר שהוגלה העם מארצו בכוח הזרוע שמר לה אמונים בכל ארצות פזוריו, ולא חדל מתפלה ומתקוה לשוב לארצו ולחדש בתוכה את חירותו המדינית.

מתוך קשר היסטורי ומסרתי זה חתרו היהודים בכל דור לשוב ולהאחז במולדתם העתיקה; ובדורות האחרונים שבו לארצם בהמונים וחלוצים, מעפילים ומגינים הפריחו נשמות, החיו שפתם העברית, בנו כפרים וערים, והקימו ישוב גדל והולך השליט על משקו ותרבותו, שוחר שלום ומגן על עצמו, מביא ברכת הקידמה לכל תושבי הארץ ונושא נפשו לעצמאות ממלכתית.

בשנת תרנ"ז (1897) נתכנס הקונגרס הציוני לקול קריאתו של הוגה חזון המדינה היהודית תיאודור הרצל והכריז על זכות העם היהודי לתקומה לאומית בארצו.

זכות זו הוכרה בהצהרת בלפור מיום ב' בנובמבר 1917 ואושרה במנדט מטעם חבר הלאומים, אשר נתן במיוחד תוקף בין־לאומי לקשר ההיסטורי שבין העם היהודי לבין ארץ־ישראל ולזכות העם היהודי להקים מחדש את ביתו הלאומי.

השואה שנתחוללה על עם ישראל בזמן האחרון, בה הוכרעו לטבח מיליונים יהודים באירופה, הוכיחה מחדש בעליל את ההכרח בפתרון בעית העם היהודי מחוסר המולדת והעצמאות על ידי חידוש המדינה היהודית בארץ־ישראל, אשר תפתח לרווחה את שערי המולדת לכל יהודי ותעניק לעם היהודי מעמד של אומה שוות־זכויות בתוך משפחת העמים.

שארית הפליטה שניצלה מהטבח הנאצי האיום באירופה ויהודי ארצות אחרות לא חדלו להעפיל לארץ־ישראל, על אף כל קושי, מניעה וסכנה, ולא פסקו לתבוע את זכותם לחיי כבוד, חירות ועמל־ישרים במולדת עמם.

במלחמת העולם השניה, תרם הישוב העברי בארץ את מלוא־חלקו למאבק האומות השוחרות חירות ושלום נגד כוחות הרשע הנאצי, ובדם חייליו ובמאמצו המלחמתי קנה לו את הזכות להמנות עם העמים מייסדי ברית האומות המאוחדות.

ב־29 בנובמבר 1947 קיבלה עצרת האומות המאוחדות החלטה המחייבת הקמת מדינה יהודית בארץ־ישראל; העצרת תבעה מאת תושבי ארץ־ישראל לאחוז בעצמם בכל הצעדים הנדרשים מצדם הם לביצוע ההחלטה. הכרה זו של האומות המאוחדות בזכות העם היהודי להקים את מדינתו אינה ניתנת להפקעה.

וזוהי זכותו הטבעית של העם היהודי להיות ככל עם ועם עומד ברשות עצמו במדינתו הריבונית.

לפיכך נתכנסנו, אנו חברי מועצת העם, נציגי הישוב העברי והתנועה הציונית, ביום סיום המנדט הבריטי על ארץ־ישראל, ובתוקף זכותנו הטבעית וההיסטורית ועל יסוד החלטת עצרת האומות המאוחדות אנו מכריזים בזאת על הקמת מדינה יהודית בארץ־ישראל, היא מדינת ישראל.

אנו קובעים שהחל מרגע סיום המנדט, הלילה, אור ליום שבת ו' אייר תש"ח, 15 במאי 1948, ועד להקמת השלטונות הנבחרים והסדירים של המדינה בהתאם לחוקה שתיקבע על־ידי האספה המכוננת הנבחרת לא יאוחר מ־1 באוקטובר 1948 — תפעל מועצת העם כמועצת מדינה זמנית, ומוסד הביצוע שלה, מנהלת־העם, יהווה את הממשלה הזמנית של המדינה היהודית, אשר תיקרא בשם ישראל.

מדינת ישראל תהא פתוחה לעליה יהודית ולקיבוץ גלויות, תשקוד על פיתוח הארץ לטובת כל תושביה, תהא מושתתה על יסודות החירות, הצדק והשלום לאור חזונם של נביאי ישראל; תקיים שויון זכויות חברתי ומדיני גמור לכל אזרחיה בלי הבדל דת, גזע ומין; תבטיח חופש דת, מצפון, חינוך ותרבות; תשמור על המקומות הקדושים של כל הדתות; ותהיה נאמנה לעקרונותיה של מגילת האומות המאוחדות.

מדינת ישראל תהא מוכנה לשתף פעולה עם המוסדות והנציגים של האומות המאוחדות בהגשמת החלטת העצרת מיום 29 בנובמבר 1947 והפעל להקמת האחדות הכלכלית של ארץ־ישראל בשלמותה.

אנו קוראים לאומות המאוחדות לתת יד לעם היהודי בבנין מדינתו ולקבל את מדינת ישראל לתוך משפחת העמים.

אנו קוראים — גם בתוך התקפת־הדמים הנערכת עלינו זה חדשים — לבני העם הערבי תושבי מדינת ישראל לשמור על השלום וליטול חלקם בבנין המדינה על יסוד אזרחות מלאה ושוה ועל יסוד נציגות מתאימה בכל מוסדותיה, הזמניים והקבועים.

אנו מושיטים יד שלום ושכנות טובה לכל המדינות השכנות ועמיהן, וקוראים להם לשיתוף פעולה ועזרה הדדית עם העם העברי העצמאי בארצו. מדינת ישראל מוכנה לתרום חלקה במאמץ משותף לקידמת המזרח התיכון כולו.

אנו קוראים אל העם היהודי בכל התפוצות להתלכד סביב הישוב בעליה ובבנין ולעמוד לימינו במערכה הגדולה על הגשמת שאיפת הדורות לגאולת ישראל.

מתוך בטחון בצור ישראל הננו חותמים בחתימת ידינו לעדות על הכרזה זו, במושב מועצת המדינה הזמנית, על אדמת המולדת, בעיר תל־אביב, היום הזה, ערב שבת, ה' אייר תש"ח, 14 במאי 1948.

כל חוקי הספר הלבן בטלים ומבוטלים

כל שאר החוקים הקיימים בארץ עודם בתקפם

מנשר של מועצת המדינה הזמנית

בתוקף הכרזת העצמאות שנתפרסמה היום ה' באייר תש"ח 14 במאי 1948, ואשר לפיה הוכרזה מועצת המדינה הזמנית והממשלה הזמנית של מדינת ישראל, מודיעה בזה מועצת המדינה הזמנית לאמור:

1 מועצת המדינה הזמנית היא הרשות המחוקקת. מועצת המדינה הזמנית [illegible] למשלה.

2 [illegible]

3 [illegible] מספר הלבן משנת 1939 [illegible] סעיפים 13 עד 15 לפקודת העליה 1941 ותקנות 102 עד 107 ג' לתקנות ההגנה (שעת חירום) 1945, מתבטלים בזה. תקנות העברת קרקעות 1940 בטלות בזה [illegible] ביום ט"ו אייר תרצ"ט 18 במאי 1939 [illegible]

[illegible] במדינת ישראל [illegible] בארץ ישראל ביום ה' באייר תש"ח 14 במאי 1948.

ניתן היום ה' באייר תש"ח (14 במאי 1948).

מועצת המדינה הזמנית

הממשלה הזמנית היהודית הראשונה בישיבתה הראשונה [illegible]

ד. בן־גוריון ראש הממשלה

ח. ויצמן [illegible]

[illegible]

[illegible]

בהתאם להחלטת ועדת החובה שליד האיגוד הארצי של מחוללי א"י בישיבתה ביום ה' ד' אייר תש"ח (13.5.48) מופיע עתון משותף זה של כל עתוני הארץ [illegible]

AN HISTORIC FRONT PAGE

On May 14, 1948, the newspapers of the newly declared, newly born State of Israel jointly published this historic issue called *The Day of Statehood*. The headline of the lead article is "The People Proclaim the State of Israel." The headline of the second article is "All the Laws of the White Paper are Cancelled and Invalid."

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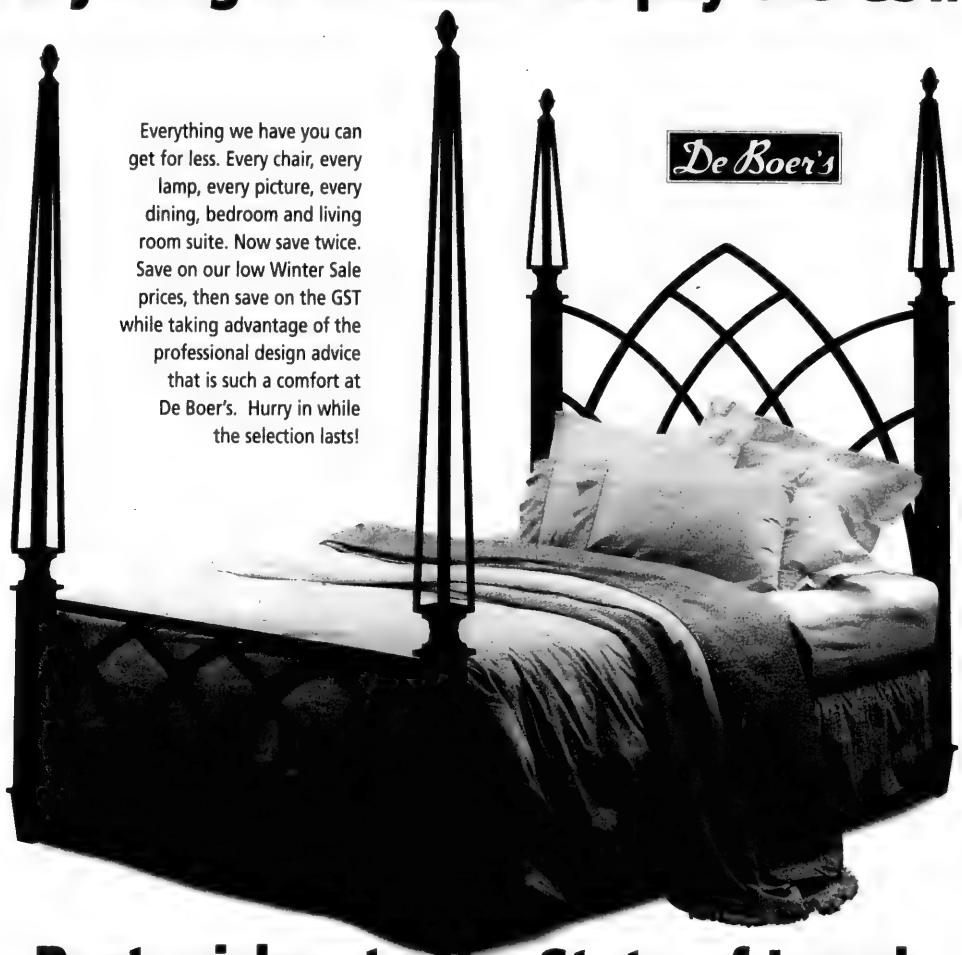

Best wishes to the State of Israel on its 50th Anniversary year.

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This Week

National

J.B. Salsberg dedicated his life to Yiddishkeit and to the advancement of social justice. *Obituary.* ***Page 3***

Former defence minister set to broker compromise on Holocaust museum. ***Page 5***

On Campus

There's more to beer and toga parties in Montreal's Jewish frat houses. ***Page 26***

Health

Weizmann professor awarded Wolf Prize in Medicine. ***Page 37***

Arts

Music teacher shifts gears and takes up ventriloquism. ***Page42***

Business

Former shaliach Udi Savion leads highway consortium team. ***Page 44***

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
What's New 18
Yiddish Column 22
On Campus 26
National 27
International 31
Health 37
Travel, Arts & Business 42
Classified 46
Sports 50
Ask Susan 51
Crossword 51

Shabbat: Mishpatim
Candlelighting: 5:36
Shevat 24, 5758
Havdalah: 6:41

Meshal affair 'amateurish'

By EITAN RABIN
Jerusalem Post Foreign Service

JERUSALEM — Prime Minister Benjamin Netanyahu should appoint an intelligence officer to his staff to advise him on all clandestine operations, the Ciechanover Committee investigating last September's botched assassination attempt on Khaled Meshal has recommended.

In its 100-plus page report, which the premier received Monday, the committee determined that the upper echelons of the Mossad, including its head, Danny Yatom, bear full responsibility for the failed assassination in Amman.

Describing the planning of the assassination – which was Yatom's idea – as "negligent" and "amateurish," the committee slammed all aspects of the affair, from the ground preparations to the fact that the agents who botched the job surrendered too quickly.

The report absolves Netanyahu of responsibility for the failure. Though there is criticism of the premier, it does not relate to the decision-making process or the assassination attempt itself.

The proposed intelligence officer would be the liaison between the prime minister and the intelligence services, primarily the Mossad, so that operations of the type that failed in Jordan could be properly coordinated.

One of the leading candidates for this new post is said to be former OC Intelligence Branch, Maj.-Gen. (res.) Uri Saguy. As reported in the *Jerusalem Post* last month, Saguy met recently with Netanyahu and discussed this possibility with him.

The committee recommended other changes in the interaction between the Mossad and the prime minister.

With regard to whether Yatom should be dismissed, the committee was split and left it to Netanyahu to

Continued on page 34

Pluralism in Israel: Canadian rabbis' views

By LEILA SPEISMAN
Staff Reporter

TORONTO — There is very little surprise on the part of the Canadian rabbinate over the rejection by the Chief Rabbinical Council of Israel last week of one of the key proposals by the Ne'eman Committee to establish joint conversion institutes.

Ne'eman proposal rejected
Please see pg. 32

Rabbi Michael Stroh, president of the Toronto Board of Rabbis, and spiritual leader of Temple Har Zion, called the rejection "most unfortunate."

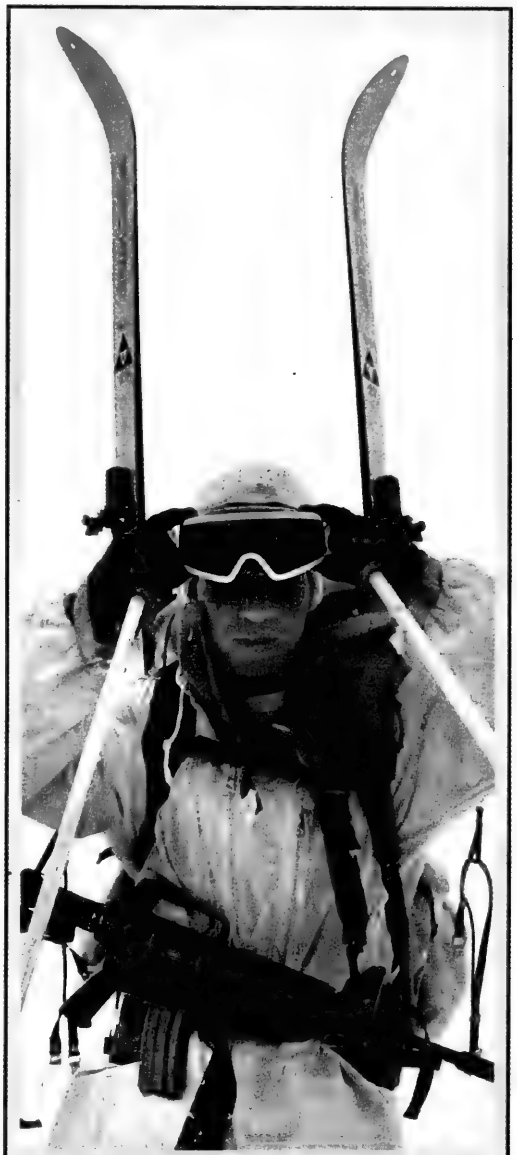
"The agreements that the Reform and Conservative movements had signed had the potential to create some unity around the question of conversion, which could have been used as a basis for unity in the Diaspora," Rabbi Stroh told *The CJN*.

"Their [the Chief Rabbinical Council's] out-of-hand rejection and attempts to deal with the realities of Jewish life on the grounds that only they exist, creates a most unhelpful situation," he said.

The Chief Rabbinate, he said, "is sensitive only to the most extreme parts of the Jewish community, and that is too bad."

Rabbi Baruch Frydman-Kohl, spiritual leader of Beth Tzedec Congregation, said that the Masorti [Conservative] community in Israel and the Diaspora is "deeply disappointed that the Chief Rabbinate has rejected the concerted efforts of all those involved in the Ne'eman Committee to achieve the beginnings of a comprehensive plan for Jewish unity."

Continued on page 33



'SCHUSSING' WITH A RIFLE AND SKIS
A soldier from Israel's army's elite alpine unit, his skis flung across his back, dons his goggles during a training exercise last week on the snow-covered upper slopes of Mt. Hermon.
[RNS/Reuters photo]

INSIDE

We continue with part 3 of Frances Kraft's series on disorders. One teen's story in this issue. Please see page 24.

191-1836 today
vish News
ary week.

Israel believes low probability of Iraqi attack — please see page 31

The News in Brief

CANADA

UJA Helps Patients

TORONTO — UJA Federation has provided staff at North York General Hospital with a unique training session to deal with the special needs of the elderly and observant Jewish patients.

The session includes kosher dietary laws, Sabbath observances and dealing with immigrants who have few English skills.

Date Set for Collins

VANCOUVER — A tentative date of June 29 to July 31 has been set to hear the latest complaint against columnist Doug Collins and the *North Shore News*.

The five-week British Columbia human rights tribunal was initiated by a complaint from Victoria businessman Harry Abrams about several of Collins' columns which disputed the number of Jews killed in the Holocaust.

Anti-Terrorism Initiative

OTTAWA — Foreign Affairs Minister Lloyd Axworthy announced that Canada has signed the International Convention for the Suppression of Terrorist Bombing Offences.

The convention was prepared at the initiative of the G-8, in response to increasing terrorist bombing attacks and new threats resulting from the terrorist use of chemical or biological agents and toxins.

ISRAEL

Iraq Assures Israel

JERUSALEM — Israel received indirect assurances from Iraq last week that it will not be targeted by unconventional weapons, because Iraq neither has them nor has the desire to use them against Israel in the present crisis.

Hussein Gives $1Million

JERUSALEM — Jordan's King Hussein sent Israel $1 million dollars for the families of seven Israeli schoolgirls murdered by a Jordanian soldier last March.

The girls were killed and seven others were wounded while they were on a field trip at the Naharayim border enclave near the Israeli-Jordanian border.

WORLD

Lithuania Lays Charges

WASHINGTON — Aleksandras Lileikis, a former U.S. citizen who fled the country in 1996 rather than appeal a finding he was a war criminal, has been indicted on genocide charges in his native country of Lithuania.

With the charges, Lileikis became the first person charged for World War II war crimes by any of the successor states of the Soviet Union.

Lileikis served as chief of the Lithuanian Security Police (Saugumas) in German-occupied Vilnius province and personally signed orders consigning Jewish men, women and children to death by gunfire at execution pits in the wooded hamlet of Paneriai, outside the city of Vilnius.

Israelis to Visit Pollard

BUTNER, N.C. — In a personal letter delivered to Jonathan Pollard, at the federal prison in Butner, N.C., Israeli Deputy Prime Minister Rafael Eitan signaled his intention to visit Pollard during his next trip to the United States.

Eitan's letter brings to five the number of Israeli government ministers who are expected to make prison visits to Pollard in the upcoming weeks.

The Conference of Presidents of Major American Jewish Organizations has also sent a letter to the White House urging "immediate" action to free Pollard.

Jewish Restitution

NEW YORK — Poland's deputy prime minister has promised Jewish officials that the new Polish government would press forward on issues of restitution to the Jewish community.

In meetings in Warsaw, Janus Tomaszewski, the new deputy prime minister and minister of the interior, said the government would create a mechanism to cover the expenses related to the identification and restitution of such properties, according to Kalman Sultanik, vice-president of the World Jewish Congress and a participant in the meetings.

Jewish Business Ethics

NEW YORK — The Reconstructionist Rabbinical College is having the third annual Whizin Prize for the best new essay on Jewish business ethics. A $500 award will be given to the grand prize winner.

Entries must be postmarked by May 10. For more information call 215-576-0800 or e-mail [chesnick@rrc.edu].

Siberia Shul Dedicated

MOSCOW — There are more than huskies and frozen land in Siberia.

More than 200 Siberian Jews attended a dedication ceremony of a synagogue in the city of Krasnoyarsk.

The aluminum-domed synagogue, which can hold over 150 worshippers, is part of a $1.5-million complex that, when completed, will also house a Jewish community centre and school.

Israel's Jubilee 50

The Top 10 Sources of Aliyah — 1948-1997

Soviet Union (and successor states)	**915,713**
Romania	**274,572**
Morocco	**268,093**
Iran	**76,915**
United States	**75,075**
Turkey	**61,505**
Tunisia	**53,289**
Yemen	**51,168**
Ethiopia	**51,136**
Argentina	**46,438**

[Source: Keren Hayesod]

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J.B. Salsberg 'a unique personality'

By CYNTHIA GASNER
Special to The CJN

TORONTO — Joseph (J.B.) Salsberg, humanist, labor leader, political activist, politician, *CJN* columnist, was a man dedicated all his life to Yiddishkeit and to the advancement of social justice. He died Feb. 8 at his home in Toronto at the age of 95.

OBITUARY

"He was a unique personality – very kind and helpful to anyone who needed help, both as an alderman and as an Ontario legislator," said Sam Lipshitz, a friend and colleague who worked with Salsberg for more than 60 years, both in the Jewish community and politically – managing his election campaigns.

"He helped thousands of people. His office was always lined with people who wanted his help, and he responded," Lipshitz said. Despite his own sadness, he added, "We are celebrating the life of such a wonderful man."

The dialogues he wrote in *The CJN* between himself and his creation, the lovable Uncle Eliezer, are still fondly recalled by *CJN* readers.

For those who knew him, J.B. exuded a love of life; his expressive, bushy eyebrows and sparkling blue eyes often served as a reflection of his agile, quiet sense of humor.

In 1995, after suffering a serious fall in his apartment, he was asked in an interview with *The CJN* when he would start writing again. He replied, "When you write, you must take a position. I am no longer so quick to arrive at a yes or no answer. I think this is more mature – perhaps a sign of wisdom."

Born in Lugov, Poland, J.B. immigrated to Canada with his family when he was 11 years old. At 13, he left Landsdowne Public School to help support his family by working as a leather cutter in a purse factory.

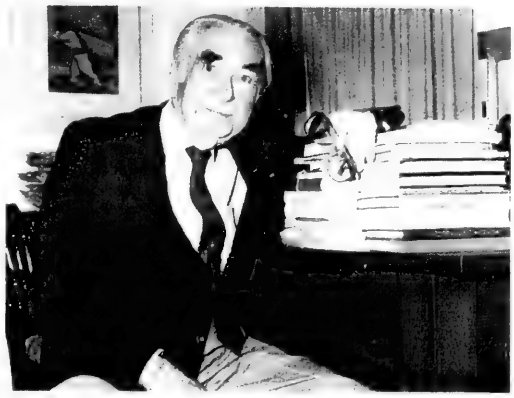
His parents, among the founders of the Eitz Chaim Schools, wanted their son to become a rabbi, but J.B. had other ideas about a career.

Moved by the injustices he observed in the sweatshops of downtown Toronto, J.B. became a leader in the trade union movement. Despite his parents' objections, he was drawn to a life of social activism and began attending meetings of the Young Labor Zionists.

Impressed by the resurgence of Yiddish culture in Russia, the strong feelings he held about equality and equal rights for all mankind led him to join the Communist party of Canada in 1926. Twelve years later, in 1938, he was elected alderman for Ward 4, a position he held until 1943, when he was elected to the Ontario Legislature as the representative for St. Andrews riding under the banner of the Labor Progressive party.

His compassionate nature ensured that constituents flocked to him with every imaginable problem – immigration, jobs, welfare and personal matters.

J.B. was an eloquent spokesperson for anti-discrimination laws. During the premiership of George Drew, he was able to enjoy the rare success of assisting in having legislation passed that banned discrimination in public places – a breakthrough at that time in fighting prejudice in Ontario.

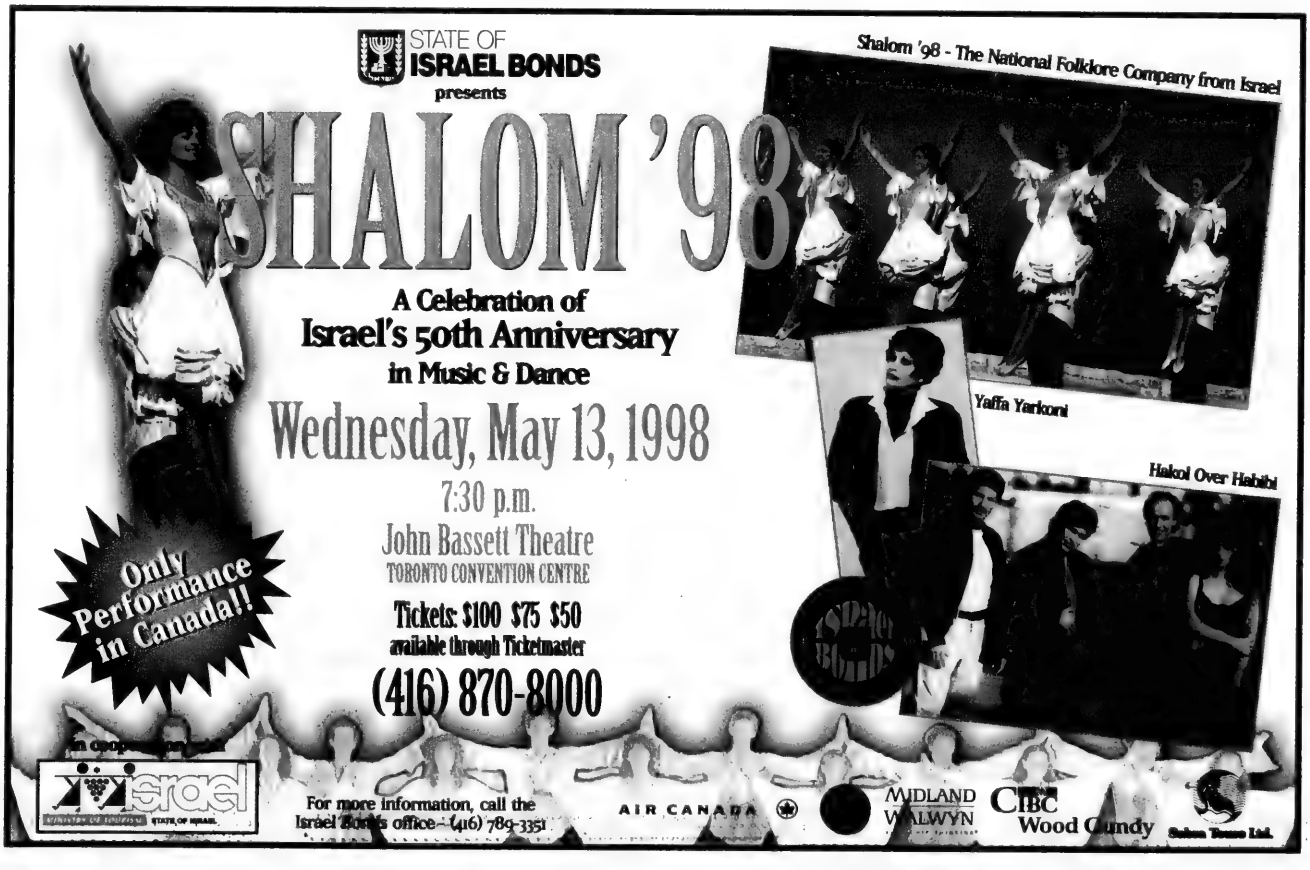


J.B. Salsberg

As a result of the respect and friendship premier Leslie Frost felt for him, a township in the Thunder Bay district was named the Salsberg Township.

In the 1957, J.B. renounced his affiliation with the Communist party. He had heard rumors that rampant murders were being committed in the Soviet Union, that Jewish institutions were being closed and that Jewish life had been suppressed, and he went to Russia

[Cont'd. on page 28]



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From the editor's desk

Consular affairs

Over the course of the first five weeks of the new year, this space was dedicated to reports on my visit to Israel last December. Those reports ended with the issue of Feb. 5. Last week's column was a special introduction to *The CJN's* tribute to Israel's 50th anniversary.

From my desk this week I share some desultory thoughts on recent events closer to home.

* * *

Rumors from reliable sources were rampant last week that the government of Israel had decided to close its consular offices in Toronto.

In the combined aftermath of the dismantling of the Iron Curtain and the signing of the Oslo accords, diplomatic relations were established or restored with a number of countries around the world, necessitating the opening of an equally large number of new diplomatic missions or trade and interest offices.

But the cost of maintaining so many "stations" around the world has proved too much to bear for the tiny country of 5½ million people. Thus, to save money, the Foreign Ministry devised a list of diplomatic missions that it deemed expendable.

Toronto was on that list.

Can you imagine the impact of such a decision, the message it would have sent to the Jewish community of Toronto, which, combined with outlying areas to the east and to the west, comprises more than half of Canada's Jews?

Thankfully, after a series of urgent, well-placed intercessions by certain individuals intimately familiar with both communities, namely Israel and Toronto, the decision was overturned.

Israel's consular offices in Toronto will not be closed.

* * *

We local Jews tend to forget that consular offices also serve Israelis resident in or travelling through the area. Last week I was reminded most poignantly how important that service is.

Two young relatives from Israel, having completed their army duty, were recently vacationing and touring through the United States and Canada by plane and by car, as Israelis so typically do, and they visited our home for one week.

On the very eve of their departure from Toronto back to the United States to resume their travels in Florida – which, in the middle of winter, seemed to make more sense than a northward jaunt into Canada – one of the young travellers lost her Israeli passport.

Upon reflection, she was certain she had lost it in downtown Toronto that day, most likely while riding the subway.

After she had discovered it was gone, we immediately reported the lost, or perhaps stolen, passport to the Israeli consulate.

As the young couple's flight to Florida was early the next morning, we decided to head to the airport anyway, even without the passport, to plead her case with American immigration and entry officials.

At 7 a.m. in Terminal 2 of the airport, our pleas on her behalf fell on deaf ears. In the words of one of the American officials, "No passport, no entry."

Our young Israeli guest was extremely disappointed, even sadly depressed. But as there was nothing more we could do for her at the airport to improve the situation, we returned home. I missed the appropriate exit ramp onto the 401 East along the way, through the distraction of exceedingly glum faces in the rearview mirror.

When I lifted the two suitcases out of the car after we arrived home, they seemed heavier than when they were loaded into it.

But we knew what we had to do. We had to go to the Israeli consulate for new emergency identification. We had to go to the American consulate for a new visa of entry to the United States. We had to arrange with the airlines to replace the old airline ticket, which was now essentially useless. And we had to call the car rental agency in Orlando to alert them that our young guests would not be arriving as scheduled to collect the car for which they had prepaid in Israel.

We sat at the table, exhausted. It was 8 in the morning.

The phone rang. At the other end of the line was the voice of a consular official advising us that the passport had been found. At that moment, the youngsters' depression lifted.

Paul and Elizabeth Waltey, honest Canadians, had found the passport on University Avenue near Dundas Street and had reported the loss to the consulate. Within minutes of the Walteys' phone call, the consulate relayed the information to us.

Thirty minutes later, we were at the Walteys' home, thanking them effusively and gratefully retrieving the document.

Three hours later, our young guests had boarded a new Air Canada flight to a new Florida destination thoughtfully arranged for them by a sensitive, understanding ticket agent.

The mishap of the lost passport could have had far more irritating and far more vacation-ruining consequences. Instead it actually became somewhat of an eye-opener for our young guests, impressed with the honesty of Canadians, the thoughtfulness of an Air Canada airlines ticket agent, who, as a good will gesture, made sure the young Israelis would fly that same day, and with the devotion to duty of the consular officials, who worried about them as if they were family.

So far away from home, in fact, they were.

MBD

Israel's 50 Jubilee *from the archives*

WELCOME TO ISRAEL
Prime minister David Ben-Gurion meeting with new olim at an immigrant camp, 1949. **[Keren Hayesod - UIA Communications photo]**

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Greater Toronto Area

Barney Danson seeks Holocaust gallery deal

By RON CSILLAG
Staff Reporter

TORONTO — The federal government has chosen former defence minister Barney Danson to broker a compromise on a Holocaust museum in Ottawa.

Danson says he'll move quickly to quell "ill feelings" that have developed over the affair.

In a *CJN* interview, the former Trudeau-era cabinet minister echoed sentiments expressed last week by Heritage Minister Sheila Copps, who tried to soothe those upset by the recent debate.

Testifying before the Senate subcommittee on veterans affairs, which has been examining the $12- million expansion of Ottawa's Canadian War Museum, including plans to add a Holocaust gallery, Copps praised the hearings for arriving at a "consensus." She added she's keeping "an open mind" on the whole matter, but that she's hoping Danson will produce specific recommendations.

Danson, a Jewish World War II veteran, has been appointed to the board of directors of the Canadian Museum of Civilization, which oversees the Canadian War Museum, and he'll chair a special advisory committee of the war museum.

And he has definite views on the Holocaust gallery, ones he hopes will mollify both sides.

Veterans' groups have argued against including the Holocaust wing in the war museum, saying the event was not part of Canada's war experience. That view sparked a flurry of heated debate, both public and private – and all of it touching a raw nerve – on whether Canadians generally have an understanding for the unique issues of the Holocaust.

In their submissions to the Senate subcommittee, Canadian Jewish Congress (CJC) and B'nai Brith Canada (BBC) said a free-standing Holocaust museum somewhere in Ottawa would be the ideal solution [*CJN*, Feb. 12].

Both CJC and BBC said they were never formally consulted about the plans for the gallery.

For their part, the Jewish War Veterans of Canada (JWV) said a Holocaust display should be in the war museum, but that they are willing to compromise with veterans holding the opposite view, and support an independent museum.

Danson called the war museum's current acknowledgment of the Holocaust "pretty Mickey Mouse. It's not much.

"I feel strongly that some element of the Holocaust be mentioned. [The museum] wouldn't be complete without that." But attaching a Holocaust gallery to the Canadian War Museum as "an appendage" would only "diminish" the Holocaust.

So "to do it right," an independent, freestanding Holocaust museum would be the ideal solution, Danson said.

The community has shied away from that, mostly because of the prohibitive costs involved. But Danson said he feels the federal government "is quite prepared" to offer its financial support. "This would have to be a joint effort," he said.

He said there are many excellent sites available in the capital.

While a site is being scouted, Danson said he'd like to see the Canadian Museum of Civilization mount a "major" exhibit on the Holocaust, lasting two to three years.

Despite the acrimony that arose, especially in some testimony before the Senate, Danson feels the end result will be a "win-win. We'll get our Holocaust gallery."

Danson was set to go to work this Monday, when he was to hold the first meeting of the war museum's advisory committee. Following that, he wants to hold more public hearings.

"The Senate committee gave us a good base, but we will go back to those people for further consultation."

Those public hearings will take place in Ottawa and perhaps in Toronto and Montreal, he said. The Senate's recommendations are expected within the coming weeks.

One area Danson won't be examining is how all this developed into such a predicament. Some of the lingering questions which remain are:

- Why was Victor Suthren, the former head of the Canadian War Museum, suddenly removed from his post last fall and given a three-year sabbatical?
- Why did the Museum of Civilization move full steam ahead on the Holocaust gallery, in the face of heated opposition, only to back down later, saying it would explore "an alternative solution"?
- How did the gallery grow in plans from a 2,000-square-foot display honoring Jews in the Canadian armed services, to a 6,000-square-foot exhibit on the Holocaust, for which the Jewish community was asked to raise $2 million?

Danson conceded that plans for the Holocaust wing "were handled badly from the beginning. There was consultation, but it was bad consultation."

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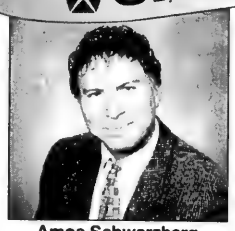
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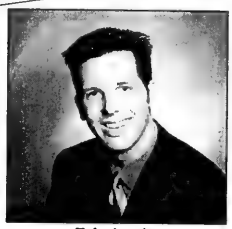
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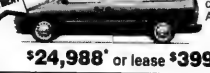
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Cummer Lodge gets facelift

By BEN ROSE
Staff Reporter

TORONTO — The 391 residents of Cummer Lodge, about 20 percent of whom are Jewish, can look forward to private or semi-private rooms and en suite bathrooms, instead of the four-bed rooms they now live in.

In fact, on Feb. 9, 108 of them (27 percent) moved into their new digs in a new three-floor wing of the lodge, where the rooms all have sprinklers in case of fire. Each floor has 16 private rooms and 10 semi-private ones.

It's all part of a $45.7-million expansion and improvement of the 28-year-old lodge in North York, to be completed in three more phases by March 31, 2000. The improvements include wider halls and the addition of a fourth elevator in each wing. Total capacity will remain the same and no residents will be left temporarily without a room.

"We have no waiting list for Cummer Lodge now, but with the new units we expect we'll have one soon," said Sandra Peters of Toronto Homes for the Aged, which operates 10 such residences.

The move into the spanking new wing marks the end of Phase 1, which has included the upgrading of the lodge's physical and fire safety facilities so that the concern caused by a fire department tag of "unsafe" no longer applies.

Whether the residents, 70 percent of them women, move into private or semi-private rooms depends on their ability to pay, the cost being $1,800 a month for private and $1,500 for semi-private.

Another 72 residents will move into new quarters when Phase 2 is completed in seven to nine months, but the waiting period is relative.

"For a 95-year-old, even seven months is a long time," said administrator Leah Walters.

The age of residents and their health and lack of mobility is of concern because the average age of residents is now 86; 60 percent of them require wheelchairs, while 70 percent have some mental impairment, figures that are both increasing every year.

As before, Sabbath services for Jewish residents will be held alternate weeks, as will Shacharit services on Wednesdays led by volunteer chaplain Carl Rees.

A total of $35.4 million of the $45.7 million cost is being met equally ($11.8 million each) by the federal, provincial and municipal levels of government, while the balance will be shared in as yet undermined amounts by the province and the new megacity.

Russian faces hospital's bill

TORONTO — The spectre of huge hospital bills she cannot afford hangs over the head of Mila Filatova, a concert pianist.

Filatova's mother, Polia Ilvovski, 83, was admitted to Branson Hospital from Baycrest Day Care Centre with a heart attack, but only after Filatova agreed to sign a document that she would be responsible for a minimum basic charge of $450 a day.

Polia Ilvovski died last Saturday. She was buried Sunday.

Filatova's father, George Ilvovski, 91, lives in Toronto.

Both her parents were rejected as Jewish immigrants because of their medical conditions. Her father has kidney cancer and needs prostate surgery.

They were allowed to remain in Canada for several years for humanitarian reasons on a minister's permit, but they are not eligible for OHIP coverage.

Their case is under appeal to the Health Services Board of Ontario, which has scheduled a March hearing.

Having Filatova sign an undertaking for the hospital bill is routine, said Branson president Brian Fenton.

But the hospital will await the appeal board's ruling and even if it is negative, they will consider all the circumstances, Fenton said.

"We don't attempt to put anybody into bankruptcy," he said.

He pointed out that recently Branson allowed a woman who had just given birth to stay an extra few days even though she was not covered by OHIP. "She wanted to go home because she couldn't afford to stay, but we thought her health required her to stay longer, despite the fact she couldn't pay."

The Ilvovskis had been treated without charge at the Lawrence Heights Community Centre. Nursing services have been provided at St. Elizabeth Chronic Hospital.

— B.R.

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Greater Toronto Area

Illegal Jewish retirement home challenged

By RON CSILLAG
Staff Reporter

TORONTO — Residents in the Wilmington-Sheppard area are furious that an illegal Jewish retirement home has been allowed to apply for permitted use.

Area residents and ratepayers clashed with supporters of the home at a heated community meeting last week. Critics say the Ahavath Achim retirement home should not only be disallowed from applying for permitted use, it should be shut down altogether.

But residents of the home say it offers quality care and should be allowed to become legal.

Local ward councillors Howard Moscoe and Mike Feldman were raked over the coals for ignoring the problem for years.

The home operates in two adjoining single-family dwellings at 31 and 33 Wilmington Ave. About 25 Jewish seniors live there.

The owner, Joseph Sahar, has applied to the city for amendments to the planning and zoning acts to legalize the home. Technically, city officials say, the home has been operating illegally since it opened in 1992.

Sahar also wants municipal approval to put a small synagogue in the basement of 33 Wilmington.

The home had numerous fire code infractions, but they have all been corrected, officials say.

Part of the Ahavath Achim retirement home, at 33 Wilmington Ave.

A few years ago, the City of North York approved the expansion of 33 Wilmington. Residents in the area demanded to know not only why an illegal business was allowed to expand, but why it was permitted to function at all.

City officials Jane Clohecy and Randy Jones explained that the home complied with most local zoning bylaws pertaining to single-family dwellings.

Retirement homes are not regulated in Ontario and do not require a licence, they pointed out.

Surrounding residents complained of congestion, parking and noise, and the fact the home is out of place in a residential neighborhood.

They said legalizing it would trample on the law and embolden others to start businesses in private homes.

The home is advertised as fully kosher, with 24-hour personalized care.

Moscoe called it "a wonderful place. I've been through it and I know it's safe. I know the quality of care is good."

But he said his "inclination" is to vote against the home's application "because of the way it was done. I do feel for the people there."

The home's residents and children of residents complained there would be nowhere for the seniors to go, given the long waiting list at Baycrest.

A public meeting was scheduled for Feb. 18 at the former North York City Hall. Public concerns were to be aired, and the 14-member local community council will make a recommendation to city council.

Moscoe and Feldman said that whatever the recommendation is, it would likely be appealed to the Ontario Municipal Board, which can uphold or overrule decisions.

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High demagoguery

Judging by the language he used during an address last week at the University of Montreal, Premier Lucien Bouchard fired a fusillade of fury across the bow of the federalists' ship of state in what appears to be a possible run-up to the next provincial election campaign.

Not surprisingly, the first casualty was truth.

Truth fell to the floor of the lecture hall, brushed disparagingly aside by the fulminating premier.

Returning again and again to his favorite rhetorical device, the demonization of the federalists, Bouchard constantly invoked impassioned imagery of victimization and exploitation. It was a classic demonstration of high demagoguery.

Ignoring fact and any pretense of reasoned argument, the speech had nothing to do with either defining the issues or clarifying the competing positions. Rather, it had everything to do with breeding resentment and fanning dangerous flames across an already highly-charged field of constitutional confrontation. How else does one explain the extreme language, the brutish imagery and the glaringly false message in the following statement in the premier's remarks as reported in the *Globe and Mail*? "Using the billions of dollars it has *confiscated* from us, the Canadian government is attempting to *smash* Quebec, to *belittle* it, to *overshadow* it in every field, to *replace* it at every opportunity." (Our emphasis)

But the speech was not only intended to anger and to irritate. It was also intended to discredit and to delegitimate two of the core institutions of Canadian democracy: the Constitution and the Supreme Court itself. That was apparent from the following splenetic attack: "It [the federal government] says it will have the last word by virtue of a Constitution *that is without democratic foundation* and which will be interpreted by a court that *it has itself nominated*."

Not by accident did Bouchard choose the university's Faculty of Law as his forum from which to attempt to undermine the cornerstones of the foundation of Canada's rule of law. His aim, once again, was to emphasize symbolically his oft-repeated but false dichotomy: Quebec's democratic will versus Canada's "federal imperialism."

Though it strains patience and even taxes faith, demagoguery eventually collapses of its own dissembling weight, and what remains ultimately is the stronger and the higher structure: truth.

Low behavior

The spectacle of Palestinians dancing on rooftops, demonstrating in the streets, burning Israeli and American flags, and clamoring for Saddam Hussein to launch missiles into Tel Aviv is low behavior of the most hateful, callow and brainless kind.

Yet, all last week, such demonstrations erupted throughout the West Bank. The Palestinian Authority (PA) claimed to have prohibited them, but many observers believed the protests were organized with the PA's permission and backing. In either case, whether prohibited or permitted, the implications are distressing and particularly unsettling.

In these circumstances, the spectre of an impotent PA is only marginally less troubling than that of a double-dealing one. Either way, the frenzied, mass demonstrations are an embarrassment to Yasser Arafat who turns to the United States for protection even as his people burn the American flag.

But his embarrassment is less significant than the disappointment and sense of warning felt by Israelis who, hoping that there are Palestinian partners in peace making, shake their heads, once again, in bitter amazement and disbelief.

It prompted one commentator for *Ha'aretz*, Yoel Marcus, to write: "Idiots, get down from the rooftops."

It is a sentiment we all share.

WISDOM OF THE AGES
"An unpaid vow is like thunder without rain."
Abraham Ibn Hasdai Halevi

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Don't invite Arafat to Holocaust Museum

Editor's Note: Emil Fackenheim, a former CJN *columnist, has asked us to print the following letter:*

January 29, 1998

Mr. Miles Lerman, Chairman
The Washington Holocaust Museum
Raoul Wallenberg Place 100
Washington, D.C., 20024

Dear Mr. Lerman:

I must be one of many endorsing Charles Krauthammer's attack on your VIP invitation to the museum extended to Chairman Yasser Arafat. Krauthammer's reason is not that Arafat has yet to make peace with Israel, but that his organization does not hesitate to use anti-Semitic stereotypes and even distortions of the Holocaust.

Arafat is the one man in the world who could stop this obscenity, worldwide. One statement of his, to the effect that the world must respect the Jewish catastrophe for what it was would stop Holocaust distortions in Egypt, Syria, even in Iran and Iraq. And perhaps the German *Historikerstreit* would never have got started.

This is not a "right-wing" criticism, for I am critical also of a Knesset member for calling Arafat another Hitler. He has forgotten who Hitler was. Arafat has a legitimate quarrel with Jews, Hitler had none.

It is depressing that 50 years after the Holocaust, appointed guardians of the memory are confused about their duty. No government has the right to tell them what their duty is. You should have used this opportunity to say this to your government.

Emil L. Fackenheim
Jerusalem

List of Jews against religious tenets

I was appalled when I read about the committee in Israel composing a master list of Jews. The assumption that such an elitist list is needed seems to go against the very tenets of religion. Are we not to be kind to others and treat each other with dignity and respect, regardless of religious beliefs?

A list builds walls and serves only to create a "them" and "us" attitude. It then becomes a chief tool for the alienation of those not part of the "superior" race. Have they learned nothing in 50 years?

Michele Bower
Toronto

UJPO against air attacks on Iraq

An air attack against Iraq, again resulting in high casualties among civilians, will only exacerbate the crisis in the region and further aggravate Israel-Palestinian tensions. Israel has justified fears about SCUD missiles aimed at it from Iraq. But its short and long-term interests require a peaceful solution to the standoff. An air strike against Iraq will increase, not lessen, its security problems.

National Board
United Jewish People's Order

Defends cancelled lecture series on Israel

Re: story in Eye on Arts (*CJN*, Feb. 5) on the cancelling of the lecture series on Israel by the Smithsonian Institute.

The issues that the lecture series would have addressed from a variety of viewpoints are vigorously debated in Israel every day. Why not, then, debate them jointly at a prestigious forum such as the Smithsonian? It may interest your readers to know that the Israeli Embassy in Washington had already vouched for the credentials of the New Israel Fund to the Smithsonian before the joint program was even scheduled.

The New Israel Fund should be commended both for its support of human rights, social justice and religious freedom in Israel, and its leadership in open discussion of the issues.

Ralph Garber, President
New Israel Fund of Canada

1,200 synagogues burned in Kristallnacht

Permit me to correct an error in *The CJN* of Nov. 20.

The article by David Lazarus, concerning Kristallnacht, the night of broken glass, Nov. 9, 1938, states that "almost 300 synagogues were set ablaze, with scores of them destroyed."

The definitive number is 1,200. I got this information from Rabbi Gunther Plaut, rabbi emeritus of Holy Blossom Temple in Toronto.

Deplorably, the false figure of 300 stems from the diabolical Nazi propaganda minister, Joseph Goebbels, who instructed his henchmen to downplay the total destruction of German and Austrian synagogues.

Hanna Tennenhaus
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

More an exculpation than an admission

By HAILEY TEPPERMAN

Pope John Paul II's admission last October that Christian misreadings of the Bible may have contributed to the anti-Judaism of western Europe, and even Nazi anti-Semitism, is less significant than it first appears.

In conceding that historical misinterpretations of the Christian Bible may have helped numb the sensibilities of 20th-century Christians, who were then more easily influenced by Nazi anti-Semitism, the Pope blamed only certain lay Christians for making these misinterpretations, and not the Catholic Church itself.

By not identifying the Church and its clerics as perpetrators in their own right of biblical misinterpretations, Pope John Paul II effectively exculpated the Catholic hierarchy from the charge of promoting anti-Judaism through the use of its most sacred texts, a charge of which it is surely guilty.

It is clear that the Pope's statement was motivated by a laudable desire to normalize relations between Jews and the Catholic Church. However, if Pope John Paul's logic is followed, Jews should bear no grudge against the official Church itself, since it did nothing to promote anti-Judaism. Instead, any resentment they may have should be directed toward the Christian laity. The implications of the Pope's logic are disturbing. Not only did he clear the official Church of any wrongdoing, but he seems to have had no compunction about passing the buck on to the Christian masses, the very people whom the Church presumes to represent and has sought so desperately in the course of recent years to retain as loyal members.

Certainly, the Christian laity has interpreted certain parts of the gospels in extremely anti-Jewish ways, in particular those parts that have led to the charge against the Jews of deicide. But it would be nonsensical to charge the laity with creating these pernicious interpretations. In the first place, during the period in which the most damaging biblical interpretations were developed (from about 1100 to 1400 CE), most ordinary Christians were not merely unable to read the Bible in their own language, but were prohibited from doing so.

In fact, anybody who read the Bible in a way divergent from that of the official Church was often branded as heretical or carnal. What the Christian masses learned then, and still do now, came primarily through the Church's agents of dissemination: for the most part preachers who incorporated the greater developments in the areas of theology and exegesis (the latter referring to biblical interpretation) into their sermons. If Christian layfolk subsequently believed and spread the information that they had been given, they cannot be held responsible today for creating that information.

The biblical misreadings to which the Pope was referring last October were undoubtedly the ones that characterize the Jews as agents of the devil, and even more important for the history of Jewish-Christian relations, as the knowing and cognizant murderers of Jesus. The characterization of the Jews as diabolical is as old as Christianity itself and was certainly promoted by Church clerics. This becomes evident to anybody – Christian or Jewish, pope or layman – who picks up a history book. The earliest and some of the most eminent Church figures, such as Origen, Gregory of Nyssa and John Chrysostom, all read the gospels in such a way as to characterize, not just the Jews of the Bible, but all Jews as filthy and diabolical.

Yet, the biblical misreading that was most detrimental to Jews is the one that inculpated them alone for murdering Jesus. Since about the fourth century, when Christianity was adopted as the state religion of Rome, the goal of Christian exegesis, or interpretation, was to diminish the culpability of the Romans in the matter of Jesus' death by shifting the Romans' guilt and sin onto the Jews.

Undoubtedly, the most damaging exegetical reading that contributed to the realization of this goal was developed by Church clerics in the 12th century (particularly by Peter Alfonsi, Anselm of Laon and Peter Comestor), and came from Matthew's gospel account (21: 33-39). By reading this passage in a certain way, Christian exegetes were able to identify the Jews not simply as the ignorant killers of the messiah (which is how they had been portrayed in Luke's gospel account through Jesus' exculpating words, "Father forgive them, for they know not what they do"), but as the knowing murderers of God. This is the deicide charge in its fullest form, and only certain aspects of it were repudiated during Vatican Council II despite the popular conception that the Vatican cleared the Jews entirely of the charge of murdering God and "Christ" (the Greek word for messiah).

In this file photo taken in February of last year, Israel's Prime Minister Benjamin Netanyahu is seen visiting the Pope at his residence in the Vatican. [RNS/Reuters]

In fact, in the Vatican encyclical issued in 1974, the papacy cleared only certain Jews of murdering Jesus, the ignorant masses and the post-crucifixion Jews. The charge that the Jewish priests murdered the messiah and son of God has been retained by the Church to this day.

When Pope John Paul II issued his statement recognizing that certain misreadings of the Bible may have mentally prepared European Christians to embrace the anti-Semitism of the Nazis, he must have been including this particular reading of Matthew, a reading that was acknowledged in the 1960s to lie at the heart of Christian anti-Judaism. Yet, the Pope did not identify this biblical passage outright, nor did he identify any others, since he knew that by doing so he would negate his claim that the Christian laity had created these misreadings. Moreover, by being vague about which passages had been misinterpreted he avoided the far more problematic issue of repudiating what now constitutes Catholic orthodoxy, not to mention the tricky academic argument about what distinguishes "anti-Judaism" from "anti-Semitism."

The admission by Pope John Paul II should not be heralded as a true apology on behalf of the Church, as many writers seem to have done. Recently, Celestine Bohlen argued in the *New York Times* that the Pope's admission was just the most recent one in a long line of papal apologies and confessions issued by Pope John Paul II. She characterized the Pope as being in the confessional and suggested that Jews were now eagerly listening. Yet, in shifting the blame away from the Church and onto the Christian masses, Pope John Paul II seems, in my eye, to have escaped out the back door of the confessional, rather than remain there as a genuine penitent.

Other writers have also expressed dismay at the Pope's statement, since it did not apologize for the Church's complicity in allowing millions of Jews to be murdered, nor admit that anti-Jewish sentiment existed long before 1933 due to the Church's own anti-Judaism. While these charges are irrefutable, what is most troublesome to me about Pope John Paul's statement is that he deflects the blame from the official Church and places it on the shoulders of lay Christians. This is troublesome for two reasons: First, it creates an escape-hatch through which the Church can exculpate itself not just now but in the future, and at the same time, creates a convenient scapegoat for the Church's own misdeeds; and second, it shows an astonishing disregard for its own practitioners.

If Pope John Paul II wishes to be regarded in the same manner as his predecessor Pope John XXIII, who convened Vatican Council II, he must be willing to admit that the Church had far more to do historically with the creation of anti-Judaism than he now admits. Indeed, acknowledging that one of the Church's fundamental methods of proving the validity of Christianity, i.e. biblical exegesis, inevitably created anti-Jewish sentiment would be a truly courageous act. On the other hand, identifying only the Christian masses as having interpreted the Bible in anti-Jewish ways seems to be an act of weakness, an act that will hopefully not be repeated in the near future, when Pope John Paul II makes a more official statement about the Church and the development of anti-Judaism and anti-Semitism.

Hailey Tepperman is in the final stages of preparing her doctoral dissertation at the University of Cambridge. She spent this last year as an award-holder at the British School at Rome, conducting research at the Vatican on Jewish-Christian relations. Her PhD thesis is entitled The Image and Function of the Jews in the Christian Passion Narrative.

Opinions

Testimony to Judaism

The history of the Jews in Cape Breton was recently covered in the CBC documentary, *Minyan on the Mira*. But such a history is better understood from individual accounts.

By Viva Press in Halifax

Through their personal anecdotes, David Ein and Marty Chernin gave more meaning to the now declining Jewish communities of Cape Breton, once-thriving communities. There were four synagogues on this small island on Canada's east coast where only two shuls now remain in use.

During the second weekend in February, I went with the Atlantic Provinces Jewish Students Federation (APJSF) to Cape Breton for our annual winter convention. This year's theme, Jews of Cape Breton, couldn't have been more timely.

Hailing from a once-large Orthodox community, Ein and his wife Paula joined the APJSF at the Keltic Lodge in Ingonish to talk about his Glace Bay upbringing.

Ein described his cheder classes, his Jewish upbringing and a recent trip to Israel where he and Paula found the grave of his great-grandfather. He reminisced about the once almost all Jewish-owned shops that used to line Glace Bay's main street, where only his clothing store remains.

He proudly told us about his community's Shabbat minyan, which is formed every week, despite there being only 13 men from whom to choose. When Ein called this a "testimony to Judaism," he was right. It is.

Similarly, the Sydney community is aging and declining in numbers.

Unfortunately, we did not have the chance to visit Glace Bay. However, the 38 of us made our way through the winding and bumpy roads of the Cabot Trail from Ingonish to Sydney on Sunday morning before our return to Halifax.

When we got to the Conservative Temple Sons of Israel in Sydney, Chernin and a few other members of the community had unnecessarily – although it was appreciated – laid out a delicious kiddush for us. Chernin then gave us a tour of the shul and told us a little about his community: There are only 57 families left, including widows and singles; and the last bar mitzvah is to take place some time this year.

On the walls at the entrance of the shul are big posters of scenes from Jerusalem and Israel. It's not surprising then that the funds raised for Israel by Cape Bretoners represent the highest per capita rate in Canada. They may be a small community, but their love for Israel and Yiddishkeit – as we heard from Chernin and Ein – is enormous.

Before we headed back to Halifax, Chernin took us to the Hebrew cemetery.

The Jewish community may have declined over the years in Cape Breton, but as Ein and Chernin explained, that community is still alive and strong in its commitment to Judaism and Israel. Also, there is a Cape Breton Jewish Club in Toronto that meets to reminisce about old times.

60 Minutes in Quebec

Once again, the province of Quebec has made international news. This time, however, the news revolved around a different type of storm – other than ice that is.

By Justin Korda in Montreal

What I am referring to is the recent *60 Minutes* television show report focusing on the language crisis in Quebec. A report of this nature was bound to strike a chord amongst Quebecers of every conviction, and no doubt it did.

The open-minded viewer would probably say that the report produced both positive and negative results.

Let us first examine the positive. Ever since I was young I can remember travelling to California to visit my family. While I was there, I always encountered one ignoramus who would say something like: "Oh, you're from Canada, do you live in an Igloo?" Well the positive ramification of the recent TV show is that I think this misconception of Quebec and Canada was finally cleared up. That's about all I have for the positive side.

The negative effects of the report manifest themselves in various degrees.

Amongst my posse, the sentiment could be summed-up in one word – embarrassment. This feeling is nurtured by the realization that the province and its residents will now be seen by the international community in a very strange light, a light generated by the fact that we live in a region where we arm a police force with measuring tapes, in order to ensure that all the letters and words of one language of origin are kept to a size that is half of another.

One could say that this feeling of embarrassment stems from the absurd nature of our reality in Quebec. In high school, we once studied a French play called *The Bald Soprano* by playwright Eugene Ionesco, who was in the forefront of the theatre of the absurd. I remember laughing at the ridiculous manner in which the play defied every established norm. At the time, I was impressed with the author's ability to put himself in a frame of mind where he could actually create such entertainment from pure nonsense. Now I feel as if I am in the play.

The language crisis in Quebec has become such an absurd issue that it has become quite a feat to debate it on an intellectual level.

In the present situation, where fines are being slapped for ill-sized English words and questions on referendum ballots are phrased in a manner that scores of people can't even comprehend, a genuine exchange of beliefs is hard to come by. Although there is a realization that legitimate and rational arguments exist, they are buried so deeply that the only thing emanating from this crisis is a continuous fury of fuss over useless details and vengeful rhetoric.

I believe that students today are truly sick and tired of hearing about the language debate. Unfortunately, too much energy is wasted on arguing over the size and nature of the tools used for communication. Instead, this energy should be invested into formulating arguments through communication.

I feel that it is time to debate the real issues and resolve them once and for all, as opposed to continuing on this ride of frustration that is imposed by the absurd surrounding circumstances.

Contrary to much popular belief, there are many anglophone students in Montreal who really love their city despite the annoying political environment. These students do not foresee themselves picking up and abandoning Quebec, unless they feel they have no other choice.

As of now there is a growing feeling among non-French Canadians that they are not welcome in Quebec. This is why the story that was captured on *60 Minutes* is so painfully embarrassing to so many students. It must be noted that this is not a political attack, but a simple assessment of honest and irrefutable feelings.

Considering that this issue dates back to the days of a brawl on the Plains of Abraham, many of the important historical developments could not be captured in 60 minutes. However, the absurdity in its purest and most truthful form shone through like an incredible Ionesco play. Unless the director cuts out this absurdity, the curtain will never fall.

Dry Bones

THE FUTURE OF A PALESTINIAN "PEACE" SEEMS TO BE FADING FAST...
BECAUSE OF THE PLO INABILITY TO CONDEMN OR STOP HAMAS TERRORISM.
YOU'VE GOT TO FEEL SORRY FOR THE PALESTINIANS
THEIR LEADERSHIP IS EVEN MORE INCOMPETENT THAN OURS!

The more flesh, the more worms

At the time this article appears, the Clinton affair may still be in the news, or mercifully, have run its course. Like everyone else, I was for weeks exposed to allegations taken as fact, and the president ended the latest chapter of his alleged bedroom tale by reasserting that he didn't do it. The media were taken to task for their relentless pursuit, and the surveys showed the American people didn't care much one way or the other, as long as the economy was in good shape. Morality seemed to be taking a beating in the process, both from the accusers and the defenders; the media overstepped the bounds of decency and the public lapped it up.

By Rabbi Gunther Plaut in Toronto

Meanwhile there was a lawsuit pending and another likely to erupt, and everyone wondered what this or that party would have to say if and when the "if" was proven true or false, or maybe both. And in the corridors they whispered "impeachment."

It was also a time when anti-Semites everywhere were a happy lot. Look at what the Jews are doing to the world, they exclaimed with slobbering glee, the Elders of Zion hiding in the garments of the Israeli secret service, the Mossad.

How so? Easy! President Bill Clinton, so the tale went, was putting pressure on Israel to give the Palestinian Authority what it wants, or at least most of it, and so Israel planned to bring down the president by loosing a Jewish girl on him who with her wiles would undermine his presidency and weaken America, with all the attending profits that could be made if the stock market went either up or down, or both.

Fantasy? A *nechtigen tog*. Look at Egyptian newspapers that have been full of "proof" that princess Di and her boyfriend Dodi were done in by the Mossad. Why? Because, so the story went, the princess was to marry him, and thus the stepfather of the future king of England would be a Muslim, and to make matters more interesting, the princess was said to have contemplated converting to Islam – and the Jews didn't like any of it.

Along the same lines, that proven promoter of peace, the widely admired Saddam the Great, is said to consider Madeline Albright a crypto-Jew, a Marrano – oustside a Christian, but inside a Jew (and naturally, an ally if not an agent of the Mossad). And there is Dennis Ross, who makes sure that the peace process fails – why else would the U.S. president pick a Jew to fake an interest in settling the old quarrel twixt Arabs and Israelis? It all fits, even if it's inherently contradictory – and I haven't said anything about William Cohen, secretary of defence, who wants to win his spurs as secretary of war. I'm sure that by now you get the idea.

The American militia movement, too, has fish to fry. Its members think the government in Washington is staging the Iraqi crisis not only because it wants to divert attention from Clinton's troubles with the starry-eyed counsel who's after his hide, but more importantly because in a war he can invoke martial law and maybe do away with the American Constitution or, anyway, with the militia faithful.

All of which brings to mind the saying in the Pirkei Avot, "The more flesh the more worms."

The Kirshner File

Israel's booming arms industry

By Sheldon Kirshner

The juxtaposition was telling. As the recent Islamic Conference in Iran was busily denouncing Israel as a "terrorist state," Israeli Defence Minister Yitzhak Mordechai was busy signing lucrative arms deals with Turkey and consolidating Israel's unofficial alliance with that pivotal Muslim nation.

In the past two years, as never before, Turkey has turned to Israel's defence industry for its military needs. Israel is upgrading Turkey's fleet of F-4 Phantom and F-5 jets, and both countries will jointly produce an Israeli long-range missile called the Popeye. Israel is also trying to interest Turkey in the Merkava tank and unmanned reconnaissance aircraft (drones).

Turkey is just one of many nations which now look to Israel as a supplier of advanced military equipment and munitions. Indeed, Israel's arms industry has evolved into the world's fifth largest, behind the United States, Britain, France and Russia.

In 1996, Israel racked up foreign sales of $1.3. billion (US). Customers ranged from the United States, Britain and Brazil to Singapore, Guatemala and Latvia.

In recent years, several Arab states, whose identities remain secret, have bought Israeli electronic equipment for use in combatting terrorism. During the 1980-1988 Iran-Iraq War, Israel sold weapons to Iran (whose leaders oppose its existence).

Israel's defence industry, spearheaded by Israel Aircraft Industries, Tadiran, Rafael, Soltam and Israel Military Industries, has grown from a producer of small arms and light armor to a manufacturer of major weapon systems.

Products run the gamut from the Uzi submachine-gun and the Galil assault rifle to the Ofek surveillance satellite and the Python air-to-air missile.

In addition, as in Turkey's case, Israel is noted for its upgrade packages. Late last year, Israel won a $650-million contract to upgrade Poland's Huzar helicopter. In 1994 and 1995, Israel signed deals with the Czech Republic, India and Romania to upgrade their respective fleets of L-39 trainer aircraft and MIG-21 fighters.

Switzerland has bought pilotless spy planes, while Britain – which lifted an arms embargo against Israel in 1995 – has purchased 155-millimetre artillery shells. In South America, Ecuador has acquired Kfir jets.

China and the United States are two of Israel's most important markets.

Armed Forces Journal and *Jane's Defence Weekly* report that China has bought from $1 billion to $3 billion worth of supplies since the early 1980s, from anti-tank missiles and tank cannons to communications equipment and night vision scopes. The China market was almost single-handedly developed by the late Shaul Eisenberg, a Holocaust survivor who lived in Japan before immigrating to Israel.

The United States, Israel's chief ally, has purchased missile surveillance technology, drones and a variety of upgrade packages for its air force. As well, Israel and the United States are in the throes of developing the Arrow, an anti-missile system expected to come on stream early in the next millennium.

Throughout its existence, the defence industry has been the motor driving Israel's technological development and industrialization. It has enabled Israel to maintain a qualitative military edge over its enemies. It has made Israel into the most technically advanced country in the Middle East. It has been a vital source of employment for skilled immigrants.

Military industrialization was given an impetus by France's arms embargo, imposed by Charles de Gaulle during the 1967 Six Day War. Forbidden to take delivery of 50 jet fighters it had paid for, Israel began to develop a jet modelled closely on the Mirage.

From this ferment the Kfir emerged. The Lavi, a more sophisticated version of the Kfir, went into production in the 1980s. Due to spiralling costs, the project was cancelled. It is still the only real setback suffered by Israel's defence industry since the advent of statehood.

Salsberg remembered

In the newspaper business, you are occasionally lucky enough to run into an unforgettable character. Joe Salsberg, who died in Toronto recently at the ripe old age of 95, was such a person. He was a man of many parts – community worker, public speaker, Yiddishist, insurance salesman, politician, trade unionist, ideologue and newspaper columnist. And he performed all these functions with consummate style and distinction, and a wonderful sense of joie de vivre.

I knew him from his work at *The Canadian Jewish News*. Unless he was ill or otherwise indisposed, Salsberg, or his alter ego, Uncle Eliezer, produced a weekly column for the paper, and they continued doing so until the early 1990s. Salsberg went back a long way. He was writing the column when I joined the paper in 1974. He had no particular mandate, and wrote what was on his mind and what pleased his fancy. Few writers were given such leeway.

The column was enormously popular, judging by his personal mail and readers' surveys. It might be about the current situation in Israel. Or about the peculiarities of wintering in Florida. Or about the joys of herring. Or about a favorite charity. Or about this or that rabbinical dynasty. Or about the dangers of religious intolerance. Or about his encounters with politically prominent individuals in Canada, Israel or the former Soviet Union.

He regarded his column as a labor of love, and agonized over each one. I know, because he would sometimes bound into the office and compose the piece on a battered old Underwood typewriter, pecking away at the keys with two fingers until it was finally finished. Even so, he would laboriously pore over it, crossing out this word or rephrasing that sentence or paragraph. Then he would submit the column to the editor, and engage him or her in long, chatty conversations.

J.B., as he was universally known, was one of the last great conversationalists. He had a wide-ranging mind, he was erudite and wise, he thrived on ideas, he loved words, and he possessed a wry sense of humor. More often than not, he radiated rosy good health and confidence, was immaculately groomed and was a natty dresser.

When I asked him why he had not written his memoirs, he turned evasive and retreated into uncharacteristic silence. It will remain a mystery why he never fleshed out his rich storehouse of reminiscences. But if he had put pen to paper, I am reasonably sure that his book would have been a page-turner.

Goodbye, J.B.

I also bid adieu to Chaim Bermant, who died in London last month. He was 68.

Bermant, an economist by training, was an author and columnist. I never read any of his books (*Jericho Sleep Alone* and *The Cousinhood*, among others), so I will not pass judgment on this facet of his career. But I always turned to his column, On the other hand, in the *Jewish Chronicle*, the unofficial organ of British Jewry. I was rarely disappointed by the quality of his writing or the breadth of his humanity.

An Orthodox Jew who embraced secular learning, Bermant, in print, was no shrinking violet. He let the chips fall where they might. As William Frankel, the editor from 1958 to 1977, put it: "He punctured pretentiousness, ridiculed pomposity, excoriated prejudice."

Bermant, a self-styled Litvak, was at heart a non-conformist and iconoclast. An exemplar of Jewish tradition, he was an opponent of fanaticism. A lover of Zion, he was a foe of extremism and messianism.

He was uncommonly courageous and a credit to the practice of Anglo-Jewish journalism. We will not see his kind any time soon.

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Jewish Life

Books

By Bernard Baskin

A literary achievement

***Max* by Harry Pollock (Mosaic Press, $16.95, paper)**

Harry Pollock's well received first novel, *Gabriel*, recounted the adventure of a youth coming of age in Toronto during the turbulent '30s and '40s. It was outspoken and evocative, a splendidly realized depiction of both time and place.

Gabriel, now older and somewhat wiser, is the narrator of *Max*, a many-sided entertaining chronicle that covers the years 1940 to 1970. The author is as filled with information as a ripe seeded pomegranate. He instructs the reader – among other things – about the world of modern art, the life of Samuel Johnson, the haunts of Greenwich Village, the intricacies of women's fashions, the pitfalls of advertising, the literary genius of James Joyce, the problems of censorship, the uniqueness of Irish theatre, Shakespeare's Stratford-on-Avon, the rise of Chassidism, the round table at New York's Algonquin Hotel and the mysteries of the flea circus.

Max Rubenstein of the book's title is a picaresque character, son of a Montreal cantor. Aircraftsman in the RCAF, dissolute and ingenious, he returns ultimately to Judaism as a Lubavitch Chassid. The other characters in the episodic, constantly shifting narrative that includes events in London, Toronto, Montreal and Dublin, tend toward the flamboyant and extreme. But they serve effectively as targets or mouthpieces for Pollock's astringent look at modern society and for his mordant humor.

In Dublin, Gabriel muses, "At the old Abbey Theatre there used to be performances by Jewish troupes of operas like *Shuylamith* and *Bar Kochba*. I remember Daddy telling me about a production directed by the Reverend Simon Steinberg, the baal tfillah of the Lombard Street synagogue. *Die Zauberin*, it was called. In the 1770s, a Jewish violinist, Thomas Pinto, conducted the Smock Alley Theatre Orchestra."

Dinner at the sumptuous Forum of the Twelve Ceasars, Manhattan's newest dining establishment leads Max to this gastronomic eruption: "they will dine on oysters, crabmeat, shrimp, pate, mushrooms and truffles. Sumptuous meat dishes. Fowl, wild and domestic baked in clay under fiery ashes. Venison and hare. Pleasure of the Imperial Table. Favorites of the Augustan Court. The Relish of the Gods. The Noblest Caesar (salad) of the Them All. As Epilogue the Fruit Cornucopia, the Cheeses of Europe, Sweetmeats and Ice Cream, Frivolities Aflame. Coffee: Diabolos, Expressus and Bacchus."

New York's West 47th Street is a singular place where "the store windows display rainbows of diamonds on black velvet cloths and the traders haggle in a variety of languages, exchanging packets of gems worth hundreds of thousands of dollars by verbal agreement, sealing the deal with the seller's cry *Mazel* and the buyers response *Mazel* and *Brucha*, luck and blessing. They gather on the streets, the wide-brim hatted, black-coated chassidic Jews from Crown Heights, their beards and forelocks untrimmed in obedience the injunctions of Leviticus. They babble in Yiddish, these survivors of the Holocaust, holding the stones to the light just as in the Middle Ages when there were over a hundred Jewish diamond cutters in the city."

Pollock, poet, journalist, playwright, president of the James Joyce Society of Canada, has taught courses in creative writing for the past 25 years at York University. His style, lean and muscular, avoids unnecessary adjectives. In a recent conversation with me he indicated that his literary master is Gustave Flaubert, and there are also unmistakable echoes of Joyce.

Some readers may be turned off by irreverent material that sometimes slithers into the salacious. But *Max* is a considerable literary achievement for seasoned readers to discover and relish.

Comparative Law

Karla's 'repentance'

By RABBI CHAIM STEINMETZ

The execution of Karla Faye Tucker polarized public opinion around the world. Tucker, a former prostitute and drug addict, murdered two people in 1983 with a pickaxe.

In prison, Tucker became a born again Christian, got her high school equivalency diploma and eventually married the prison chaplain.

Because of her dramatic transformation on death row, many, including supporters of the death penalty, called for her sentence to be commuted. After all her appeals were rejected, Tucker was executed by lethal injection. Her execution raises a difficult question: Should a criminal who repents be executed for her crimes?

Both the Bible and the Talmud are clear that repentance changes Divine judgment. The prophet Ezekiel writes: "But if the wicked will turn from all the sins which he has committed, and keep all my statutes…he shall surely live, and shall not die…Have I any pleasure at all that the wicked should die? says the Lord, God; and not rather that he should return from his ways and live?" (18:21-23)

The Talmud (Kiddushin 40b) says that when a person repents, all previous sins are forgotten by God. Repentance has the ability to erase one's sins before God.

While repentance can reverse divine judgment, it has less influence on human judgment. There are instances where penalties are changed or waived in order to facilitate repentance (Baba Kamma 66b; Rambam Gezielah 1:13). However, the Talmud (Makkot 13b) states that a criminal guilty of a capital crime is put to death, even if they have repented.

Considering that in the Divine court, a repentant person "shall surely live, and shall not die," why don't human courts follow God's example and grant clemency to repentant criminals?

Four answers are given to this question. Some say (Maharal, Derech Chaim chapter 4) that there is a fundamental distinction between Divine justice and mundane, human justice. Divine justice is based on a person's relationship with God. If a person has repaired his relationship with God through repentance, then he will be forgiven by God for his sins. In human courts, justice is based solely on past actions; therefore, no amount of repentance can change what has already been done.

Another answer (Abrabanel Exodus 7:3) focuses on a deficiency in the murderer's repentance. Repentance for sins between man and his fellow man is not complete until the person wronged has forgiven the criminal for his sin (Yoma 85b). In a case of murder, it is impossible to do complete repentance, because it is impossible to receive forgiveness from the victim; the forgiveness of the victim's family is not enough.

Others argue (Nodah BeYehuda OC I:35) that if we would allow repentant killers to avoid the death penalty, then everyone on death row would repent and the death penalty would never be used. Without the death penalty, there would be less to deter future murders.

Another answer given (cited in Hegyonei Halacha, page 147) is that it is impossible to know whether the criminal has sincerely repented. The criminal has good reason to fake repentance in order to avoid being executed. It is impossible for another person to know if the murderer is a genuine penitent, or is just afraid of execution. Only God knows what is in a person's heart, and therefore only God can accept repentance.

In the Jewish court system, the death penalty was exceedingly rare (Makkot 7a). However, when someone was sentenced to death, they would not be freed if they repented. Because of concerns about deterring other criminals and because of questions about the sincerity, thoroughness and relevance of the criminal's repentance, human courts cannot block an execution because of repentance. However, in God's eyes, one who repents is as if she has gotten a "new heart and new spirit" (Ezekiel 18:31) and started a new life.

Rabbi Chaim Steinmetz is the spiritual leader of Tifereth Beth David Jerusalem in Montreal.

Family organization turns 70

By ZE'EV GLICENSTEIN

Magazine readers who notice bylines and mastheads are sure to be familiar with the names of Robert Fulford and Bonnie Horowitz Fuller, and may even have come across the names Bill Gladstone and yours truly (Ze'ev Glicenstein) from time to time.

All of these people are members of the journalistic profession – and all are related through a remarkable Toronto-based Jewish family tree.

Robert Fulford, of course, is the legendary Canadian writer-critic and former editor of *Saturday Night* magazine. In recent years, Bonnie Horowitz Fuller has become celebrated as the editor of the American women's magazine *Cosmopolitan*. Both Gladstone and I are known for our frequent contributions to *The CJN* and other publications.

All of us are connected, by blood or by marriage, to the remarkable Rubinoff-Naftolin family tree whose Belarussian roots first took hold in the Canadian soil of Kingston, Toronto and Windsor between 1905 and 1908. Since then, this remarkable mishpachah has grown steadily, generation by generation. Today, by one estimate, the Rubinoff-Naftolin cousinhood accounts for 0.5 to one percent of the roughly 175,000 Jewish residents of the Toronto area.

The multiple branches of this enormous family are all linked through Mr. & Mrs. Rubinovitch, a couple who were in Zhlobin, Belarus about 1830, and who raised at least five children: Benjamin, Minya, Riva Reshe, Rachel and Aaron. The name Rubinovitch was shortened to Rubinoff when their descendants began arriving en masse in Toronto in the first decade of this century.

Having escaped the pogroms of their native country, the newcomers learned new trades and started new businesses: they became grocers, bakers, tinsmiths, tailors, barbers, hatters, plumbers, junkyard dealers and proprietors of department, clothing and other stores. Many lived within walking distance of each other, on streets like Fenning, Shaw, Ossington, Tecumseh, Niagara, Queen and Dundas.

Others lived in the then-Jewish neighborhood in west Toronto known as the Junction. They stuck together instinctively as a means of survival; many cousins intermarried, especially into the Naftolin family. In March 1928 they established Agudas Hamispoche, the United Family Organization, as a means of preventing the various branches from growing apart.

The Agudas Hamispoche established a loan society in 1929 to help relatives in financial distress, a gmilat chesed (benevolent society) came in 1933. Its ladies auxiliary raised money for charity through teas, rummage sales and other events.

From 1948, the organization took over a hall (801 College St.) where many social affairs and Sunday morning breakfasts were held. In 1969, it moved uptown into a building at Wilson and Bathurst, which it sold in 1982. A large charitable trust fund was established with the proceeds.

Today as many as 60 cousins still meet over monthly breakfasts, but unfortunately the post-war generations do not have the enthusiasm of their elders for the family organization. Still, its executives are planning a gala banquet for the summer to mark its 70th anniversary. As with the 60th and 65th anniversary celebrations, hundreds of people are expected.

According to Stephen Speisman, archivist for the Ontario region of the Canadian Jewish Congress, the Agudas Hamispoche was the only family-based landmanshaft-type organization established in Toronto.

Much genealogical research has been done on the family tree in recent years, and branches have been discovered in St. Petersburg, Riga, Ukraine, Buenos Aires, New York, Vancouver, California, Germany, Korea and Israel. For further information, e-mail [bstone@pathcom.com].

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First Jewish Web/Net Week

By MARK MIETKIEWICZ

Last week, we began looking at the plans for the first Jewish Web/Net Week **[http://www.jww.org/]** being held Feb. 22 to 27 – right on a computer near you.

Today, I'll preview some of the more interesting sites.

Normally, I only mention a site after I have had a chance to visit it and take a look around for myself. Since some sites won't be on line until next week, I am partly relying on the material supplied by the organizers. Also, keep in mind that as with any kind of festival, there are bound to be some no-shows.

Start off at Channels of Interest **[http://www.jww.org/channels.html]** where you'll find links to such areas as Career and Business, Communities, Connect with Others, Global News, Israel at 50 and Social Action. Also, don't miss the links to the Live Programming and Live Chat areas that will be carrying music, lectures and more during the week.

For example at the Jewish Theological Seminary **[http://www.jtsa.edu/jww/]**, you'll be able to chat with Dr. Neil Gillman about his book *The Death of Death*, and chat with Dr. Steven Brown on Choosing a Jewish School.

Much of the week's activities are dedicated to Jewish learning. Teachers and other educators may be especially interested in special Jewish Web/Net Week activities being prepared by JESNA: Jewish Education Service of North America **[http://www.jesna.org/jwnw.html]**. Learn how to twin your Jewish school **[http://www.jajz-ed.org.il]**. Are you looking for help getting your school connected to the Internet? Go to CDROMMU's virtual staff room **[http://www.cdrommu.org/SimplerNews/get/forumteacher/disc.html]** Are you proud of your school's Web site? Tell JESNA about it for possible inclusion in a worldwide directory **[schools@jww.org]**.

Another highlight of the week promotes the sharing of stories and storytelling. One of the activities likely to generate some buzz is the Digital Story Bee **[http://www.bubbe.com/storybee.html]**. Sponsored by *Jewish Heritage Online* magazine **[http://www.jhom.com/]**, the Digital Story Bee is actually a face-to-face meeting being held in several locations around the world teaching women how to share their Jewish heritage on line. Many of those stories will end up in Bubbe's Back Porch **[http://www.bubbe.com/]**, where you can already find anecdotes about Birth, Leaving a Homeland, In the Old Days, Romance, Assimilation and more. Don't miss the links people have set up to their own family pages. This is a lovely site.

The Centre for Jewish Culture and Creativity **[http://obenamots.cc.colorado.edu/CJCC/cjcc.html]** and the Jewish Artists Network will create the Kids' Mural for Peace **[http://www.JewishArtists.com/Mural/default.html]** honoring the 50th anniversary of the establishment of the State of Israel. Children from around the world will draw a one-square-foot picture about peace and Israel on their computer. The pictures will then be e-mailed to a central location to be patched together in a massive quilt symbolizing the coming together of Jews to build the modern Israel. The quilt will be joined with an existing mural in Los Angeles **[http://www.haam.media.ucla.edu/97winter1/Community2.html]** and then sent to Israel for permanent exhibition.

But my favorite project is one that lets you Light up the World with Acts of Kindness and Justice. The site is co sponsored by Chabad-Lubavitch **[http://festival.chabad.org/cgi-bin/chanukah.cgi]** and a major donor. Throughout the week, people are encouraged to write to the site to share their stories of chesed (kindness) and other good deeds. And to top it off, the endowing foundation will donate 50 cents towards a charity in recognition of every good deed done!

This is just a small sample of what Jewish Net/Web Week holds in store for festival-goers. Explore and enjoy!

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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Greater Toronto Area

'Olympian' BJE Bible contest exercises brains

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — While Olympic athletes displayed their physical prowess vying for gold in Nagano, 28 supplementary school students demonstrated their mental acuity in the recent Bible contest sponsored by the Board of Jewish Education (BJE) of UJA Federation.

"The Torah has been around for 3,000 years. The Olympics have been around for 2,000 years. This is a much more important competition than that going on in Japan," BJE executive director Rabbi Jerry Unterman told the participants and some 50 supporters.

"Some people worry about their muscles," he said. "We worry about our brains and spirit."

Prof. Martin Lockshin of York University; Dr. Ray Stern, Netivot HaTorah principal; and Rabbi Unterman were this year's judges for the contest, which focused on portions of Leviticus, Numbers and Deuteronomy. Six supplementary Hebrew schools fielded eight teams in the annual Bible contest held this year at Netivot HaTorah Day School.

Participating schools were Beit Rayim Hebrew School and Bet Sefer Solel in a combined team; Holy Blossom Religious School; and Beth Tikvah Congregational School, the Downtown Jewish Community School (DJCS) and Temple Kol Ami Religious School, with two teams each.

BJE board member Baila Lubeck welcomed the group. "This is a very exciting event. It's been going on at least 20 years," she said, noting that the Toronto area was the only community to sponsor a Bible contest with team competition.

Beth Tikvah's two teams finished in first and second place this year. Their Bible studies coach Daniella Robicsek said she was proud of her students because they worked hard. Principal Samuel Kapustin stressed that while it's nice to win, that was not the primary purpose of the contest.

Rabbi Unterman shared this view. "All the kids here are winners, that's for sure. All of them learned a lot by studying for this contest," he said. "Competing is fun. It's learning that counts."

Attending her sixth consecutive Bible contest, Donna Orwin, whose two sons Ethan, 12, and Alex, 15, have competed on the DJCS teams for three years each, told *The CJN* the boys often discuss points in the Bible.

"I think it's wonderful," she said. But she lamented that in many circles, children's exposure to the Bible has declined significantly. "I think it's a terrible loss that our kids aren't learning the Bible culturally and spiritually."

Bible contest winners from Beth Tikvah Congregation School hold up their prizes. Seen here are (from left) Erica Rosenfield, Ilana Lucas, Daniella Robicsek (team coach) and Hayley Edwards.
[Barbara Silverstein photo]

Israeli vets to visit

TORONTO — Since 1978, disabled Israeli veterans have enjoyed a warm welcome during visits organized by Beit Halochem Canada.

Last summer, Aish HaTorah joined Beit Halochem to host 16 veterans in Toronto. This year, during Israel's 50th anniversary celebrations, Aish HaTorah is going to reconnect with the veterans in Israel.

"The connection that began when the visit was planned, and grew during their two-week stay, will be completed with a visit by a group from Toronto to the soldiers in Israel," says Henry Wigoda of Aish HaTorah.

While in Toronto, the vets enjoyed a Queen's Park reception with Lt.-Gov. Hilary Weston, and visits to SkyDome, CN Tower, Canada's Wonderland, Niagara Falls and a cruise on Lake Ontario.

During an overnight stay at Camp Wahanowin on Lake Couchiching, the group canoed, kayaked and sang around a campfire.

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Sunday February 22...11:00 - 5:00
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Greater Toronto Area

JF&CS seeks Jewish foster homes

By RON CSILLAG
Staff Reporter

TORONTO — It's crunch time at Jewish Family & Child Service (JF&CS), where there's an extreme shortage of Jewish foster homes for Jewish kids.

Recent media reports focused attention on the shortage of foster homes at the Metro Children's Aid and Catholic Children's Aid societies. "We're experiencing the same problem," says JF&CS executive director Gordon Wolfe.

There are currently about 30 kids in Jewish foster care in and around Toronto, Wolfe says, and while JF&CS has a roster of homes it can call in an emergency, "we can't get sufficient long-term foster homes."

There are reasons, he notes. For one, kids "are getting tougher. Some are out of control." There are more dual career families, meaning no one is home to offer foster care, and the compensation the government pays – about $25 per child per day – is "inadequate. It's just not seen as worth it anymore."

A 'mitzvah'

Another problem is that because of a shortage of urban foster homes, Jewish kids from the city are being sent to live in outlying regions, meaning new schools and even more disruption in their lives.

Wolfe says JF&CS has to demonstrate that it has a reserve of ready foster homes, or else kids removed from homes are sent to institutions.

Children are removed from families for a variety of reasons: abuse, neglect or if the parents are unable to control them.

JF&CS is mandated to find Jewish foster care for Jewish children. If a child is Orthodox, every effort is made to place him in an Orthodox home, Wolfe said.

A child's average stay in foster care is roughly six months. Some foster care is short-term, but some can last years.

Given all the disincentives, why should Jewish homes take in Jewish foster kids?

"Because it's a mitzvah," Wolfe responds. "Because Jewish kids who need foster homes should have them."

Anyone willing to become a foster parent should call JF&CS at 416-638-7800.

Correction

The story on the Alpha Omega seminar (Feb. 12) gave incorrect information. The fraternity's highest award was presented to Dr.Sidney Golden. Other award winners were Dr. Irwin Rose for exemplary service and dedication, and Dr. Aaron Posen for exemplary service to the academic field of dentistry.

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Community Matters

BIALIK'S CHARITABLE CHALLENGE

Bialik's 1998 UJA Campaign Team, from left to right: Sonia Shron, Chava Lopata, Marcy Abramsky and Shana Harris.

Bialik Hebrew Day School Principal Shana Harris is giving straight A's to her staff for pledging their full support for UJA Federation's 1998 campaign. Now the school is challenging other schools to do the same. More than 1,200 educators work in both day and supplementary schools affiliated with the Board of Jewish Education.

Harris, who chairs UJA Federation's Education Division with Bernie Shoub, says she couldn't be more proud of her staff's 100% participation in helping UJA Federation raise more than $36 million this year.

"One by one everyone came on board," explains Harris, who sent letters to her entire staff asking for their support. Harris also brought in special speakers to talk about the many programs and services funded by UJA Federation.

"We relied on education to evoke positive responses," Harris explains.

In total, 79 teachers, office staff and administrators contributed to the campaign.

"It's important to set an example of tzedakah for our students," adds teacher and Bialik librarian Marcy Abramsky. "UJA Federation does so much for our students and staff and this is our way of fulfilling our part of the partnership."

Harris hopes Bialik's efforts inspire other schools affiliated with the Board of Jewish Education to follow suit.

Diversity rules at Israeli school

There's a lot to learn about pluralism at the David Yellin Teachers College in Jerusalem.

Nearly 3,000 students and faculty at a school predating the State of Israel by several decades are practicing what the rest of the country is striving to achieve.

Students and instructors at the college, funded in part by UJA Federation donations through United Israel Appeal, form a melange of cultures and religious affiliations, working together daily. The school's halls are crowded with Reform, Conservative, Orthodox, Haredi (often called ultra-Orthodox) and completely secular students, in addition to men and women from Arab and Ethiopian backgrounds.

"We try to develop a pluralistic outlook in our students and faculty," says spokesperson Shoshi Orenstein.

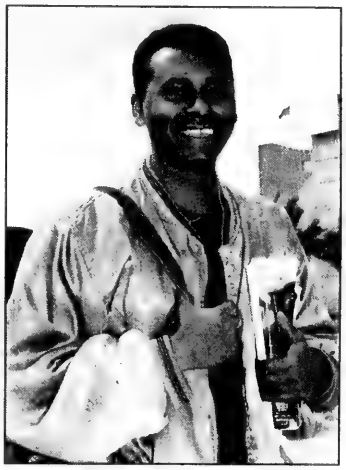
The student body includes 250 Arabs, many of whom chose the college because of its enthusiastic outreach to prospective Arab teachers. Several of them will concentrate on special education, which, according to Orenstein, strongly fulfills a need to prevent Arab communities from "hiding away children who are different than the norm."

The college, renowned for its innovative initiatives, has also developed programs to stop stereotyping among young children. "We want to show children that stereotypes are not a good way to deal with people," Orenstein insists.

One program teams an Arab and a Jewish student teacher, who learn about each other's cultures and then create a method of transmitting these key cultural components to young children. The school is seeking a sponsor for a similar project twinning religious and secular students.

Another college specialty is preparing Jewish immigrants from Ethiopia for their high school matriculation exams, which they have 12 years to take from when they arrive in Israel.

The Ethiopian students are housed at the college,



The David Yellin Teachers College is famous for its assistance to Ethiopian students.

where they receive school books, supplies, tutoring, counseling and a living allowance – all of which places a heavy financial burden on the school.

One of the main obstacles to overcome is the cultural chasm between Ethiopian and Israeli society. "It takes them time to converse in class," notes Nomi Moushine, who heads the Ethiopian preparation project. "It's considered good manners for them not to look you in the eye. They are very closed about their feelings. It takes about a year to develop a feeling of trust."

The school will soon publish a textbook to teach Amharic (the language of Ethiopia) which, says Moushine, is already "in great demand."

Young Adults explore Holocaust through multimedia

UJA Federation's new *Hands on Toronto* (HOT) program for young adults is presenting a three part multimedia exploration of the Holocaust beginning next week.

Cory Gurevitz

Marcie Somers

Vision, Voices, Vanished Dreams will explore the Holocaust through contemporary film, intimate dialogue with survivors and visual arts. *Hands On Toronto*, launched last year, provides young Jewish adults with opportunities to be involved with meaningful communal service including organizing holiday celebrations for disadvantaged kids, spending quality time with the sick and elderly and running a free legal advice clinic.

On Sunday, February 22, 7:30 pm "The Quarrel" will be screened at Beth Sholom Synagogue, 1445 Eglinton Avenue West, followed by a discussion with the film's award-winning star R.H. Thompson.

Holocaust survivors will relate their own stories of struggle and survival in part two of the series on Tuesday, March 8, 7:30 pm at the First Narayever Synagogue, 187 Brunswick Ave. Participants will also have the opportunity to engage the survivors in one-on-one discussions.

The series will end on Tuesday, April 21, 7:30 pm at the Anshei Minsk Synagogue, 10 St. Andrew Street with poetry readings by Kenneth Sherman and an analysis of the paintings of Benzion "Benn" Robinovitch provided by Dr. Roberta Markus.

Admission costs $36 for all three programs or $18 per program. Tickets will be available at the door but can be purchased in advance by calling (416) 635-2883 ext. 115.

"We're hoping to shed a different light on the Holocaust by looking at the subject through different artistic media," explains Marcie Somers, who co-chairs HOT with Cory Gurevitz.

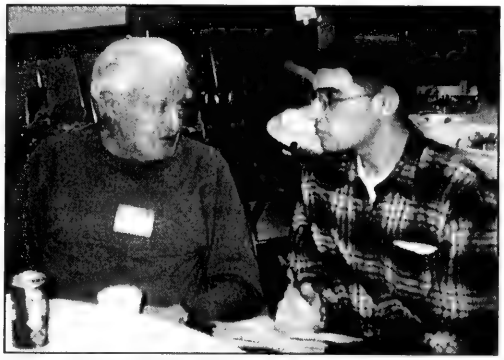
***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Community Matters

SENIORS TRANSMIT LESSONS FROM THE PAST

For Josh Segal, growing up Jewish in small town Ontario during the 30s and 40s was troublesome, to say the least. But rather than forget about the racial slurs and cruel jokes he endured as a young boy, Segal, now 82, has chosen to share his experience with the younger generation.

Segal, and more than 40 other Jewish seniors of similar background participating in a project funded by UJA Federation's Action Committee for Jewish Continuity, are relating their personal stories to a group of university students, in an effort to educate them about their historical heritage in Canada.



Hy Weiner and Josh Rifkind

Dozens of one-on-one interviews have been conducted as part of the "Growing Up Jewish in the 1920s-40s" program, sponsored by the Bernard Betel Centre for Creative Living, a UJA Federation beneficiary agency. The project will document and archive the audio tape recordings for future use as an educational tool.

Ruth Mapa, who oversees all of the Centre's intergenerational initiatives, says "Growing Up Jewish" is already a huge success. "So many great stories have emerged from the interviews and the students and seniors are really bonding as a result of the exercise," notes Mapa.

On one occasion, Mapa recounts, following an interview, the student and the senior lighted Shabbat candles and recited the kiddush together. "The elderly woman confided to her guest that it had been many years since she welcomed Shabbat with the company of another."

Rachel Chaimovitch and Anne Hughes

York University professor Rachel Schlesinger, who helped train the student interviewers, says the project is a unique opportunity to bridge the generation gap. "Most of these seniors are born and raised in Canada and they bring a completely different perspective than the typical Eastern European *bubie* and *zaide* so many of our youth are familiar with."

Segal, who has been telling Toronto area school children about his childhood in Port Colborne, Ontario, for a few years hopes his experiences coping with anti-semitism will inspire young members of the community to strive to retain their Jewish identity, even in times of difficulty. Segal's high school days were plagued with overtly antisemitic teachers and antagonistic classmates.

"It's a lot easier to be Jewish in Canada today than it was when I was a boy," notes Segal. "But the lessons of the past should not be forgotten."

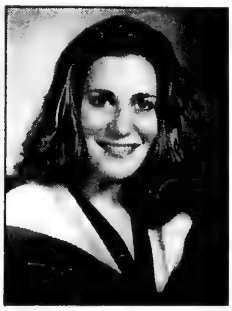
Phase two of "Growing Up Jewish in the 1920s-1940s" will begin in March when seniors will be trained to speak in front of classrooms.

Volunteer Views

Volunteer Views *highlights dedicated volunteers and volunteer opportunities in the community.*

If you've made a call to Jewish Vocational Services in recent months to get help finding a job or improving your computer skills, chances are you've heard Lisa Isen's friendly voice on the other end of the line.

Twice a week, the 23-year-old McMaster graduate volunteers at JVS's career counselling department where she spends most of her time returning phone calls and booking appointments. "There's always a lot of messages everytime I come in," says Isen. "Each call is from someone who needs help."



For the last 50 years, JVS, a UJA Federation beneficiary agency, has been providing a wide range of educational, career, employment and vocational rehabilitation counselling for both the Jewish and non-Jewish community.

Isen, who is currently studying social work at Seneca College with plans to do a Masters degree in the same field, says she does her best to make people feel comfortable and at ease about calling JVS for assistance. "I'm often their first contact at JVS, so it's important to be friendly and helpful."

But sharpening her social work and people skills is only part of Isen's reward. "I get to give something back to the community that has shaped my Jewish identity," explains Isen. "My work at JVS makes me feel a part of something bigger than myself."

Exodus to Independence

***Two passengers on the Exodus 1947, which brought 4,500 Holocaust survivors to Israel, pose together next to a photograph taken of them as young girls upon their arrival in Haifa, Israel more than fifty years ago. Leah Kornis-Kohut** (left) and **Magda Riener,** both Toronto residents, donated the Israeli newspaper which featured their photo, to UJA Federation's Holocaust Memorial Centre as part of an exhibit showcasing artifacts and memorabilia from passengers on the ship that "launched a nation." The* Exodus to Independence *exhibit is located on the 4th floor of the Lipa Green Building, 4600 Bathurst Street and will be open to the public until September.*

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What's New

By Carolyn Blackman

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DEADLINE REMINDER

What's New and About People deadlines: Monday Feb. 23 is deadline for March 5 issue and Monday March 2 is deadline for March 12 issue. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

*****Miriam Herman will return to this column in about a month.**

Friday, Feb. 20

SINGLES SHABBAT DINNER

Kolel: A centre for Liberal Jewish Learning hosts a singles Shabbat dinner with lecture by **Prof. Hesh Troper**. $20 by pre-registration only. Call 905-764-1329.

Saturday, Feb. 21

CURRENT EVENTS

Discussion series at Beth Tikvah Synagogue continues with **Rabbi Moshe Stern** who will speak about Israel and the Jewish World, 7 p.m.

SABBATH SERVICES

General Wingate Branch, Federation of Jewish Brotherhoods, Sabbath service at Sunnybrook Synagogue, 10 a.m.-12 noon. Kiddush following. For transportation call call 480-4421, ext. 3552 and leave message for **Hilda Harris**.

Sunday, Feb. 22

ST. JOHN'S COURSE

Infant and child first aid and CPR at Beth Emeth Bais Yehuda Synagogue, $35. **Rhonda**, 731-9441.

BREAKFAST PROGRAM

Holy Blossom Temple Brotherhood breakfast meeting features musicians. Service 9 a.m., breakfast 9:30 a.m., program 10 a.m.

JEWISH SINGLES

A social games evening for singles ages 26-40 and 41-69 at Beth Torah Synagogue, 7:30 p.m. **Mollie**, 733-3634.

CHAI TEA

Friends of Yiddish is holding a Chai Tea with musical presentation. Holy Blossom Temple, 2 p.m. Members free, non-members $5. **Min Grossman**, 905-709-4602.

FRIENDS OF HEBREW U.

Canadian Friends of Hebrew University and First Narayever Congregation sponsor a lecture by **Ehud Sprinzak**, 11:30 a.m., Chapters Book Store, 110 Bloor St. W. 485-8000.

GENERAL WINGATE

Members meeting, General Wingate Branch, Zionist Centre, 9:15 a.m. Check branch bulletin for any changes to place and time.

BOOK SALE

Baycrest Terrace and Wagman Centre book sale in the Assembly Room, Wagman Centre, 55 Ameer Ave., 10:30 a.m.-2 p.m.

BETH TIKVAH SISTERHOOD

Video series continues with *The Last Butterfly*, 7:30 p.m. Review by **Heather Kassel**.

MISSIONARY IMPOSSIBLE

Entertainment and Cultural Connection and Shaarei Shomayim Brotherhood present **Rabbi Michael Skobac** and **Rabbi Moshe Shulman** who will speak on Missionary Impossible, 8 p.m. at synagogue. Members free, guests $2.

HOLOCAUST SERIES

UJA Federation is kicking off its three-part series on the Holocaust with *The Quarrel*, 7:30 p.m., Beth Sholom Synagogue.

MEET THE AUTHOR

Meet **Ben Wicks**, author of *Dawn of the Promised Land*, 7:30 p.m., Beth Emeth Bais Yehuda Synagogue. Free admission. Tickets available at synagogue office.

Monday, Feb. 23

LA LECHE LEAGUE

There's a New Baby in Your Life, presented by La Leche League, 7:30 p.m., 199 Glenmanor Way, Thornhill. **Annette**, 224-9870 or **Nancy**, 905-889-7445.

50TH ANNIVERSARY

Beth Tikvah Synagogue video and discussion series commemorating Israel's 50th anniversary continues with *Yitzhak Rabin*, 8 p.m.

ADULT EDUCATION

Adult education series with **Aaron Nussbaum**, by Beth David B'nai Israel Beth Am and Adath

[Cont'd. on page 19]

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From the Bakery
pkg. of 12
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WE RESERVE THE RIGHT TO LIMIT QUANTITIES. PRICES IN EFFECT SUNDAY, FEB. 15 UNTIL SATURDAY, FEB. 21, 1998.

What's New

[Cont'd. from page 18]

Israel, continues with Ancient letters and Bullae, 8 p.m., Adath Israel.

DIALOGUE
Christian Jewish Dialogue is sponsoring How Jewish Was Jesus? featuring **Rabbi Michael Stroh** and **Father Michael Steinhauser**, 7:30 p.m., Beth Tzedec Synagogue.

BLOOD DONOR CLINIC
Blood donor clinic, 3:30-7:30 p.m., Bathurst Jewish Centre.

Tuesday, Feb. 24

CHORALAIRS
Choralairs, volunteer singing group for seniors, will perform at Harold & Grace Baker Home, 7:30 p.m. New singers welcome. **Faye Cohen**, 633-7233.

CHUG TANUCH
Rabbi Philip Brumer will lead the discussion on chapters 3 and 4 in the Book of Hosea, 8 p.m., Finch Associated library.

MEDICINE & HOLOCAUST
History of Medicine Program, U of T, continues its series with **Prof. Michael Kater** speaking on Criminal Physicians in the Third Reich. Great Hall, 88 College St., 4-6 p.m.

DINNER DRAW
Limited number of tickets for Jerusalem College of Technology's draw, $150 each. Grand prize is $5,000. Call 787-7565.

FILM SERIES
Holy Blossom Temple winter film series presents *The Life of Emile Zola*. 8 p.m. Discussion with **Richard Rotman** follows film.

Wednesday Feb. 25

JEWISH MYSTICISM
Elliot Wolfson will deliver first of three lectures on Ethical Dimensions of Jewish Mysticism, 8 p.m., University College, Room 140, 15 King's College Circle, U of T. Call 978-5301.

WOMEN'S ROSH CHODESH
All women welcome to Rosh Chodesh Adar Celebration at Shaarei Shomayim. Ma'ariv 7:45 p.m., followed by shiur with **Hilda Weil**.

BETH RADOM
Rabbi David Bagley concludes his series, Why Me G-d? 7:30 p.m. at the synagogue, 18 Reiner Rd. Call 636-3451.

JEWISH MUSIC
Continuing Education, Beth Emeth Bais Yehuda Synagogue presents Jewish Music, 8 p.m.

SANDWICH GENERATION
Beth Sholom workshops on the Sandwich Generation continue, 8 p.m., with **Nancy Kumer**.

TZEDEK
Jewish campaign for social and economic justice organization meeting, Bloor JCC, 7:30 p.m.

ANTI-SEMITISM
Friends of Boys Town Jerusalem and Society for Yad Vashem present **Dr. Stephen Berk** who will speak on Anti-Semitism: Poles and Jews, 8 p.m., Shaarei Shomayim. Admission, $18, students $5.

Thursday, Feb. 26

PURIM LECTURE
Rachael Turkienicz will speak at Beth Sholom, 8 p.m.

CROHN'S AND COLITIS
Chrohn's and Colitis Foundation hosts lecture by **Dr. Fred Saibil**. 7:30 p.m., North York Council Chambers.

JEWISH SINGLE PARENTS
Jewish Single Parents presents Power of the Pen with **Elaine Charal**, 8:30 p.m., Beth David, $5.

And What Else Is New

ARTISTS WANTED
Craftspeople to sell in synagogue showcases. Judaica theme preferred. Call **Rhonda** 731-9441.

THE YONGE SHUL
Sunday Bagel Brunch and Learn, March 1 and 15: Make Positive Changes in Your Life, 12 noon, North Toronto Memorial Centre. Cost $15 for two classes, 787-2444.

JF&CS GROUPS
Jewish Family & Child Service groups, **Mary**, 638-7800, ext. 211.
Facing Yesterday, Today and Tomorrow: how being a child of survivors affected your relationships, begins Feb. 10.
Do Your Kids Have Trouble Making Friends – group for children, begins March 25.
Parenting Made Easy, begins March 24.
Young Widow/Widower Group, begins March 11.

HESCHEL SCHOOL
Toronto Heschel School celebrates 18-month Chai anniversary, March 8, with screening of Omnimax film *Thrill Ride*, Ontario Science Centre, 6:30 p.m. Tickets, 635-1876.

MINCHAH MINYAN
Minyan, Yonge and Dundas, 3 p.m. daily. **Yossi**, 366-1748.

LINE DANCING
Line dancing with Chaverim, Feb. 28, 8 p.m., Temple Emanu-El, $15. Call 449-3880 for tickets.

ART CLASSES
Drawing and painting, Beth Sholom, Thursdays, 1-3 p.m., Feb. 26-March 26. $10 session or $40 for series. **Terri**, 487-7244.

FAMILY SHABBATON
Family Shabbaton with **Rabbi Leibel Groner**, Feb. 27-March 1, Four Point Sheraton Hotel, Kitchener, $136 adults, $36 per child includes meals, babysitting and children's programs. **Sigal Stevens**, 905-886-4499, **Bina Cole**, 905-881-5198.

SCHIZOPHRENIA SUPPORT
Six-week group for family members of relatives with schizophrenia or manic depression, Wednesdays, 6:30-8 p.m. **Marsha Berniker**, 638-7800, ext. 257.

HEARING IMPAIRED
Doing Jewish for hearing impaired, sponsored by Kolel and Jewish Association of the Deaf, Tuesdays, March 3-May 5, **Martyn Wayne**, TDD 392-8764 days or 905-669-2525 evenings and weekends.

CRAFT AND GIFT SALE
Vendors wanted for craft and gift sale, Bayview Village Mall, May 18. Sponsored by Beersheba, Na'amat. Call 636-5425 days or **Malka Mirsky** 633-6538 evenings.

ONE FAMILY, TWO HOMES
Groups for families going through separation/divorce. Groups for parents, and children age 6-13, Forest Hill Library, Feb. 25, March 4 and 11. **Elinor Gertner,** 905-882-2331.

LONDON HEBREW SCHOOL
London Community Hebrew Day School presents comedy night, Saturday, Feb. 28, 7:30 p.m., London Jewish Community Centre, $25. Reserve a table by cash, credit card, cheque. **Bev**, 519-858-0311.

KEDMA
Kedma and Jewish Students Association of Osgoode Hall sponsor lecture and discussion on Jewish legal issues led by **Rabbi Maury Kelman**, Wednesdays, 12:30 p.m. at Osgoode. 398-4795.

DUPLICATE BRIDGE
Holy Blossom Temple Sisterhood, duplicate bridge, Tuesdays, 7:45 p.m. **Jean Sengaus**, 781-9695.

TRAINING PROGRAM
Four-session program to assist volunteers to work with cognitively impaired clients at Baycrest Centre. Sessions 1 and 2, Tuesday, Feb. 24; session 3 and 4, Thursday, Feb. 26. Pre-registration required, 785-2500, ext. 2576.

FOR SENIORS

Shaarei Shomayim Friendship Club, Purim musical luncheon featuring **Jack Garson**, March 9; Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield**, 787-1526.

Aluma Canadian Israeli Club meets Thursdays 7 p.m. at 15 Hove St. (B'nai Brith Building). Feb. 26 is an Israeli movie. **Aaron Dahary**, 661-4689 or **Malka** 630-5771.

Club Hadar meets Mondays and Thursdays 1-4 p.m. at Garnet Williams Community Centre, 501 Clark Ave. W., Room 2 for Tai Chi, discussions, bingo. **Viola Gladman** 905-886-2625.

Earl Bales Seniors' Club: Casino Rama Feb. 25, March 18 and 25. Renew membership as soon as possible. 395-3881.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., 225-2112.

Osteoporosis support group meets Tuesday, Feb. 24, 1:15-2:30 p.m. in the music room.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, singing, dances. Bingo on Feb. 24. **Anna**.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Registration underway for March Break camps for children 4½-10. Includes swimming, sports, music and games.

Registration open for Main Space School of Circus Arts camp. Campers work with circus specialists in activities such as acrobatics, trapeze, stilts, juggling and spinning hoop. Swimming included. For children ages 8-14.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 626-1880.

Registration being accepted for spring classes at Koffler Centre School of Visual Art. Sunday and after school programs for kids and teens, day and evening courses for adults. Call 636-1880, ext. 270.

WEIZMANN SEMINAR
Canadian Society for the Weizmann Institute of Science held a seminar at the home of Murray and Pauline Menkes. From left are Dr. Jay Alan Smith, Howard Carr, Murray and Pauline Menkes, James Peter Kay and Peter Seligman.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

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TANYA at (416) 391-1836

***The CJN* encourages readers to direct any queries they may have on an upcoming event to the event's organizers.**

***GAMES JEWISH SINGLES PLAY! Sunday, Feb. 22, 7:30 pm**, Beth Torah, 47 Glenbrook, Ages 26-40, 41-69. ***BRIDGE, Trivial Pursuit, Rummicube, Scrabble, etc. Early Bird Bingo,** 7:30-8pm. Prizes, refreshments, $5.00. **75** couples have already met! Free introductions. Call Mollie at 416-733-3634.

Beth David B'Nai Israel Beth Am, Jewish Single Parents' Group presents: The Power Of The Pen. Learn the **"secrets"** of your handwriting. Thurs., Feb. 26 at 8:30pm. Cost $5.00. Open to Single Jewish Parents, 30-50. Call 416-633-5500.

Check out Jewish Singles Events on the web. www.total.net/~jsreg

FIRE & ICE Booze & Schmooze @ Easy & the Fifth (A.K.A. **The Big Easy**) Sun. February 22, 8p.m. Come beat the winter blues with ICRF's **Young Associates** Great Party! D.J! Dancing! Refreshments! Prizes! And Much More!!! Tickets - **$25 in advance,** $30 @ door. For tickets call ICRF office at 487-5246.

Jewish Singles Registry. Over 1545 registered. Averaging an engagement every 4 wks. **483-4151.**

Jewish Singles Week - Club Med, Turks & Caicos, April 19-26. All Inclusive. Limited space. **Jewish Singles Registry at 416-483-4151.**

THE LOVE, DATING & MARRIAGE SEMINAR. A fun, inspiring, and fast-paced journey that weaves modern psychology and traditional wisdom into a tapestry of practical ideas. Rabbi Mitch Mandel has presented this seminar to enthusiastic audiences across North America. Ages 20 - 35. $7 for pre-registration, $10 at the door. Sun., Feb. 22, 8:00pm. The Aish HaTorah Dan Family Community Centre, 949 Clark Ave. W. 905-764-1818.

CELEBRATIONS AT NETIVOT HATORAH

Kindergarten classes at Netivot HaTorah prepare to celebrate Tu b'Shvat and Israel's 50th anniversary. Seen standing (from left) are Joel Jesin, Shifra Levy and Ilana Shiff and, sitting (from left), Sarena Isakow, Yeshaya Grossman and Atara Tanen. [Rebecca Ansel photo]

Symposium will celebrate twinning of dental schools

By BEN ROSE
Staff Reporter

TORONTO — The pioneering role played by Canadian dentists in the area of teeth implants, along with a fundraising campaign to expand the Dental School at Tel Aviv University (TAU) to meet dental health needs in Israel, will be highlights of a symposium March 1.

The symposium at the Sheraton Centre Hotel here will also celebrate the continued twinning of the TAU Dental School and the University of Toronto Dental School, and the exchange for the past three years of undergraduate and graduate students.

Sponsored by Canadian Friends of TAU and Alpha Omega, the symposium revisits the corroborating and validation of implantology done by U of T scientists in 1982. The four internationally renowned speakers are headed by Dr. P.I. Branemark of Goteborg, Sweden, whose research led to the dental technique. The others are Dr. David Garber, Atlanta; Dr. Herb Judes, Tel Aviv; and Dr. George Zarb, Toronto.

"There is no question that the use of implants is now a widely accepted modality," said Dr. Ira Schecter, who heads the Alpha Omega drive in Canada to raise funds for the TAU Dental School. "Implants are widely used for adults, adolescents, children and accident victims. Forty to 50 percent of my practice is implant related."

The goals of the $3-million worldwide campaign are to provide space for a rapidly growing student body, to upgrade research facilities, to transform its three-year curriculum to a full-length six-year term and to establish the dental school as an independent unit of the university.

Alpha Omega worldwide has pledged to raise $1 million of the total campaign, which at $2.3 million, is well on the way to reaching its goal, according to Schecter.

The implant symposium in Toronto is the principal scientific activity of the worldwide campaign and one of the means by which Canadian Alpha Omega members will raise $150,000 for it.

The symposium is expected to attract 300 dentists, most of them Canadian, and to focus attention on the key role research in Toronto played.

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SIYUM HATORAH

Shoshana Wasser and Heather Fineberg, students at the United Congregational Schools of Greater Toronto, take a break during Siyum HaTorah celebrations at Beth Emeth Synagogue honoring Rabbi Joseph Kelman, the school's new principal.

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Greater Toronto Area

Downtown Toronto boasts vibrant community

By DANIEL WOLGELERENTER
Special to The CJN

TORONTO — If you think the Jewish presence in the Greater Toronto Area ends south of Beth Tzedec, think again.

An estimated 15,000 to 20,000 Jews – roughly 10 percent of the 160,000-strong Jewish community in the Greater Toronto Area – live south of St. Clair Avenue, about the same number that live in Ottawa or Calgary, says Karen Chisvin, chair of the Downtown Jewish Community Council (DJCC).

Although part of the wider community, many view themselves as a sort of distinct society.

"Downtown is a state of mind," says Chisvin, who lives near Avenue Road and Eglinton. "We use a relatively loose definition of downtown. For instance, there may be people who live at Eglinton and Bathurst but belong to the [Bloor Jewish Community Centre] and identify with downtown."

"I think there's a sense that Jews downtown...are looking to be Jewish, not happening to be Jewish. They don't take it for granted," she adds.

The DJCC was formed in 1992 to protect the community's special needs in the wake of UJA/Federation's proposed sale of the Bloor Jewish Community Centre (JCC), part of a process leading to its rebirth as a separate entity from the current Bathurst Jewish Centre.

Less conservative religiously and politically, downtown has a high proportion of professionals and "a higher number of intermarried families who want to find Jewish resources for their families," says Chisvin, a 42 year-old architect and mother of two.

"[Downtown is] a community with it's own set of local needs, and for those involved in organizational life downtown, it's important for [the UJA/Federation] to recognize that there are needs downtown that are different from elsewhere," says founding former DJCC chair and York University sociologist Stuart Schoenfeld.

At the urging of Rabbi Chezi Zionce of the Brunswick Ave. First Narayever Congregation, "eight or so charter member organizations met to provide "strength in numbers and to let downtown groups know about each other...[in] a kind of downtown support group," Chisvin says.

The loosely organized and diverse council has no constitution and meets at the JCC for only one hour "five or six times a year." It's comprised of 20 community service organizations and synagogues located mostly south of St. Clair Ave.

Some member organizations are relatively new, like the three year-old Riverdale Jewish Community Centre/Beit Yosef Congregation on the Danforth.

But some – like the 600-member egalitarian First Narayever, founded in 1918 – have been revitalized over the past 20 years by Jews attracted by downtown's vitality.

Other members include the West End Jewish Community Association, which caters to Jews in neighborhoods like Parkdale and High Park, and the Davisville Village Chaverim, a social group of about sixty North Toronto families.

Despite tension surrounding the DJCC's formation, Chisvin describes its relationship with UJA/Federation as "friendly."

She says however, "We've had support, but I think when we represent 10 percent of the population and are geographically separate from the Jewish population at large, we have to continuously make noise to be noticed."

Citing its lack of a budget or fundraising campaign, she stresses the council "is not a rival organization [to UJA/Federation], nor is it intended to be one."

UJA/Federation has a much wider mandate, she says, and supports the council through funding to member organizations, like Habayit Shelanu Senior Residences at Spadina and Davenport.

It also provides funding indirectly through the JCC, which pays $22,000 for the DJCC's part-time administrator and the production of a yearly DJCC informational pamphlet. The council's UJA/Federation representatives also keep members abreast of uptown events and offer support like printing and distributing materials, Chisvin says.

At the Feb. 4 meeting, a representative from the cultural group Ashkenaz tried to garner support for workshops to help members prepare booths for a March 8 Purim Shpiel at the JCC.

As well, the council's BBYO representatives asked for donations of time, money and teens for a proposed April 26 JCC beach party celebrating Israel's 50th birthday. Many council members hope the event will lead to a permanent BBYO chapter downtown.

The Downtown Jewish Learning Council, a DJCC subcommittee, also recommended that council support programming by Ohr Olam, an outreach group seeking to promote unity in the Jewish community.

POLITICAL VISIT
Thornhill MP Elinor Caplan recently visited Leo Baeck Day School grade 5 students during their study of government. Seen here with Caplan (from left) Adina Mann, Jason Pilarski and Joshua Chait.

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רעדאגירט פון ש. ליפשיץ

אָפשמאָם פון ייִדישן פאַמיליע־נעמען אין מורה איראָפע

פון אלעקסאַנדער גוטערמאַן

(פאָרעצונג פון לעצטן נומער)

ערשט אַ שיינע פאָר יאָר שפעטער אין 1819 און 1821 האָט די רעגירונג פון דעם פּוילישן קעניגרײַך (קרולעווסטוואָ), וואָס איז געגרינדעט געווארן אין 1815 דורכן ווינער קאָנגרעס, אַדמיסגעגבן בעזונדער לויט וועלכע מ'דאַרף צוטיילן יידן פאַמיליע־נעמען לויט ייִדיש וואיינערטער, אָדער נעמענער פון חיות, פלאַנצן אָדער פאַרשיידענע קעגנשטאַנדן, אָבן מ'דאַרף ווי וויט מעגלעך אויסמיידן צו נעמען פון די פאַסטערס אָדער אָופלכע, וואָס זיינען אַנגענומען בי מיחס־דיקע פּוילישע פאַמיליעס. אויך דאָס מאָל האָבן יידן בעהאָם צו לידן פון קאָפּערן פון פּוילישע באַאַמטע, וועלכע האָבן בעזונדעלס אָפּלאָכן פון די יידן אין זייערע נעמען בעת זיי האָבן נאָך נישט בייגעשריבן קיין פאַמיליע־נעמען. אין 1850 איז בעקומען אַ בעזעל, וואָס פאַרוועקט די יידן — אָפילו די מער פּראָסטע: זון פון אברהם — *אברהמאָוויטש*; זון פון בערקאָ — *בערקאָוויטש*; זון פון שמואל — *שמולעוויטש*; זון פון ליבן — *ליבאָוויטש*.

פאַמיליע־נעמען, וואָס שטאַמען אָפּ פּנים נאָמען פון פאַטער

נישט נעקוקט אויסן אָפּשיי פון דער משפּחה צו איר הויפּט, דעם פאַטער, האָבן נישט וויניק יידישע פּרויען זוכה געווען, אַז די פאַמיליע זאָל טראָגן זייער נאָמען. אין צייט פון פאַרשידענע גזירות פלעגט אפט טרעפן, אַז מהאָם נישט פאַרדעגיסטרירט די תּתנה־אָקטן. האָבן אָזוי אָרעם קינדער בעזאָרגט טראָגן דעם נאָמען פון דער מוטער. אין אויסנעקומען, אַז אויף די פּרזענט'ס נעמען זיינען נעשאָפן גאַנצע יידישע פאַמיליע־נעמען. אָט זיינען עטלעכע ביישפּילן: זון פון שׂרה — *סאַרקין*; פּנינה — *פּעשעלעס*; זון פון שׂאָשע — *שאָשקעס*; זון פון הינדע — *הינדעס*; זון פון שפּרינצע — *שפּרינצאק*; זון פון צידל — *צידלזאָן*.

ס'זיינען אויך פאַראַן פאַמיליע־נעמען, וואָס שטאַמען אָפּ פון די נעמען פון לענדער, ווי למשל: *דוישע, דייטש, עסטרייכער, שוויצער, אונגער* וכדומה.

פאַמיליע־נעמען לויט דער באַשעפטיקונג

פון ייִדיש (דייטשיש) קומען די פאַמיליע־נעמען: *שנײדער, שוסטער, העמדלער, מעקלער, דזשוקער* וכדומה. פון סלאַווישן אָפּשטאַם: *סטאָלאָוש* (סטאָליער), *קראָווינער* (שנײדער), *פּאָסמאַניק* (שטריק־סלעכטער), *מא־באַשמניק* (מאַבאַק־באַרבעטער), *פּוטערניק* (קירשנער), *וואַסקאַבוויטש* (וואָס באַשעפטיקט זיך מיט וואַקס ליכט), *מאַלאָוואָז* (וואָסער־פּירער) וכדומה. פון העבריאישן אָפּשטאַם: *חלמון, סנדלר, דוסא, כלי־זמר*.

פאַראַן אויך פאַמיליע־נעמען פון כלי־קודש, ווי למשל: *שוחט, דיין, חזן, סופר*. דאָסגלייכן פון אָוועלכע, וואָס ווערן באַציכנט אין אַ פרעמדער שפּראַך, ווי למשל: *קאַנטאָר* (חזן), *ראַבין* (רב), *מרעמבאַמס* (בעל תקיעה). פּוילישער סופיקס „סקי" באַציכנט די אָנגעהעריקייט פונעם מענטשן צום אָרט, צו דער שטאָט פון וועלכער ער שטאַמט; באַקומען זיך אָזוי אָרום פאַמיליע־נעמען ווי למשל: *דאַביאָוויטש, כאַזאַנאָוויטש, שנײדערמאַן, שוסטערמאַן*.

נעמען פון ערטער

מ'פלעגט זיך פּירן אָנצורופן אַ יידן מיטן נאָמען פון זיין אָפּשטאָם־אָרט, ספּעציעל דעמאָלט ווען ער האָט אויבערגעוואַנדערט אין אַן אָנדער אָרט. האָבן סאָקע די פאַרשידענע וואַנדערונגען אויבער די גאַנצע אפּישע צעשפּרייטקייטן אויבערגעלאָזן שפּורן אין די יידישע פאַמיליע־נעמען. דער פּוילישער סופיקס „סקי" באַציכנט די אָנגעהעריקייט פונעם מענטשן צום אָרט, צו דער שטאָט פון וועלכער ער שטאַמט; באַקומען זיך אָזוי אָרום פאַמיליע־נעמען ווי למשל: *ראַשאָוויטסקי, קראַקאָוויטסקי, סשעדרזיכאָוויטסקי*.

אָנדערע אייגנשאַפטן אין דערקען־ציכנס

פאַמיליע־נעמען זיינען אויך געפּאָגן געווארן, כדי צו באַציכנען אָנדערע אייגנשאַפטן פון יידן: *קליין, קליינער, גראָס, גראָסער* (גרויס); *לאַנג, לאַנגער; דאָס, דיסער; קלוגער, קליגער; שיין, שיינער; רײַך, רײַכער*. אין גרויס האָבן פאַרשטייט זיך, געוויסן יידן אויף ווער לשון: *באַבאַס* (רײַך); *שאַלאָסי* (דיקער); *דודי* (דיסער); *דאַבדי* (גוטער), אָן אָוועלכע גוטע אישע צונעמען זיינען געווארן יידישע פאַמיליע־נעמען.

ס'האָט אויך געטראָפן, אַז די גראָאישע באַאַמטע האָבן זיך באַנעצט מיט באַלײַדיקנדיקע צונעמען — אין יידיש אָדער אין פּויליש — כדי זיי אָנצוהאַרטן אויף יידן ווי פאַמיליע־נעמען, אָזוי למשל: *קאָושעבראָסקי* (דער מיט אַ קאָוש־בערדל); *וואַנצנקאָקער, שייסער, נייזיל, קישקע* אָדער אַנדערע צונעמען, וואָס ס'זאָל אַ חרפה צו ברענגען פאַרן מויל.

פאַמיליע־נעמען פון דייטשיש־יידישן אָפּשטאָם

ס'זאָלט פאַרנומען צופיל אָרט אויסצוציענען אָלע קאָנקרעטע אָדער אַבסטראַקטע סובסאַנטיוון וואָס אויך אָלע אידיקטיוון, וואָס זיינען אריין אין פאַמיליע־נעמען פון די יידן אין מזרח־אייראָפּע. מיר וועלן זיך בכן באַגרענצן צו אַ טייל פון די, וואָס מערקן זיך לייכט אָן אין די נעמען אָדער וואָס זיינען מקור אין אַ דייטשיש־יידישער. אָט די עיקר־דיקע קאַמפּאָנענטן אין די יידישע פאַמיליע־נעמען זיינען: *מענאַלן אָדער אימדלשטיינער* — באַלד, זילבער, קופּער, איזן, דימענט, רובין, פּערל; *מאַטעריאַלן*: האָלץ, גלאָז (גלאָס), גרין, ווייס, שוואַרץ, געל (געלב); *נאַטור־פֿיינומען*: בערג, טאָל (טהאָל), פעלד, שטערן, טייך; *געוויקסן*: בוים (באָום), בלאָם, בלום, רויז (ראָז). צוזאַמען זיינען עס דריסיק קאַמפּאָנענטן.

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A teen's battle with anorexia

This third instalment of a four-part series on eating disorders is the story of Tovi Speisman, an 18-year-old alumna of Eitz Chaim Day School and Bais Yaakov High School for Girls.
Next week: Recovery.

By FRANCES KRAFT
Staff Reporter

TORONTO — Tovi Speisman's decision to eat an apple instead of an orange is a small victory in her fight against anorexia. The slight 18-year-old, wearing a track suit for warmth and hugging her knees to her chest as she sits in a comfy armchair, explains how she has "spited" the anorexia by choosing the fruit with 15 extra calories.

After three years of struggling with an eating disorder, Tovi reached a turning point this past December when she was in the Toronto Hospital for 17 days to stabilize her life-threatening symptoms. She realized she didn't want to end up like some of the other patients who had had eating disorders for decades.

Her illness, characterized by self-induced starvation, took hold when Tovi was in her mid-teens. In retrospect, there were a number of contributing factors.

An annual check-up by a new physician (following the death of her pediatrician) was one trigger, Tovi believes. "I was about 14. I had started watching what I was eating and cutting out some junk food. The doctor said, 'You can tell she's doing a good job because she's pretty thin.' Then she weighed my twin sister and said she was even slimmer than I was. I freaked out. I already felt horrible about myself."

Two years earlier, a group of boys had ganged up on Tovi, swearing at her and taunting her as she waited to cross the street at a red light. The incident filled her with such shame she didn't even tell her family for a week.

"That was one of the first times I ever thought about my weight," she recalls.

At 15, she fell into a deep depression and believed "there was nothing good about me at all. Everybody seemed to have everything planned out except me. I thought I'd never get married, never get a job, have a boyfriend."

Ironically, her anorexia, which began as a quest for self-improvement, became an all-too-common nightmare.

"It started off like a normal diet, something I could control," Tovi recalls, but soon the anorexia was controlling her. However thin she became, she felt she was too fat. She restricted her meagre food intake further. Self-induced vomiting and compulsive exercise eventually compounded the problem.

By the time she entered the Toronto Hospital in December, her weight had plummeted to below 65 pounds on her 5-foot frame and her blood pressure was dangerously low.

It was Tovi's fourth hospitalization, although she would have been admitted on other occasions had there been a bed. After a few days of nourishment, Tovi began to feel better, but, she warns, anorexia can damage your body "forever." Tovi has been told, among other things, she has irreversible osteoporosis.

"I'm eating and I'm fighting like crazy," she said recently, sitting with her parents in the living room of their home. "It hasn't been easy. I want [the anorexia] to go away completely. I can honestly say I hate it with a passion."

To Tovi, anorexia is a big red blob of a monster. At her lowest point – when the mere act of sitting on a bus hurt her bones and she "wanted to die just to end the suffering" – the monster was "giant."

Now, she says, delineating its contours in the air with her delicate hands, it's shrunk to "smaller than my head.

"Every time I do something it tells me not to do, the monster gets smaller."

The difference between Tovi now and in December, when she spoke to *The CJN* in her hospital room, is striking. As her "monster" weakens, Tovi's sense of self – and, to her own and her family's delight, her sense of humor – is gaining strength. She would like to go back to school and has started to volunteer part time. She has even been able to laugh at herself, something that never would have happened a few months ago.

But she is passionately serious about going public with her story. "I don't think it's something that should be kept secret. I think this is important. I want people to know my name and what I think about it. I hate when they change the name. It's as if we're depraved criminals."

Her parents Leila and Stephen, who already have a heightened profile in the Jewish community, back her decision.

"I don't mind at all," said Leila, a *CJN* reporter who "pushed buttons all over the place trying to get help. I don't see it as something to be ashamed of. It's an illness, and I think one of the reasons it's so hard to get help for these girls, especially in the Orthodox community, is that so many people for so long have kept it secret. I would put a sign in front of my house if I thought it would help."

Stephen, director of the Ontario Jewish Archives, is more reticent. He was not initially in favor of going public, but after "careful consideration," he believes Tovi is right. "The fact is that people can be helped if they're not afraid to see a problem and deal with the problem, especially in the Jewish community.

"The issue with me is not this particular subject," he explained. "I'm not ashamed of it, but I'm uncomfortable with having private issues aired in print."

By going public, Tovi and her parents hope to prove that the problem not only affects real people but people in the Orthodox community.

One woman who didn't know of Tovi's illness had told Leila anorexia doesn't happen in the frum community.

Their rabbi, Baruch Taub of Beth Avraham Yoseph of Toronto Congregation, was more enlightened. "We couldn't have asked for more understanding or compassion, but there really wasn't much he could do," said Leila.

"It's amazing the number of families within the Jewish community who've been affected," said Stephen. Many of the people he's told about Tovi's illness responded by sharing stories of their own relatives who have eating disorders.

In some circles, however, the Speismans believe there is no understanding whatever.

Although most of the people they confided in were sympathetic and supportive, the family encountered "appalling judgmentalism" from certain members of the Jewish community. "It's very damaging," said Stephen. "Ignorance one can excuse. Lack of sensitivity one cannot, especially in people who claim to be living in imitation of G-d."

The Speismans encountered "the sense that if Tovi had faith in G-d, this wouldn't have happened," said Leila.

Tovi admits she was scared of growing up. In fact, she doesn't think she ever reached a normal adult weight, but recently she's grown one inch in height.

"Anorexia was my way of communicating how I felt."

Now Tovi feels she can ask for help. "It's still scary, but it's a big relief to say it. When you keep things inside, you think you're the only one who feels that way.

"I do try to talk more. I feel I can talk to my mother and my father. I can say things I couldn't say before. And it wasn't because of them. I felt embarrassed for me."

Tovi still tires quickly and bruises easily. She no longer restricts her food intake, but still fights the urge to over-exercise. She still treats food "as medicine," eating a prescribed amount to restore her health.

One night recently, she was still hungry after dinner and helped herself to a muffin. When Leila reassured her that her response was perfectly normal, Tovi's initial panic subsided almost immediately.

"I'm a lot happier now. I get my moments, but the difference is they don't last forever like they used to.

"Anorexia is all-consuming – pardon the pun," laughs Tovi. "But now it's just sort of there. I'm trying to control it. It's not controlling me.

"Wanting to be alive, feeling alive, for me, is such a big deal."

[See also page 25]

Greater Toronto Area

Anorexia takes toll on all family members

By FRANCES KRAFT
Staff Reporter

TORONTO — Joanna Stavsky, Tovi Speisman's recently married older sister, used to approach her sister's bedroom with trepidation when their mother would ask her to peek in.

"Tovi would be asleep a lot. Every time I had to check on her, I was terrified I'd walk in and she would be dead."

Although Tovi didn't realize the extent of her sister's fear, she felt guilty about the toll she knew her anorexia was taking on her family.

"Tovi became what is known in psychological language as the identified patient," explained her father Stephen. "Her needs had to take precedence over other members of the family who also had real needs."

The Speisman's daily routines centred around Tovi's needs, including numerous medical appointments. When Tovi was hospitalized, the family would spend Shabbat downtown to be with her.

"The major effect was frustration. We wanted to be able to help Tovi and we didn't know how," said Stephen.

"And then even when we were given some medical advice, the advice was not to push her, to leave her alone. That makes it very difficult. You see your child wasting away in front of you. It's not easy. And you see her suffering. It's created a lot of stress."

With all that modern medicine can do, long-term recovery isn't possible unless the patient takes an active role. "It's not the 15th century. There's got to be something you can do – and there's nothing," said Tovi's mother Leila, her voice infused with pain. "And you love this child so much."

"You were trying so hard," Tovi told Leila. "You wanted to make me better, and I wanted to make you happy by showing you you could. Everything you said was so important to me, but I couldn't do it. I couldn't get better for you. It hurt me."

"People should know it's an illness," said Leila. "Don't tell the child, 'All you have to do is eat and you'll be better,' and don't tell the parents, 'Cook good food and they'll eat.' Don't tell them to make her eat. You don't tell someone with cancer, 'Just get better.'

"One thing I don't think people know until they've been through it is the incredible internal pain that people involved go through," Leila added. "You feel that pain constantly every night and day. It doesn't go away."

Jewish treatment programs unavailable

TORONTO — It can take months to get an assessment, let alone a bed, in an eating disorder treatment program like the one at the Toronto Hospital, but to get into a Jewish treatment program – at least for the moment – is just a dream.

"There's not one residential program for frum kids in the United States or Canada," said Leila Speisman, a *CJN* reporter whose daughter Tovi has had anorexia for the past three years. "There's so much money, so many people, and not one program."

In an attempt to find a Jewish treatment facility for her daughter, Leila contacted two Jewish organizations that help locate medical resources for people who need them. She was told such a facility didn't exist in North America.

The role food plays in Jewish life, particularly during Jewish holidays, creates some specific issues for Jewish patients and their families, said Leila.

When Tovi spoke to non-Jewish anorexic patients in the hospital, she could relate to some of their comments about family holiday celebrations like Christmas.

But Passover, with its eight-day focus on food, is in a class by itself. "Pesach is the worst," says Tovi.

Jewish support groups – not necessarily Orthodox ones – for patients and their families would also be helpful, Leila believes. One such group, believed to be the first of its kind, is being created for Orthodox girls with eating disorders in New York's Crown Heights area.

Leila's husband Stephen doesn't believe Jewish support groups will catch on until the stigma of eating disorders is erased through education.

"I still believe if more people talked about it in the frum community, there might be some help for people," Leila said. "This is a real problem."

—F.K.

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On Campus

Jewish frats, sorority thriving in Montreal

By DAVID LAZARUS
Staff Reporter

MONTREAL — Forget the beer bashes, toga parties and *Animal House* antics.

Fraternities and sororities these days are more preoccupied with philanthropy and friendship than with benders and partying.

There are even Jewish frats and sororities. But what makes a university fraternity or sorority Jewish anyway?

Is it enough that the vast majority of "brothers," "sisters" or "pledges" are Jewish?

Or should it be defined more by being active in Jewish community life?

In the case of Montreal, the answer is both.

Several Jewish frats and one Jewish sorority are thriving on local campuses.

At McGill, Michael Hazan is a member of Alpha Delta Phi, an international fraternity established over 160 years ago and a century ago at McGill.

Hazan, a 19-year-old political science and history student, estimates that up to 70 percent of the membership in his frat at McGill is Jewish.

An even higher percentage of Jews make up McGill's Pi Lamda Phi fraternity – as much as 95 percent.

The Jewish sorority – also defined by its almost total Jewish membership – is McGill's Lamda Epsilon Phi.

But according to "brother" Michael Szlamkowicz, a 21-year-old commerce student, Alpha Epsilon Pi, which has a joint chapter at Concordia, is the only fraternity actually chartered as Jewish in Montreal.

What makes a fraternity "charterable" in the first place is that it has to be "international," meaning that the same frat exists on other North American campuses and that there are contacts between them.

At McGill, Alpha Epsilon Pi is comprised largely of out-of-town students (read that Torontonians), and the fraternity has even attracted a couple of non-Jewish members.

For one thing, Szlamkowicz pointed out, it would be discriminatory and even illegal for a frat or sorority to bar someone based on religion (or, for that matter, race).

But Alpha Epsilon Pi would not restrict membership to Jews even if it could. Membership is defined by the word fraternity, and the sense of camaraderie that prevails is the overriding priority.

That being said, Alpha Epsilon Pi is indeed Jewish both in its charter and in the good works it performs for Jewish and non-Jewish causes.

Working with Hillel and the Student Federation of FEDERATION CJA last year, it held a Midterm Madness Party to raise funds for the Combined Jewish Appeal (CJA).

The frat also has volunteered for the Friends for AIDS bazaar, has raised funds for Le Mercaz, has sponsored Shabbat dinners at the Hillel House, and has ties with the Chabad House (such as Purim parties).

Although there are a couple of shomrei Shabbat members living at the frat house on Milton Street, the policy of the house is to be open and pluralistic. The frat stages no activities on Friday nights and kosher needs are accommodated.

Carrie Goldstein, one of the founders of the Lamda Epsilon Phi sorority, describes its mandate as being, a "Jewish sorority in terms of our causes and tradition."

Like the Alpha Epsilon Pi Jewish frat, the sorority has also done its share of good works for non-Jewish and Jewish causes, including pediatric AIDS, the Golden Age Association and CJA's Campus Division.

The sorority also takes part in the occasional Shabbat dinner at Hillel House and will be there for its next Purim party.

But unlike Alpha Epsilon Pi, the sorority has not been able to be chartered yet as "Jewish," because it is local.

Goldstein said Lamda Epsilon Phi is modelled after the internationally chartered sorority Alpha Epsilon Phi, but the bureaucracy at McGill – meaning the Pan-Hellenic Society group that oversees campus fraternities and sororities – has so far prevented her sorority from becoming chartered because it had some questions about why there should be "just Jewish members."

Goldstein's answer was that while it describes itself "up front" as a Jewish sorority, it is not "exclusionary" and also accepts non-Jewish members.

Besides the senses of fellowship and friendship engendered through being "sisters" and part of McGill's "Greek" community, Goldstein said Lamda Epsilon Phi has "gained some footing and respect since we've gotten it off the ground, and it's added something to campus life and to the Jewish community."

In Brief

Semi-Formal at Mac

HAMILTON – McMaster University's Jewish Student Association hosts its annual semi-formal on March 7. The event brings together students from campuses including the U of T, York, University of Western Ontario, University of Guelph, Waterloo and Wilfrid Laurier. For more info, e-mail [rosemam@muss.cis.mcmaster.ca] or call 905-523-8067.

Vancouver Hillel's 51

VANCOUVER — Vancouver B'nai Brith Hillel Foundation will hold its annual general meeting next week, wrapping up its 50th anniversary year and launching a second half-century of service to Lower Mainland students.

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PRESENTS ..

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Sunday, March 1, 1998

Natan Shaham
author

1:30 p.m. OUT WITH THE OLD, IN WITH THE NEW: HEBREW LITERATURE BEFORE AND AFTER 1948

Bezalel Narkiss
Centre for Jewish Art at the Hebrew University of Jerusalem

3:15 p.m. A TEMPLE IN THE DESERT: CREATING JEWISH ART IN ERETZ YISRAEL

The lectures will take place in the Vanier College Study Hall, Steeles Campus.

The Wolinsky Lectures are sponsored by the Centre for Jewish Studies, the Faculty of Arts, and the Faculty of Education of York University in cooperation with the Toronto Board of Jewish Education. Professor Narkiss's visit has been arranged with the cooperation of the Toronto Chapter of the Canadian Friends of the Hebrew University. Lectures are open to the public free of charge.

Inquiries: 736-5823

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UJA FEDERATION

Jewish Campus Services OF GREATER TORONTO

From coast to coast

Helping singles find their bashert

By DAVID J. LITVAK
Pacific Correspondent

VANCOUVER — A unique workshop will take place at Temple Sholom in Vancouver Feb. 21 and 22.

Facilitated by Efraim (Fred) Eisen and Rosalie Harris-Eisen, the Basherte Workshop, attempts to help Jewish singles find their bashert.

"We think we have developed a process for Jewish singles to meet each other in a non-threatening, safe and traditionally based environment that also combines the best of contemporary psychology," says Eisen.

Eisen, Hillel director at the University of Oregon in Eugene, and Harris-Eisen, a financial planner who has worked for many years in the educational field, met in 1991 at a major Jewish gathering in Philadelphia.

It was their "bashert" meeting, says Harris-Eisen that made her "wonder what individuals and communities were doing to help connect Jewish singles with one another".

Six years ago, Eisen and Harris-Eisen began presenting their Basherte workshop across North America.

Using storytelling, guided imagery, music, process exercises and prayer, the workshop "takes participants through Torah aspects of people meeting each other," says Eisen.

A workshop that they conducted at the Jewish Renewal Kallah in Colorado last summer attracted more than 125 Jewish singles from all over the United States, Canada, Europe, Israel and South America.

A highlight of the workshop was a Shabbat afternoon gathering around a lake in which 75 couples were invited to give blessings to those still seeking their bashert.

Lorne Mallin, a Vancouverite, was so impressed with the workshop that he spearheaded a campaign to bring Eisen and Harris-Eisen to Vancouver.

Mallin formed a committee to arrange and promote the workshop in Vancouver.

Aimee Promislow, a committee member who had attended the Basherte Workshop at the 1995 Jewish Renewal Kallah in Fort Collins, Colorado says "Even today, over two years after the workshop, the skills I learned have stayed with me."

For more information, e-mail [rosalie@fishbone.com] or call Eisen or Harris-Eisen at 541-465-9681.

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Shaarei Shomayim Synagogue
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ANTI-SEMITISM: POLES AND JEWS
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By E-mail: israel50@feduja.org

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From coast to coast

J.B. was active in Jewish causes

[Cont'd. from page 3]

to see first hand the quality of life under Communist rule.

It was at that time that he was confronted with the truth of the horrors in Eastern Europe. He even met with Soviet leader Nikita Khrushchev, but he was cautioned not to make a public issue of the Jewish situation.

When he returned to Canada, however, he wrote a series of articles on his Russian visit, exposing the treachery of the Soviet regime.

He broke with the Communist party of Canada and many friends and colleagues followed his lead. The party was thereby effectively destroyed as a political force in Canadian politics.

At the same time, he also left the Communist-dominated United Jewish People's Order and formed the New Fraternal Jewish Association of Toronto – a left-wing group, free of any Russian ties.

He then turned his considerable energies to a number of Jewish causes, in particular to the resurgence of Yiddish and to the welfare of the State of Israel. Indeed, there is a medical clinic in Bat Yam today that bears his name. He also became an active member of the executive of the Canadian Jewish Congress, the Baycrest Centre for Geriatric Care and other Jewish organizations.

It was under his initiative as chair of the Committee for Yiddish some 25 years ago, that the University of Toronto established its first Yiddish courses.

His funeral last week in Toronto, officiated by Cantor Tobi Gabriel, was attended by more than 500 people. Four eulogies were delivered, two in Yiddish, two in English.

Speaking in English, Prof. Irving Abella noted how Eastern European newcomers had transformed this country and had established the foundation of Jewish life here. "Joe Salsberg was the engine for much of these developments," he said

"He was a unique natural resource, a community treasure," Abella added. "He was a community ombudsman long before we ever heard of the term."

He noted that J.B. was one of the first voices raised on behalf of Refuseniks in the Soviet Union. He travelled throughout the country and beyond, Abella said, to draw the world's attention to the violation of human rights, especially Jewish rights in Russia.

"His Jewishness transcended everything...How lucky we were to have known him. How lucky we were to have had him with us for so long," Abella concluded.

J.B. Salsberg and then-federal NDP leader David Lewis.

Ben Kayfetz, speaking in Yiddish, reflected on J.B.'s contributions to society and his willingness to travel throughout the country to raise money on behalf of Israeli and local charities.

He also recalled J.B.'s colorful career as an MPP. A reporter from the Toronto *Telegram* once told him that when Joe Salsberg was an MPP in Queens Park and word got around that he was about to deliver a speech in the Assembly, reporters "made a beeline for the speaker's chambers — they didn't want to miss a single word of what he was going to say."

Prof. Itche Goldberg of New York, J.B.'s friend and brother-in-law, said, "Yossel was always a mentsh." He added that, although J.B. believed in cultural pluralism, he had deep respect for the traditional elements of our people.

Speaking of J.B.'s "shattering moment" when he discovered the lies and deceit of the Soviet Union, Goldberg said, "Joe Salsberg spoke out against the evils which happened in the Soviet Union. He was the first voice among the left-wing Jewish leaders and intellectuals on a world scale – the only one and the first one."

Sam Lipshitz also spoke at the funeral.

On the day of his funeral, Salsberg was also eulogized in the Senate by Senator Jerry Grafstein.

When J.B. was asked in an interview what he would like to see on his epitaph, he replied, "Here lies a man who tried to do the right thing."

As Cantor Gabriel pointed out in his closing remarks at the funeral, J.B. not only tried to do the right thing, he succeeded.

He was married to Dora Wilensky-Salsberg, a social worker who died in 1959. He was brother and brother-in-law of Nathan and Lillian Salsberg, Robert and Rene Salsberg, Thelma and Maxwell Pritzker, Betty and the late Syd Troster, and uncle to many nieces and nephews and grand-nieces and nephews.

An annual lectureship at a major university on aspects related to Yiddish is being planned by Grafstein and Hershell Ezrin, a nephew of Salsberg, as a perpetual memorial tribute. Anyone interested in helping to develop the lectureship may telephone Grafstein's Toronto office at 416-369-4108.

A community-wide shloshim service for J.B. Salsberg will take place March 16 at 7:30 p.m. at the Lipa Green Building.

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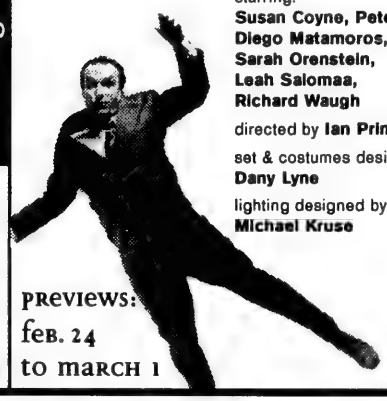
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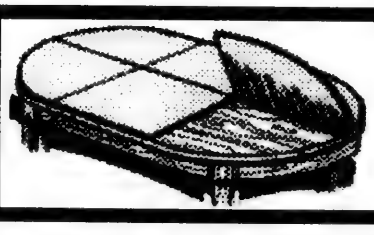
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From coast to coast

Filmmaker denied screening on French TV

By JANICE ARNOLD
Staff Reporter

MONTREAL — Can a documentary film taking a critical look at fascism and anti-Semitism in Quebec in the 1930s get an airing on French-language television?

Eric Scott thinks the answer is no. But he can't be sure because he's never received a clear reason from TV program directors for the rejection of his script for *Je me souviens*, a documentary inspired by Esther Delisle who exposed the prevalence of anti-Semitic and extreme right-wing ideology within mainstream French-Canadian nationalist thought in her book *The Traitor and the Jew*.

In 1995, Scott, an independent filmmaker, received grants from Telefilm Canada and Société de développement des entreprises culturelles du Québec for his proposal to examine the controversy that surrounded Delisle's research, originally carried out for a doctoral thesis.

Scott interviewed those who were either witnesses to this period or have studied it, and sought opinions from both Delisle's detractors and defenders. However, Scott acknowledges that this is a "point of view" documentary, starting from the premise that, while fascism had its individual adherents in the rest of North America during this period, anti-Semitism had the "open support of the major French-Canadian institutions" in Quebec.

"Anti-Semites in Quebec were not society's cranks. They were French Canada's leading scholars, church leaders, politicians and professors. This story has been a taboo subject in Quebec for years, concealed yet ironically compelled to be defended after every new revelation," Scott wrote in the proposal.

Specifically, Delisle examined the records of *Le Devoir*, the influential daily newspaper; *l'Action nationale*, the leading nationalist monthly; Jeune Canada, a prominent nationalist youth organization; and the speeches and writings of historian/priest Lionel Groulx, still an icon to many of today's nationalists.

Among those taped were Laval University political science professor Jacques Zylberberg, who was Delisle's thesis adviser and a staunch defender; and Pierre Anctil and Guy-Antoine Lafleur, academic jury members who voted against Delisle's thesis. Delisle herself is prominently featured, asserting that Quebecers would prefer to ignore this part of their past and anyone who breaks that silence will, like she has, find themselves ostracized.

Scott's intention has always been that the film should be made in French for a francophone audience first. Accordingly, he submitted the script to the provincially-owned Télé-Québec and was quickly swept aside. "I was told they absolutely could not have a film about [Delisle] on TV," Scott said.

With the other public broadcaster, Radio-Canada (CBC's French division), the process has been less direct and more frustrating. After repeated responses that the project required further study, Scott's only formal rejection is a note from Lina Allard, Radio-Canada's director of TV news and public affairs.

Allard did not respond herself to a question from *The CJN* on why Radio-Canada was not interested in the film. A secretary returned the call to say simply that the project "does not meet Radio-Canada's programming objectives."

Scott, a native Montrealer who has worked in TV and documentary film production since the early '80s including a stint at CNN in New York, is convinced that the merit of his work is not the problem, but rather that it is the subject matter that is too sensitive for Quebecers to face.

That suspicion was raised last May when Scott read an unflattering piece about his project in *Le Devoir*.

We care.

We take this opportunity to reaffirm our commitment to the State of Israel and its centrality in our lives.

While we regret the missed opportunity to resolve the conversion debate, we thank and support all members of the Ne'eman Committee for their extraordinary efforts to promote Klal Yisrael and the unity of the Jewish people.

In this, Israel's 50th anniversary year, we pray that all involved in the ongoing dialogue will exercise restraint in both word and deed. We emphasize the necessity to continue our Jewish community's tradition of mutual respect and tolerance, recognizing that, as one people, we must build bridges, not barriers.

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From coast to coast

Scene in Ottawa

By STEPHEN BINDMAN

Unity debate moves to Supreme Court

OTTAWA — The future of Quebec in Canada is being debated this week in a most unlikely setting.

This historic discussion is not taking place in Parliament. Nor is it underway in the Quebec National Assembly.

Rather, all unity attention is focused on the Supreme Court of Canada.

As part of its get-tough approach with Quebec separatists, the federal government has asked the country's top court to decide whether the province has the right to unilaterally separate from the rest of Canada.

Ottawa has resorted to its sparingly-used power of reference – in essence it has asked the high court for its legal opinion.

Technically, the answer that will come from the nine justices later this year, as suddenly as the white smoke emerges from the Vatican when a new pope is chosen, is just that, an opinion.

In practice, it will be as binding as any other high court pronouncement.

Dozens of black-robed lawyers are presenting complex legal arguments on constitutional and international law.

Besides the government representatives (Canada, Saskatchewan, Manitoba, Yukon and Northwest Territories), there are lawyers for groups speaking for women, aboriginals and ethnic minorities.

(Ironically, Quebec, the government most affected by the historic case, has refused to take part and so the Supreme Court has appointed a separatist Quebec City lawyer as an amicus curiae or "friend of the court" to present the legal arguments the province would otherwise have made.)

But there is no direct spokesgroup for the Jewish community in one of the most important cases the Supreme Court has ever heard.

Canadian Jewish Congress didn't seek to join.

"We did not give any serious consideration to intervening in this particular case," said executive director Jack Silverstone.

"It's an issue of general interest to all Canadians and we didn't think that there was any uniquely Jewish perspective that would be helpful to the Supreme Court in determining the issues."

The League for Human Rights of B'nai Brith Canada did try to join the legal fight, but too late in the game.

It applied less than a month before the hearings – and more than a year after the other groups were given permission to intervene – and Chief Justice Antonio Lamer said allowing B'nai Brith in at such a late date would force a delay of the oft-delayed case.

"Probably one of the most important, if not the major concern of the Jewish community of Quebec right now is the future of Canada, whether Quebec will stay part of Canada," said Quebec regional director Robert Libman.

"Because of that we feel we should intervene in as many aspects of that debate as possible."

Libman is no stranger to the Quebec unity debate – he founded the English-rights Equality party and last year won a historic Supreme Court ruling declaring unconstitutional parts of Quebec's referendum spending law.

"As issues that affect the Jewish community evolve, the community has to take on some of these issues.

"Anti-Semitism may have been a big issue for the Jewish community 30 or 40 years ago in Quebec and now it's Canadian unity that is of great concern. So I don't think there's anything wrong with Jewish organizations evolving their focus based on what the key issues of concern to the community are." But it wasn't a total loss for B'nai Brith.

Issue of general interest to Canadians

The Supreme Court instructed the amicus curiae to deal "in an objective way" with the position the Jewish organization would have made.

For the record then, here's what B'nai Brith would have said had it been allowed to formally present its arguments.

Winnipeg immigration lawyer David Matas' complex written submission only deals with one of the three questions the Supreme Court is being asked – under international law, can Quebec unilaterally separate from the rest of Canada?

Surprisingly, Matas says Quebec can unilaterally secede, but only where the human rights of the people of Quebec are being violated "in a grave manner" either by the Canadian government or sections of the population from which the government is either unable or unwilling to offer protection.

Thankfully, Matas argues that is not the case.

"The League submits that the government of Canada does not violate gravely the human rights of the people or peoples of Quebec.

"Furthermore, there do not exist in Canada sections of the population committing serious discriminatory offensive acts against the people or peoples of Quebec which the government of Canada is knowingly tolerating.

"Moreover, there is no clear and convincing evidence that the government of Canada is unable to offer protection to the people or peoples of Quebec from grave human rights violations. The presumption that Canada as a democratic country with an independent judiciary offers protection to the people or peoples of Quebec from grave human rights violations has not been rebutted."

Stephen Bindman is national legal affairs correspondent for the Southam Newspapers based in Ottawa.

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Steven D. Callan, CA

Steve is a graduate of the University of Waterloo Co-op Accounting Program. He joined Mintz & Partners in May 1984, obtained his CA designation in 1988 and was promoted to manager in 1990. Steve has been responsible for ensuring the timely and efficient completion of auditing, accounting and personal tax planning for clients in various fields including wholesale distribution, manufacturing, service, real estate and non-profit organizations.

And in other news ...

We're pleased to announce Larry Solomon, BA,CA, has been promoted to Senior Director of Auditing and Accounting.

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Israel believes low probability of Iraqi attack

Jerusalem Post Foreign Service

JERUSALEM — Home Front reservists are being called up for one or two-day training stints to update their knowledge about protection against chemical and biological attacks, Home Front command heads said Sunday, amid conflicting messages about how much the public should prepare for a missile attack by Iraq.

Senior command officers also announced they are stepping up the distribution of gas masks.

Prime Minister Benjamin Netanyahu said that Iraq would be "highly ill-advised" to fire missiles at Israel if a war erupted in the Gulf, although assessments remained that there is a very low probability of Israel being attacked.

A senior official in the Home Front command said that there were plans to open up 10 more mask distribution centres this week, four in the Tel Aviv area, four in the central region and two in Haifa.

The Home Front command is capable of opening some 150 centres in time of emergency, he said. Until now, only soldiers in the standing army have been involved in distributing gas mask kits, and no reservists have been called up.

Defence Minister Yitzhak Mordechai also announced plans to start handing out gas masks to hundreds of thousands of foreign workers, tourists, and diplomats.

"We have protection for all those foreigners and tourists that are under our jurisdiction. There will be gas mask kits for all of them," Mordechai told Israel Radio.

Meanwhile, an airlift of defensive equipment to cope with a non-conventional weapons attack continued. Nineteen Boeing 747 cargo jets loaded with gas masks have arrived so far from Germany and the Netherlands.

Masks for children were scheduled to have arrived from Sweden Monday, Defence Ministry officials said.

Next week the United States is to begin an airlift of medical equipment and other supplies which Mordechai had requested of U.S. Secretary of Defence William Cohen, the officials added.

OC Home Front Command Maj.-Gen. Gabi Ofir urged the public to be prepared, and to begin purchasing plastic sheeting used to seal up a room for protection against a non-conventional weapons attack. But he said it was too early to seal up a room.

Mordechai's office later issued a contradictory statement, saying that no instructions had been issued in view of what is considered to be a very low probability that there would be an attack on Israel.

So far 315,000 people have updated their masks at 41 distribution stations throughout the country.

But Home Front command officers said that 1.7 million Israelis have still not updated their kits. A senior commander said that various measures were being considered in case there was a need to speed up mask deliveries, such as the operation of distribution mobiles.

The officer said that gas mask distribution in the Arab sector was focusing on densely populated regions under the greatest threat, but that if the need arises, every citizen would have a gas mask "down to the last Beduin in the Negev."

Netanyahu told the cabinet yesterday that if the United States's primary objective in Iraq – the destruction of weapons of mass destruction – is not achieved by diplomatic means, then the United States would launch a massive attack on this arsenal.

Asked in a question and answer session on CNN what outcome he would like to see to the crisis, Netanyahu said "I would like to see the missiles dismantled without the use of force. I agree with President Clinton that he must check this proliferation of missiles."

In reply to a question about how the crisis would affect the peace process, Netanyahu said, "If Saddam has unencumbered access to unconventional weapons this would undermine the peace process."

Asked what he would do if Saddam launched missiles at Israel, Netanyahu said "First of all, I hope he doesn't fire. If he fires a missile or missiles into Israel, I think that would be highly ill-advised on his part."

Netanyahu reassured ministers that Israel is not involved in the dispute, but that contingency plans are being drawn up regarding possible effects on the home front and the functioning of government offices.

The consensus in the cabinet was that the probability of an Iraqi missile attack on Israel is "very low."

U.S. National Security Advisor Sandy Berger issued a blunt warning that if diplomacy failed, U.S. forces would hit Iraq repeatedly to cripple any residual capacity to rebuild its arsenal of chemical and biological weapons.

According to Sunday's edition of the *New York Times*, Saddam has reverted to the furtive life he led during the Gulf War, moving from house to house and employing decoys and disguises.

The newspaper identified its sources as "several senior officials who worked for him and met with him, Arab cabinet ministers who have visited him recently and Arab intelligence officers monitoring Iraq."

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Ne'eman proposal rejected

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Reform and Conservative movement leaders last week denounced the Israeli Chief Rabbinate's rejection of a key component of a compromise proposal aimed at resolving the controversial issue of conversions in Israel.

The Chief Rabbinate "declared war on the Reform and Conservative movements," the heads of those movements in Israel said in a joint statement a week ago Monday.

Rabbi Uri Regev and Rabbi Ehud Bandel, the Reform and Conservative representatives on the committee that had worked seven months to hammer out a proposal, said that in taking this step, "the Chief Rabbinate is in danger of splitting the Jewish people.

The strong words came after Israel's Chief Rabbinate Council rejected the creation of a conversion-training institute in which non-Orthodox rabbis would participate. The institute, which would be overseen by the Jewish Agency for Israel, was a key component of the compromise proposal reached by the Ne'eman Committee last month.

The proposal also included a provision that all conversions in Israel would continue to be performed only by Orthodox officials.

The Rabbinic Council, which met for several hours, restricted its discussion to the Ne'eman Committee's recommendation that conversions be conducted in Israel in accordance with Halachah (Jewish religious law).

It was not immediately clear what impact the decision would have on efforts to reach a compromise on the conversion issue. The Ne'eman Committee, chaired by Israel's finance minister, Ya'acov Ne'eman, had been meeting since last year in an effort to achieve a compromise acceptable to all of Judaism's religious streams.

The religious parties in the Knesset are now likely to press for resumption of legislative action on a bill that would set into law the Orthodox establishment's sole authority over conversions in Israel. The bill already passed the first of three legislative hurdles last year.

At the same time, however, a majority of Knesset members recently said they would oppose such legislation.

And court cases brought by the Reform and Conservative movements, which are seeking recognition of their authority in Israel, are now likely to move ahead after being put on hold while a compromise was sought.

Israel's Ashkenazi Chief Rabbi Yisrael Lau said after the meeting that the council had not been asked to address other proposals in the Ne'eman Committee's report, including the call for the conversion institute.

Majority of Knesset opposes legislation

Asked whether a rabbinical court would confirm a conversion candidate who had been trained by the non-Orthodox movements, Rabbi Lau told Israel Radio, "Each person will be judged as an individual, according to personality, thoughts and knowledge.

"We will not ask, 'Where did you learn?'" he added. "If this milestone is handled according to the Halachah, we will embrace it, and say, 'Welcome brother.'"

Just the same, it appeared that the Chief Rabbinate Council would not accept the creation of the joint conversion institute.

In a statement released after its meeting, the council lashed out at those "who are trying to shake the foundations of the Jewish religion, causing rifts among the people and causing them to stray from the generations-old heritage."

The statement did not actually name the Reform and Conservative movements, but it seemed clear they were the intended targets.

Such efforts "have already had a disastrous effect and caused confusion among Diaspora Jewry," the statement said. "The sages of Israel have barred any cooperation with them and their methods, and no one should consider establishing joint institutions with them."

In New York, meanwhile, Dr. Mandell Ganchrow, president of the Orthodox Union, welcomed the Chief Rabbinate's decision, calling it courageous.

The Chief Rabbinate's decision was not unexpected.

Anticipating such a rejection, Reform and Conservative movement officials had moved forward to approve a technical solution brokered by Jewish Agency chair, Avraham Burg, to address the conversion issue. The solution relates to the registration for civil purposes only, of conversions performed by the non-Orthodox establishment.

An American leader of the Reform movement predicted that the technical solution – first proposed seven months ago at the start of the Ne'eman Committee's negotiations – would be worked out in a manner acceptable to both the Chief Rabbinate and the liberal movements in Israel.

If one is implemented, the State of Israel would recognize as legitimate the conversions to Judaism performed by non-Orthodox rabbis for the first time.

"We don't expect the ultra-Orthodox to accept us," said Rabbi Ammiel Hirsch, executive director of the Association of Reform Zionists of America. "But they're not entitled to have a monopoly over religious life."

Ganchrow said, however, he did not anticipate that a technical solution would be worked out.

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Israel & the Jewish World

No more important issue than Jewish unity: Rabbi Poupko

Canadian rabbis comment on Ne'eman's rejected proposal

[Cont'd. from page 1]

He charged that the Chief Rabbinate "regretfully," has lost an important opportunity to be "a force for Jewish unity that would have gained respect for Jewish tradition in the eyes of Israelis, Jews in the Diaspora and non-Jews throughout the world."

Holy Blossom Temple's Rabbi Dow Marmur was blunt. "Even a minimal acknowledgement of other streams is impossible for the Chief Rabbinate Council and many others.

"To maintain their own myth about having a franchise on Judaism, they are willing to sacrifice even civility or an attempt to build bridges. There is a total disregard for the situation of Diaspora Jews – no sensitivity or understanding of where Jewish creativity and strength are," he said.

There are some positive aspects to the situation, Rabbi Marmur said. "There is a greater cohesiveness between non-Orthodox streams. They recognize that they have a task to fulfil that they can only carry out together."

The Orthodox rabbinate is considerably more supportive of the Israeli Chief Rabbinate.

Rabbi Moshe Stern, spiritual leader of Shaarei Tefillah Congregation and president of the Vaad Harabonim of Greater Toronto, said he is surprised, not by the decision of the chief rabbis, but by the Conservative and Reform reaction to it.

Stressing that he was speaking personally, he said Torah Judaism "teaches that there is a halachic system of divine origin. What is being asked is for Torah Judaism to accept legally groups that have compromised away those values."

Rabbi Stern said he hoped that the entire community would continue to work together to support the state of Israel, and for such causes as Israel Bonds and UJA.

Rabbi Moshe Lowy of Agudath Israel Congregation went farther.

"The chief rabbis," he said, "deserve our deep gratitude for their unwavering commitment to Torah that was given at Sinai, as interpreted by *Chazal* (the sages), despite the political pressures put on them.

"They have heeded the warning of the *gedolim* (the great scholars) who warn against dilution of the morals or the teaching of Torah."

He insisted that "we are not ignoring the other streams. We stretch our hand in love to any Jew from any denomination. However, we must not take the Torah and interpret it according to our own wishes and whims. We must uphold it."

Rabbi Reuven Poupko, spiritual leader of Beth Israel Beth Aaron Congregation in Montreal, confessed to only being surprised by "those who unrealistically thought that the Ne'eman Committee could resolve such a ticklish question."

While he said that he is "reticent to criticize the decision of the Chief Rabbinate because of my full faith in their judgment," he said he believes that "there is no more important issue on the Jewish agenda than the question of Jewish unity, which is being deeply frayed by the debate over pluralism."

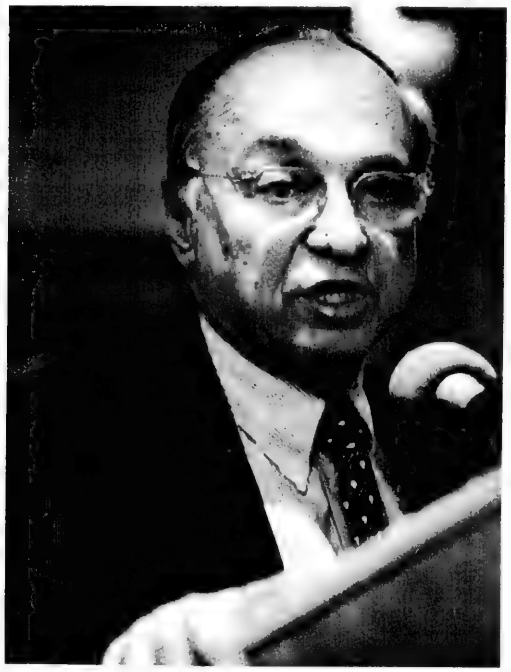
He called the debate an "ongoing source of despair and a source of divisiveness," one which is "pushing American Jews away from the Jewish state."

The only solution, according to Rabbi Poupko, is to "depoliticize religion in Israel, so Israelis will be able to make their own choices without being subject to rabbinic involvement."

The Reform and Conservative movements, "instead of seeking equality with recognition, should, together with some Orthodox, be seeking to separate and disentangle religion from private religious life in Israel."

He said that "it does Torah no honor to become a political football in parliament – even in a Jewish parliament."

Rabbi Stroh noted that the Toronto Board of Rabbis had already issued a statement "asking the [Israeli] government to get out of the religion business."



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Sharansky trying to stop Russian aid to Iran

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — Industry and Trade Minister Natan Sharansky is assiduously working to try to persuade the Russian government to stop providing advanced technology and equipment for Iran's ballistic missile program.

And he is not alone.

U.S. Vice-President Al Gore, with whom Sharansky conferred in Washington on this issue last Thursday, is sending his foreign policy adviser, Leon Fuerth, along with members of the National Security Council, to Moscow to discuss the issue.

And the Conference of Presidents of Major American Jewish Organizations sent a high-level delegation to Russia yesterday in the hope of convincing their Kremlin hosts that they should not be supporting Iran's missile and nuclear development programs.

Sharansky told Gore that time is running out and that if the Iranians are not prevented from completing their weapons buildup within the next 18 months, it will be too late to talk them out of it afterwards.

In that case, the West could be faced with the same dilemma it faces with Iraq's unconventional arms inventory: take the risk of destroying it or accept Iraq as the Arab world's most powerful state.

"The minister's primary goal in seeing Gore was "to clear everything up before the vice-president meets Russian Prime Minister Victor Chernomyrdin March 9," a government official said.

Sharansky expects his next step to be a session in Moscow with Chernomyrdin, during which he will lay out his concept of how Russia can emerge from the shadows cast by the dispatch of missile experts and specialized components to Tehran into the daylight of full integration into the network of democratic nations.

Although his departure date has not yet been set, officials expect it to come within the next 10 days.

They said he deliberately refrained from reiterating his case to members of the U.S. Congress, in the belief that they tend to take a militant position against the Russian-Iranian missile pipeline.

"However, if after March 9, when Chernomyrdin is due to see Gore in Washington, it turns out that his conciliatory strategy did not work, he will go to Capitol Hill and plead his case there," they added.

Although Gore was "very friendly" toward Sharansky, the minister did not lose sight of the fact that the Clinton administration has been much more lenient on the Russia-Iran missile issue than Congress has.

The officials contended that despite Gore's attempts to halt the Moscow-Tehran missile deals, "only two were actually cancelled." They contended that the new technology Russia is capable of giving Iran can help it complete its missile development program and nuclear capability.

"The Russians say Iran's nuclear ambitions are peaceful in nature," the officials said, "but our intelligence is much different." They implied that the Iranians are trying to obtain nuclear arms as well as long-range ballistic missiles with the help of Russian exporters of sophisticated machinery and highly-competent personnel.

Meshal affair 'amateurish'

[Cont'd. from pg. 1]

decide. The committee was severely critical of "H," Yatom's unofficial deputy and head of operations. "H" resigned from the Mossad several months ago.

Sources close to Yatom said that he would not vacate his post without a fight. It was learned that the Mossad has drawn its own conclusions both in the operative sphere and with regard to specific personnel.

A government source said that Netanyahu will not make any decisions until he has reviewed the report, but added that the prime minister does not particularly want to shake up the Mossad at this time.

However, officials estimate that because the criticism of Yatom is so harsh, the premier may have no choice but to let him go.

The report, produced by El Al chairman Joseph Ciechanover, Israel Electric Corp. chairman and former police inspector-general Rafi Peled and former OC Air Force Dan Tolkovsky, carefully analyses the process of making decisions, both before the failed attempt and immediately after it.

Three of the report's six sections are classified, while the other three relate to the decision-making process, the attempt itself and the subsequent efforts to extricate the agents.

Among the findings:

• The Mossad did not inform its representative in Amman of the planned assassination attempt.

• Many details of the plan were left vague. Yatom did not get involved in making sure each step was carefully planned, which the committee described as "tunnel vision."

• There were not enough escape vehicles to assure the agents' escape. There were also not enough agents assigned for the attempt to succeed.

• The Mossad did not expect Meshal to be accompanied by bodyguards. The agents, after botching the attempt, did not fight off the Hamas men who chased them and surrendered immediately when they were caught.

The committee had no problem, in principle, with the attempt to eliminate Meshal. Yatom and "H," in their testimony, convinced them that Meshal, officially the secretary of Hamas' political committee, is in fact a senior member of the terrorist organization.

Yatom raised the idea of hitting Meshal to Netanyahu early last year, and Netanyahu gave the green light, but from then, the premier was not involved, leaving the execution of the plan to the Mossad, the committee said.

The committee concluded that in the future, any attempt to assassinate a terrorist leader must be accompanied by regular and detailed reporting.

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The Week in Israel

Feb. 9

• Palestinian demonstrations supporting Saddam Hussein became violent and included calls for missiles to land on Tel Aviv.

• Defence Minister Yitzhak Mordechai said that Russia was helping Iran develop chemical and biological weapons as well as ballistic missile technology.

Feb. 10

• Israeli and Palestinian negotiators met jointly in Washington with Dennis Ross. The fact that they had met together did not change observers' glum assessments regarding the success of the talks.

Feb. 11

• David Ktorza, a 40-year-old father of three and a recent immigrant from Marseilles, France, was stabbed to death in his Ramat Shlomo neighborhood on his way to morning prayers. Police feel the killing was politically motivated.

Feb. 12

• Prime Minister Benjamin Netanyahu said Israel will not rely on Iraqi promises that it will not attack Israel.

Feb. 13

• In a speech to followers, PA Chairman Yasser Arafat threatened that a renewed intifadah will erupt if Israel is not more flexible in its negotiations. He also promised that a Palestinian state with its capital in Jerusalem would arise by 1999.

50 Years Ago

LAKE SUCCESS, Feb. 11 (JTA) — Great Britain notified the UN Palestine Commission late today that 1,400 Arab guerrillas are entrenched in the Samaria district of Palestine and are "increasingly exercising considerable administrative control over the whole area."

The British reported to the commission that on Jan. 29, 700 guerrillas invaded northern Palestine across the Syrian frontier under the command of Fawzi el Kawakji who, the British say, has been assigned to command the Arab Liberation Army. The British note says that the Arabs are controlling the Samarian area "with a surprising degree of discipline...and constitute a cohesive force."

With files from JTA and JPFS.

Iraqi crisis simmers

By SHELDON KIRSHNER

The simmering Iraqi crisis is reaching the boiling point. As diplomatic efforts intensify to avert a war, the United States and its allies are making preparations to strike Iraq.

Mideast Analysis

Backing away from a previous position, Iraq announced it was ready to open eight out of about 60 restricted sites to United Nations weapons inspectors for a limited time. Washington rejected the offer, demanding unconditional and unfettered access to all sites suspected of containing nuclear, biological and chemical weapons of mass destruction and the missiles to deliver them.

As Iraq's foreign minister visited Arab capitals in an attempt to win support for a compromise over this fundamental issue, the Arab League floated a plan designed to bypass the existing inspection system. The United States punctured the trial balloon, calling upon the Iraqi government to accept the authority of the UN inspection regime, which was established in the aftermath of the 1991 Gulf War.

With the Middle East teetering between war and peace, Russia, France and China expressed firm opposition to the military option, and UN Secretary General Kofi Annan got ready to visit Baghdad in a bid to defuse the tension.

Washington and its chief ally, Britain, reaffirmed their preference for a peaceful outcome, but pressed ahead with building a formidable armada in the looming showdown with Iraq. Canada, Australia and New Zealand committed token forces, while Germany and Portugal made their bases available to the United States.

Israel reportedly received assurances from Iraq through Russia that it would not be targeted by Scud missiles again. Israel, though, prepared for worst-case scenarios, and warned Baghdad it would retaliate if attacked.

In the Arab world, ambivalence was the order of the day. Virtually every Arab country opposes the impending U.S. aerial bombing campaign. The Arabs fear that air strikes will generate political instability and kill and maim thousands of innocent civilians without unseating Iraq's leader, Saddam Hussein, or diminishing his desire and/or capacity to acquire an arsenal of non-conventional arms.

But behind these reservations is the resentful perception that the United States is not pushing Israel hard enough for concessions in the Oslo peace process, nor expects Israel to carry out UN resolutions pertaining to withdrawals from southern Lebanon and the territories captured during the Six Day War.

Due to these deep-seated sentiments, and the fact that Iraq has not invaded a neighboring country in this instance, the vast majority of Arab states, as well as Turkey, are reluctant to support military pressure on Baghdad. Only Kuwait (the victim of Iraqi aggression in 1990), Bahrain and Oman, but significantly not Saudi Arabia, have given the United States permission to launch operations from their soil.

The Arabs, however, have reiterated that Baghdad must fulfil all relevant UN resolutions, and that if it does not, Iraq will be held solely responsible for the resulting consequences.

Buckling under protests from Israel and the United States, the Palestine Authority (PA) has banned all further pro-Iraqi demonstrations in the autonomous areas of the West Bank and the Gaza Strip, while Yasser Arafat has urged Iraq to comply with its international obligations.

Arafat's advisor, Nabil Abu Rueineh, said recently that the PA will use the current tension in the Persian Gulf to wring concessions from Israel in the peace process. His declaration came on the heels of reports that U.S. Secretary of State Madeleine Albright had asked Prime Minister Benjamin Netanyahu to be more flexible so that more Arab states can join the anti-Iraqi coalition.

But last week, following an Israel Radio report that Netanyahu was unwilling to pay that price, Albright scotched Palestinian hopes, telling American Jews that there is "no linkage" between Iraq and the Arab-Israeli dispute.

Tense meeting in Australia of world Maccabi officials

By JEREMY JONES
Jewish Telegraphic Agency

SYDNEY— A delegation of officials from the Maccabi World Union (MWU) were greeted with anger and tension at a meeting with Australian Jews last week about last summer's Maccabiah Games bridge tragedy.

Speaker after speaker criticized the organizers of the Maccabiah Games at the meeting, which was attended by close to 150 members of the Australian Maccabiah team, their families and friends, and community leaders.

There were also calls for officials of the international sports body to resign, pending a judicial inquiry.

MWU President Ronnie Bakalarz and the organization's chair, Uzi Netanel, maintained they bore no responsibility for last July's bridge tragedy. Four Australians died and dozens were injured when the bridge collapsed during the Games' opening ceremonies.

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Weizmann professors awarded Wolf Prize

REHOVOT — Profs. Michael Sela and Ruth Arnon of the Weizmann Institute of Science have been jointly awarded the 1998 Wolf Prize in Medicine.

The prize committee announced that Sela and Arnon are being honored "for their major discoveries in the field of immunology."

In citing their achievements, the committee noted that the two scientists were the first to introduce synthetic polypeptides, or protein fragments, into immunological research. Through their concept of synthetic vaccines, they paved the way for the production of safe and effective vaccines against infectious diseases, as well as specific peptides for autoimmune disorders.

The prize committee also cited Sela and Arnon for developing Copaxone (copolymer-1), a new drug for the treatment of multiple sclerosis.

The Wolf Prize, which is bestowed annually for outstanding achievements in agriculture, chemistry, mathematics, medicine, physics and the arts, and involves an award of $100,000 (US), will be presented to Sela and Arnon by President Ezer Weizman at the Knesset on May 10.

Two other Weizmann Institute scientists are previous recipients: Prof. Leo Sachs (1980) and Prof. Meir Wilchek (1987), also for achievements in medicine.

Sela, who holds the W. Garfield Weston Chair of Immunology, is deputy chair of the Weizmann Institute's Board of Governors and a former president of the institute, where he has worked since 1950. He has won numerous prizes and awards for his research.

Arnon, who holds the Paul Ehrlich Chair of Immunology, is a former vice-president of the Weizmann Institute, where she has worked since 1960. She has received numerous prestigious awards.

The Wolf Prize is awarded by the Wolf Foundation, which was established in 1976 by the late Dr. Ricardo Wolf, an inventor, diplomat and philanthropist, and his wife Francisca Subirana-Wolf, for the purpose of promoting science and art for the benefit of mankind.

The first Wolf Prize was awarded in 1978. A substantial number of Wolf Prize laureates have subsequently been awarded Nobel Prizes, most recently Stanley Prusiner in 1997 for achievements in the field of medicine.

New drug helps in treatment of MS

ABOUT NUTRITION

By LISA WEINBERG

Q. I find it hard to get my family to eat vegetables. Do you have any tips?

A. I think the key is to flavor the vegetables with a taste that your family likes. Don't disguise or hide them. For example, I steam brussel sprouts until fork tender and then drizzle them with maple syrup. The sweet syrup takes away the bitter flavor of the brussel sprouts. Your family will love them.

Q. I enjoy eating duck but I know that it is a much less healthy choice than chicken. Can you fill me in on the facts?

A. Duck does have more fat and calories than chicken. One hundred grams of a white meat, skinless chicken contains 173 calories and 4.5 grams of fat. One hundred grams of skinless duck contains, 201 calories and 11.2 grams of fat. The calorie difference is negligible but the fat is about double.

Q. I love making sour cream coffee cake. I have been wondering if I can reduce the fat in this recipe by using the new low fat and fat free sour creams?

A. Yes. These low fat and fat free varieties can be a great substitute to the full fat sour cream. I use one percent yogurt in my sour cream coffee cake.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

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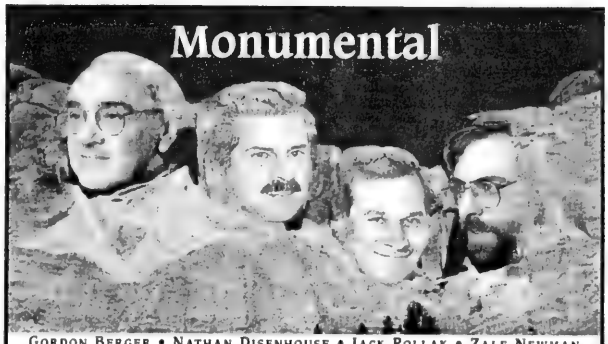

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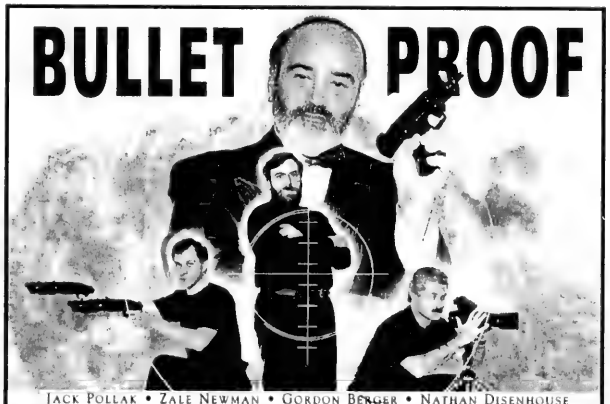

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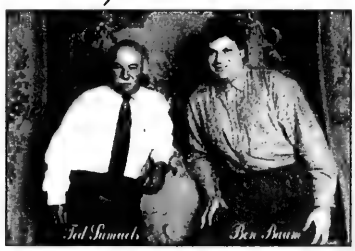

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Music teacher shifts gears, takes up ventriloquism

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — Judy Shier recently gave up her job as a recorder teacher to pursue a full-time career as a ventriloquist/writer and healer.

"If you had said a year ago that I would be quitting my job and performing as a ventriloquist, I would have thought you were off the wall," Shier, 42, said recently.

On Feb. 22, she will be performing *How the Skunk Lost His Colors (and gained his smell)*, her original fable on beauty and envy, in the 20th annual Toronto Festival of Storytelling Week.

Her show begins at 2 p.m. at Art Starts, 1672 Eglinton Ave. W.

The skunk fable is one of several children's stories Shier has written and performed with her menagerie of ventriloquist puppets.

Three of her plays have Jewish themes. There are Chanukah and Purim stories, and she recently completed a new show in honor of Israel's 50th birthday.

The mother of two sons aged 9 and 13, Shier said there have been many "twists and turns" along the career path that led her to become a professional ventriloquist.

Judy Shier with her stage friends.

She initially worked in the business sector in Israel as a human resources specialist. Overseas, she said, she "rediscovered music," and when she returned to Canada in 1981 she enrolled in the Faculty of Music at the University of Toronto.

As a music student, she taught recorder privately and when her oldest son was in school full days, she began teaching for the Toronto Board of Education.

"I really loved being involved in music," she said. "I was happy I could combine this love of music with work."

Seven years ago, Shier took out a library book on ventriloquism and discovered she could do it with ease, she said. "I think it's because I'm a recorder player."

Around the same time she also began writing children's stories.

She surprised her family by performing at their Chanukah party, she said. "The family couldn't believe it. They really liked it. This performance became an annual family tradition at Chanukah and that's where I thought it would stay."

Two summers ago, she had an idea for a Purimspiel and having taken a year of absence from teaching to study healing and to write, she had time to develop the Purim script, she said.

That play debuted last spring at The Centre Spotlight Cafe at the Morris Winchevsky Centre. Shier also began to get other bookings for the show, she said. "People came up to me as if performing was what I did professionally."

By chance, she also found a skunk puppet, and she realized she could tell her fable, *How the Skunk Lost His Colors,* as a ventriloquist performance.

"I took it into two public schools last spring and it went really well."

Last Chanukah she had eight bookings for her show, *Surprise Attack: The Glow Worm's Chanukah* and now she's starting to get calls for Purim and Yom Ha'azmaut.

Shier said that although she likes teaching, her job did not afford her enough time to "do more creative things," and she resigned her position last spring.

She has "a file full of ideas" and she hopes to find a publisher for some of her stories, she said. "I love writing, but it's a solitary activity. Performing enables me to bring my stories to life."

For more information about Shier's upcoming performances, call 416-781-5807.

CJN Purim Art Contest

It's time again for our fourth annual **Purim Art Contest** and we are looking for drawings about Purim from students in elementary school.

Who can enter: Children from grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 12. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small or too large. Please paint, draw, or color bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. And you can even give them a title. Please send us your name, address, phone number, school and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, Feb. 27, 1998. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen for publication as "winners." The judges will base their decision on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The odds of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 6, 1998.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 12, 1998. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Eye on Arts

by Bill Gladstone

FILM FEST TO HIGHLIGHT ISRAELI FILMS

In its first five years, the Toronto Jewish Film Festival has become a beloved institution, weaving together an audience of young and old, left and right, black hat and bohemian.

The sixth annual festival runs May 7 to 14 this year at the usual venue, the Bloor Cinema, near Bathurst Street. Passes are available at a 10 percent discounted rate of $72, taxes included, from March 16 through April 6. To order, phone 324-8600 or fax 324-8668.

As usual, the fest is offering up an eclectic slate of films from all genres and from all around the world. The Saturday late-night feature (May 9) is *Dogs: The Rise and Fall of an All Girl Bookie Joint*, a "raw, hip and knowing comedy" by **Eve Annenberg**.

In celebration of Israel's 50th anniversary, the festival is screening three hard-hitting Israeli documentaries.

Michael Karpin's *The Road to Rabin Square* is a sensational rendering of the calamitous events leading up to the Rabin assassination. **Ilana Tsur**'s *The Last Transfer* focuses on the difficulties that Holocaust survivors faced in Israel after the war. **Dan Katzir**'s *Out For Love... Be Back Shortly* is an award-winning student film that tells a love story against the backdrop of the fears of ordinary Israelis during times of terrorism.

All three directors will attend the screenings of their films. Festival organizers expect to announce the inclusion of more Israeli films shortly.

* * *

Centre Spotlight: This showcase for Yiddish and Jewish performance presents a February Fanfare of Talent with host **Gloria Valentine**, Yiddish raconteur **Richard Bassett**, folk singer **Elizabeth Block**, comic **Evie Walton** and others.

Winchevsky Centre, 585 Cranbrooke Ave., Feb. 21, 8:30 p.m. Adults $10. 416-638-2222.

* * *

Night of Jewish Poets: The Art Bar series and the Israel at 50 committee present "a night of readings by Jewish poets in Toronto," featuring **Rafi Aaron**, **Ronna Bloom**, **Jay Brodbar**, **Dan Goorevitch**, **Shayna Kravetz**, **Malca Litovitz**, **Ken Sherman**, **Sharon Singer**, **Rhea Tregebov** and **Eddy Yanofsky**.

A Seed in the Pocket of their Blood, a photo-poetic exhibit by Aaron, opens on the same evening Feb. 18 8p.m. Metro Hall, Rotunda, 54 John St. Toronto.

* * *

Arts Briefs: Music Toronto presents **Quatuor Arthur-Leblanc**, string quartet from the Université de Moncton, performing with guest artist **Rivka Golani** on viola. Jane Mallett Theatre of the St. Lawrence Centre, Feb. 26, 8 p.m. $12. Box office, 366-7723.

• **The Klezmatics** appear in concert at the Ford Centre, North York, March 12, 8 p.m. $20-$30.

• The Civic Light Opera Company presents **Irving Berlin**'s *Annie Get Your Gun* and *Call Me Madam* together in concert with a cast of 20. March 12 to 15, Yorkwoods Library Theatre. Adults $12.50. 421-1267.

• The Arts and Letters Club, 14 Elm St., Toronto, presents a reconstruction of the French Salon of a century ago. Tenor **Benjamin Butterfield** and soprano **Isabel Bayrakdarian** perform works by **Debussy** and **Faure**. **Stuart Hamilton** on piano, **Ben Carlson** reading poetry and prose, and refreshments round out the afternoon. Feb. 22, 2:30 p.m. $17-$28. 416-466-1870.

• *Come Away: The Story of Ruth*, is a pop-musical retelling of the biblical Ruth's devotion and journey to a land of hope. Trinity Basement Theatre, 619 Sherbourne St. Feb. 19 to March 1, 8 p.m. Adults $15. 944-1493.

• *Passing the Flame: The Legacy of Women's College Hospital*. A screening in support of the hospital. Roy Thomson Hall, Feb. 19, 7:30 p.m. $28. 813-4717.

• Cabaret '98, the ninth annual fun-filled school show, runs Feb. 24 to 26 at Newtonbrook S.S., 155 Hilda Ave., North York. $15. Marg Macaulay, 395-4760.

• Stage Centre presents **Charles Dickens**' *A Tale of Two Cities*. Feb. 26 to March 14, Fairview Library Theatre, North York. Adults $16. 299-5557.

• *Jerusalem: The Musical*, by **Aharon Bihari** and produced by **Joe Maalouf**, explores a young love bound in secrecy between a Muslim and a Jew in the Holy City. The world premiere is Feb. 25, Saidye Bronfman Centre, Montreal. 514-739-7944.

Violist Rivka Golani to perform

TORONTO — Sensational violist Rivka Golani will perform a concert in honor of Israel's 50th anniversary on March 2, 8p.m. at Beth Tikvah synagogue.

Golani is recognized by many as one of the greatest violists of all time. Her contributions to the advancement of viola technique have already given her a place in the history of the instrument and have been a source of inspiration to many composers and players.

More than 200 pieces have been written specifically for her of which 30 are concertos, a record matched by no other violist in history.

Golani performs as a soloist with the Boston Symphony Orchestra, Royal Philharmonic Orchestra, Royal Concertgebouw, Israel Philharmonic, Montreal Symphony and many others.

During this season, Golani is expected at several appearances in Toronto including a Feb.26 performance for Music Toronto where she will perform world premieres of two chamber music works. On June 13 she will perform and record with the Toronto Symphony Orchestra and Jukka Pekka Saraste a viola concerto written for her by Chalmers Award winner Peter Paul Koprowski.

Her March 2 performance will consist of Jewish composers' works and she'll be accompanied by Canadian pianist Bernadene Blaha.

Tickets are $18 and are available from the synagogue office at 22-3433.

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Former shaliach leads highway consortium team

By RON CSILLAG
Staff Reporter

TORONTO — For three years as a shaliach of the Israel Aliyah Centre here, Udi Savion encouraged hundreds of Canadians to move to Israel.

So the least he can do now is build a highway for them, Canadian-style.

Savion plans to do just that, as general manager of Derech Eretz Ltd., the consortium led by Canadian Highways International Corp. (CHIC), which was recently awarded the bid to construct Israel's first toll highway (*CJN*, Feb. 5).

The project plans to build an 86-kilometre long, four-lane highway from just west of Jerusalem through the outskirts of Tel Aviv to about halfway to Haifa. It will be Israel's first open-road, all-electronic toll highway, modelled on the first such road in the world — Highway 407, just north of Toronto.

As Toronto's aliyah shaliach from 1993 to 1996, Savion watched CHIC build the 407, and he served as unofficial liaison between Israel and the company while Israel considered bids from around the world. Once the Canadian-led group was awarded the contract, he was a natural choice to head the team, given his background in project management.

The $1.1-billion (Cdn) Cross Israel Highway will be Israel's most western-style artery and will help relieve congestion around Tel Aviv, Savion told *The CJN* in an interview when he visited Toronto last week.

"It will provide better access to Tel Aviv, and it will spread the population out better to the south and north."

The road will use video imaging and transponders, like the 407. Israelis might object at first to paying for the road, Savion says, but police will have the authority to impound cars whose drivers don't pay their bills.

The Israeli highway will probably include added safety features, given that Israelis tend to be more aggressive drivers than Canadians.

But the big difference is that the Israeli highway will be made of asphalt, while the 407 is concrete.

Annual revenue from tolls is projected at $65 million in the first full year of operation. Savion says between 30,000 and 40,000 cars are expected to use the road daily, a number that will eventually climb to 100,000 a day.

The highway is to be built in five sections, beginning this July at either end and ultimately linking in the middle. The first section is slated for completion in September 2000, and the full highway should be open by December 2002.

Udi Savion

At least three environmental groups in Israel want assurances that the road will have minimal effect on wildlife and the landscape. Savion promises their concerns will be addressed. And villagers whose land was expropriated for the highway have been offered generous compensation, he adds.

The Canadian-led consortium will design, build and finance the highway (financing will be all private) and plans to operate it as a toll road for 25 years.

The project will keep Savion busy for years. The Derech Eretz team includes 37 Israeli firms providing services in engineering, law, finance, quality assurance, environmental consulting, and PR and marketing.

The CHIC-led consortium is comprised of Africa-Israel Investments Ltd., one of the largest land developers in Israel; Société Générale d'Entreprises of France, an infrastructure constructor; and Hughes Transportation Management Systems, the toll supplier for the 407, which will provide tolling technology for the Cross Israel Highway.

In all, the project will generate 5,000 direct jobs during construction, 10,000 indirect jobs in support industries and 55 permanent jobs once the highway opens.

Savion had high praise for Ontario Premier Mike Harris, Attorney General Charles Harnick and former transport minister Al Palladini for lobbying on behalf of the CHIC bid. The whole affair, he said, has been "a love story" between Canadian Highways and Israel.

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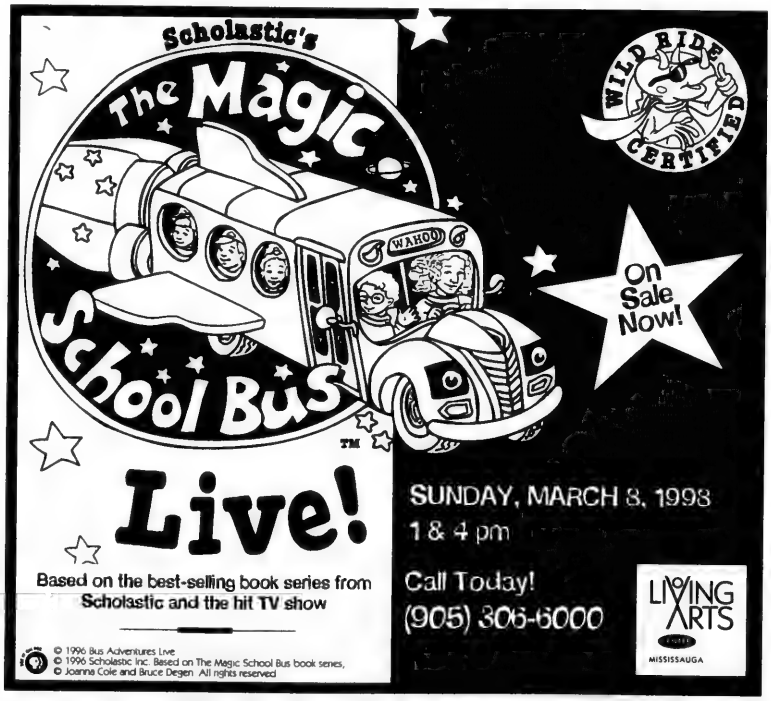
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Travel, Arts & Business

Show profiles Israeli writers

By SHELDON KIRSHNER
Staff Reporter

Last week, in honor of Israel's approaching 50th anniversary of statehood, *Writers & Company* began airing the first of five consecutive radio programs on the literary scene in Israel.

The Canadian Broadcasting Corporation series, hosted by Eleanor Wachtel, is called *Writing A Nation: Israel at 50*. It runs until March 15.

Taped largely on location in Israel, the show profiles some of Israel's most notable novelists, poets, essayists, journalists and critics, ranging from Amos Oz to Amos Elon.

But inexplicably, several heavy weights are left out – A.B. Yehoshua, Aharon Appelfeld, Yehuda Amichai and David Grossman.

Their exclusion, though regrettable, does not affect the quality of the series, a sampler of which the CBC made available to *The Canadian Jewish News*. A cross-section of Israeli writers are featured on this cassette: Meir Shalev, whose novels draw on biblical themes and Israeli mythology; Naim Araidi, a Druze poet and teacher who composes his verse in both Arabic and Hebrew; and Hannah Bat-Shahar, whose husband is an ultra-Orthodox rabbi.

Born in 1948 in Nahalal, Israel's first moshav and also Moshe Dayan's birthplace, Shalev reflects the humanist tradition in Israeli literature.

He discusses the early Zionist pioneers, particularly those of the fabled Second Aliyah (1904-1914). He discloses that both Nahalal and his parents are sources of his inspiration. He expresses concern that education and culture are not government priorities. He worries about the growing power of the Haredim.

Araidi, whose work explores the identity problems of Israeli Arabs, was born in 1950 in a village in the Galilee without electricity or running water. He was educated in a Jewish school in Haifa, served in the army for three years and completed a doctorate degree in Hebrew literature.

Vividly recalling his childhood, Araidi remembers his first exposure to Jewish society and his efforts to master Hebrew, which he describes as a "beautiful, holy" language. Commenting on his status as a Druze, he observes that his community is fully accepted by neither Jews nor Muslims, and that Israeli Arabs feel excluded from mainstream Israel.

Bat-Shahar, whose name is a pseudonym, was born in 1944, and raised in a strict Orthodox household. Haredi Jews reject the secular world, but Bat-Shahar's mother let her read 19th-century European novels (though not 20th-century Hebrew literature) and encouraged her to write and to attend university. At 26, when she already had four children, Bat-Shahar published her first story.

She leads a double life, since her insular community frowns upon female writers and remains closed and secretive. She openly admits that her husband is not enamored of her other life and that he has yet to read any of her stories. In closing, Bat-Shahar hopes that her fiction may shed light on haredi Jews, who, she confesses, feel beleaguered and like a minority.

Writing A Nation, which is broad in scope, insightful and never less than interesting, can be heard on Sundays at 3 p.m. in eastern and Atlantic Canada, 5 p.m. in the west and 3:30 in Newfoundland.

LAST WEEK'S CROSSWORD ANSWERS

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		L	A	D		S	A	C		C	U	R	S	E
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Authors & Poets

When Pesach arrives this spring, so too will the second annual *CJN* Literary Supplement. We therefore again invite the authors and poets among our readers to submit their works to us. We are looking only for works of fiction or poetry that explore Jewish themes.

The works must be original and previously unpublished. The fiction cannot be longer than 1,500 words. We must receive your works ***no later than March 16, 1998*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4. If you want us to return them, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. We look forward to receiving your submissions.

The editor.

Oscar hope for Holocaust film

BY TOM TUGEND
Jewish Telegraphic Agency

LOS ANGELES — A film produced by the Simon Wiesenthal Centre has been nominated for an Academy Award in the documentary feature division.

Through archival footage and interviews, *The Long Way Home* dramatizes the fate of post-Holocaust refugees between 1945 and 1948 and recounts their desperate attempts to reach the Jewish homeland.

***The Long Way Home* was written and directed by Mark Jonathan Harris and produced by the Wiesenthal Centre's Moriah Films division.**

The centre's first production, *Genocide*, won an Oscar for best documentary in 1981.

The Academy Awards are scheduled to be announced March 23 in Los Angeles.

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INDEX

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL REPAIRS/SALE
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING
377 CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
410 HEALTH, BEAUTY & FITNESS
411 HEALTH THERAPIES
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
420 INVITATIONS/PRINTING
425 JEWELLERY
427 JUDAICA
430 LANDSCAPING
432 LAWN CARE
433 LEASING
434 LIMOUSINE SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
451 PROMOTIONS
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
479 SENIORS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
483 SKIING
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING/LESSONS
510 UPHOLSTERY
515 WATERPROOFING
517 WATER TREATMENTS
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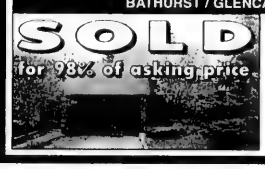

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330 OBITUARIES

POTCHTAR, Boris - on Jan. 18, 1998, late of 4220 Bathurst St., #406.
SMITH, Blanche - on Jan. 30, 1998, late of 11 Goldfinch Crt., #303.
KERNERMAN, Louis - on Jan. 30, 1998, late of 1131 Steeles Ave. W., #710.
MENDELSON, Bobby - on Jan. 30, 1998, late of 131 Beecroft Cres., #305.
NOVAK, Heather - on Jan. 28, 1998, late of 82 Laurelcrest Ave.
GREEN, Bessie (Bea) - on Jan. 30, 1998, late of 400 Walmer Rd., #331.
ZAWATCKA, Chana - on Feb. 1, 1998, late of 236 Vaughan Rd.
SILVERSTEIN, Jack - on Feb. 2, 1998, late of 429 Walmer Rd.
TROSTIN, Irving - on Feb. 2, 1998, late of 15 Canyon Ave., #1704.
MILLER, Anne - on Feb. 2, 1998, late of 1 Northwestern Ave.
SHANE, Dr. Sam - on Feb. 2, 1998, late of 22 Shallmar Blvd., #303.
PAPOFF, Irving - on Feb. 3, 1998, late of 254 Torresdale Ave.
TANZMAN, Celia - on Feb. 2, 1998, late of 3000 Bathurst St., #311.
BORNSTEIN, Nathan - on Feb. 3, 1998, late of 120 Shelbourne Ave., #1114.
WEYGMAN, Isaac - on Feb. 2, 1998, late of 55 Ameer Ave.
LISWOOD, Sidney - on Feb. 3, 1998, late of 280 Simcoe St., #1507.
PENCER, Gerald - on Feb. 3, 1998, late of 61 Old Forest Hill Rd.
KATZ, Edith - on Feb. 4, 1998, late of 581 Davis Dr.
PAPE, Sara - on Feb. 5, 1998, late of 1 Benvenuto Pl.
BALL, Jacob - on Feb. 3, 1998, late of 7 Townsgate Dr., #207.
RACKO, Gertrude - on Feb. 5, 1998, late of 240 Heath St. W., #1604.
ZARETSKY, Beatrice - on Feb. 5, 1998, late of 403 Derby Rd.

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KING, Sophie - on Feb. 1, 1998, late of 351 Christie St.

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RUBINOFF, Sidney - on Feb. 1, 1998, late of 7811 Whiterim Terrace.
BERMAN, David - on Feb. 2, 1998.
GENIELE, Vicki - on Feb. 2, 1998, late of 1201 Steeles Ave. W.
KASKOVITCH, Sarah (Kay) - on Feb. 2, 1998, late of 3560 Bathurst St.
LERANBAUM, Ann - on Feb. 2, 1998, late of 1035 Eglinton Ave. W.
PEARL, Murray - on Feb. 2, 1998.
PETERSIEL, Minnie - on Feb. 2, 1998, late of 2900 Bathurst St.
SOKOLOVSKAIA, Iakhet - on Feb. 2, 1998, late of 765 Steeles Ave. W.
BELZBERG, Irving - on Feb. 3, 1998, late of 14 Arlstan Dr.
BLEICHMAN (Lewkowicz), Bernice - on Feb. 3, 1998, late of 57 Tangreen Crt.
FALUDI, Elizabeth - on Feb. 3, 1998.
RUTMAN, Jacob - on Feb. 3, 1998, late of 100 Canyon Ave.
SHMUKLER, ROZA - on Feb. 3, 1998.
RUDENKO, Hanum - on Feb. 4, 1998, late of 3560 Bathurst St.
TYKOCKI, Henry - on Feb. 4, 1998, late of 120 Shelborne Ave.

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Israel & the Jewish World

Futility of hiding behind gas masks

By EFRAIM INBAR
Jerusalem Post Foreign Service

Opinion

Once again, Israel faces the prospect of being attacked by Iraqi missiles armed with non-conventional warheads. We know with near-certainty that Iraq succeeded in maintaining such a capability despite the continuous efforts on the part of the UN inspection teams to dismantle the Iraqi biological and chemical weapons program. In all probability, Iraq still has also a few missile launchers and Scud-C missiles with the necessary range to hit Israel if deployed in western Iraq.

In light of this predicament, Israel is spending millions of dollars on providing a modicum of safety to all its citizens by equipping them with gas masks and by instructing them to create sealed havens in their homes.

This is the only country in the world taking such comprehensive measures. The rationale of 1991 was simple – the state has a responsibility to defend its citizens.

But this is the wrong policy. It was primarily the result of the weakness of Israeli leaders who gave in to populist demands. The expensive defensive efforts are strategically dangerous. The overall nonchalant deja vu attitude toward threats of mass destruction directed at the Jewish people at the end of the 20th century is appalling.

With our own hands we are eroding the threshold between conventional and non-conventional weapons; our defensive measures signal to the Arab rivals that a non-conventional attack on Israel is not unthinkable and that it is even acceptable, provided that casualties are limited in number.

Moreover, we enter an extremely costly race of continuously having to prepare suitable defensive equipment in response to the development of new warheads carrying chemical or biological agents.

Today's protective gear could become obsolete in a short time. In addition, the recurring pictures of hysterical Israelis standing in line to get their gas masks project an image of a weak society incapable of withstanding the rigors of protracted conflict.

The policy of defending the civilian population by passive measures, such as gas masks and masking tape, is a strategic folly and should be discontinued.

Israel must make clear to all its regional rivals that crossing the non-conventional threshold is totally unacceptable, and would trigger disproportionate Israeli retaliation.

Declarations are not enough. They must be reinforced by demonstrations of capability and determination to exact a high price from those who challenge Israel by force.

As Israel's deterrent power is being eroded by a series of military enterprises of questionable record such as the Lebanon war and the intifada, the IDF and other security organs must re-establish a reputation for ruthless efficacy in dealing with foes.

In contrast to popular image, Arab leaders are not irrational. Even Saddam calculates his actions, though we might bemoan his tendency for taking risks. He also ponders the question of what he can gain from launching missiles armed with non-conventional warheads against Israel.

IDF soldier instructs child on the use of a gas mask. [Israel]

The problem Israel faces in deterring aggression is not the rationality of the Arab leaders, but their low sensitivity to cost. They do not care if their goals are achieved at the price of thousands of casualties.

Simply destroying many targets from the air will not create deterrence. The Saddams and the Assads are definitely better equipped than the democratic countries to survive a CNN-televised carnage.

Therefore, Israel has to develop the intelligence ability to identify the targets that are dear to Saddam and his ilk, and the capability of hitting and destroying them.

Examples of such targets in Iraq are the hiding places of the chiefs of the security services and the senior officers in charge of the Republican Guards. These organizations are the mainstay of the regime, and their leaders and those close to them should become the appropriate target.

Precision attacks from the air or by commandos are necessary to eliminate these important targets. If we or others in the free world want to be secure from non-conventional blackmail, there may be no choice but to revert to threats and/or actual political assassinations.

This is no less moral than butchering soldiers and civilians from the air.

At present, Israel's options for exacting a cost which is meaningful for Saddam are limited. Israel's punitive tools seem to be just as blunt as those of the Americans. They must be honed. Investing in intelligence and in offensive capabilities is wiser than buying gas masks. It is not too late to revert to a sounder strategic policy. Hopefully, our political leaders will have the courage to lead and convince the hysterical mobs of the futility of hiding behind gas masks.

The writer is associate professor of political studies at Bar-Ilan University, and director of its Begin-Sadat (BESA) Centre for Strategic Studies.

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Israelis field three athletes in Olympics

By STEVE LIPMAN
New York Jewish Week

NEW YORK — Hardly a power in the Summer Olympics, Israel is belatedly becoming a player in the Winter Games.

Four years after Israel sent its first one-man team to the Winter Olympics, the Israeli Winter Games team has grown to three athletes.

Ukrainian-born figure skater Misha Shmerkin, Israel's original Winter Olympian at Lillehammer, Norway, in 1992, was joined by ice dancers Sergei Saknovsky, a Moscow native, and his partner Galit Chait, a sabra who grew up in Paramus, N.J. They were feted at the home of President Ezer Weizman prior to their departure for Nagano, and interviewed on Israeli television, which for the first time will be sending a crew to the Winter Olympics.

At this early stage of Israel's participation in the winter event, recognition rather than medals is the goal. The Mediterranean country, which has iced a hockey team that has competed internationally for several years, may send speed skaters and "in theory," skiers to the 2002 Winter Olympics, says Judith Javor, an assistant to Yossi Goldberg, the mayor of Metulla and president of the Israeli Figure Skating Association. The northern border city is home to the Canada Centre, a recreational facility that includes an Olympic-size rink.

The success of Shmerkin, who consistently has ranked among the world's top 20 figure skaters in the last four years, and the medals won by Israelis during the last two Summer Olympics have put the country's Winter Olympians on the athletic map at home and abroad.

Misha Shmerkin

After Shmerkin finished a respectable 16th at the 1992 Games, the Israel Olympic Committee started to include other potential Winter Olympics athletes, some half-dozen skaters, in its budget, Javor says.

"They see Misha as a role model."

Interest in the Winter Olympics, she adds, "has definitely picked up." Israelis are very proud that more of their people are participating, despite the lack of significant corporate sponsorship in Israel.

"Misha doesn't have any [corporate] labels on his costume," Javor says. Finances limit the number of overseas competitions Israeli athletes can attend. "It takes a lot of money to take a skater to a competition."

Goldberg has played a major role in popularizing skating in Israel and in raising funds for the construction of the Canada Centre. The rink, built by the municipality with the support of the Canadian Jewish community, is the site of popular skating classes attended by students from nearby schools and from southern Lebanon, Javor says.

"We have good trainers, we have good coaches – all Russians," she says.

The growing success of coaches and athletes from the former Soviet Union serves as an attraction – "a bridge between the two cultures" – for some Jews in the now-independent republics, Javor says. And several immigrants are employed at the half-dozen ice rinks that have been built in Israel in the last decade.

The results are in for Israel's Olympic figure skaters. In men's singles, Misha Shmerkin finished in 18th place while the ice dance team of Sergei Saknovsky and Galit Chait were 14th.

Skaters get pep talk from Netanyahu

By STEVE LIPMAN
New York Jewish Week

NEW YORK — It was a match made in Moscow that ended in Nagano, Japan, – with some time in Paramus, N.J., in between.

Sergei Saknovsky, a Moscow-born ice-dancer who had competed for Russia, needed a new skating partner 3½ years ago. So did Galit Chait, living then in Paramus.

Their coaches made the shidduch. Saknovsky came to the United States for a week.

"We tried out. We clicked," says Chait, who was to skate with Saknovsky for Israel in the Winter Games in Nagano and, they hope, again in four years. They are to perform to "traditional" Israeli music.

Chait and Saknovsky stopped in Israel en route to Japan the week before the Games for a pep-talk with Prime Minister Benjamin Netanyahu and some last-minute training at the country's ice-skating rink in Metulla.

The 22-year-olds, who have trained in Rockland County and at the University of Delaware under the tutelage of Olympic champions Natalia Linitchouk and Gennadiy Karpanosov, qualified for the Olympics at a recent competition in Austria. They are ranked 18th in the world and were 12th in the last European championships.

The decision to represent Israel was both practical and patriotic, says Chait, who holds dual American-Israeli citizenship. Chait, 5 feet two inches tall and 98 pounds, was born in Kfar Saba to Russian olim who moved to the United States in 1976 and settled in New Jersey.

Fluent in Russian, which she speaks with Saknovsky, she returns "often" to Israel for training in Metulla and for family visits. Israel, with a brief history in winter sports, offers a "greater opportunity to skate in international competition," Chait says. "The whole country is watching you."

Saknovsky, 5 feet 8 inches tall and 135 pounds, also liked the idea of skating for the Jewish state.

Do they have a realistic shot at a medal?

"Not really," Chait says.

Are they nervous about taking part in their first Olympics?

"A little bit," says Saknovsky, a former world junior skating champion.

"I'm not nervous. I'm excited," says Chait. "I put pressure on myself. I want to skate the best for myself."

She started skating at eight when her parents took her to the rink at Rockefeller Centre. Even at that tender age, she says she "had no fear" of falling. Her parents brought her back to Russia for advanced training. Chait eventually concentrated on ice dancing, which eschews the jumps of competitive ice skating.

"I first started thinking" about the Olympics "when I started skating," she says.

She and Saknovsky have entered a score of international competitions. They won at Skate Israel '96 in Metulla two years ago.

Chait says she and Saknovsky are constantly melding their individual styles to each other. "He has a little bit more romantic style. You're always adjusting."

She has taken off two terms from her psychology studies at the University of Delaware to train for the Olympics. When not in Israel, Saknovsky is enrolled at an athletics institute in Moscow.

Their training regimen is demanding. They work out six days a week for eight or nine hours a day, including ballet and weights. "Basically, we live at the rink," Chait says. On Shabbat, they attend programs at the University of Delaware Hillel chapter and observe Jewish holidays together in Israel.

Chait's parents travelled to Nagano to watch her skate. Saknovsky's parents, who remain in Moscow, watched from there.

Lugers overcome racial taunting

By STEVE LIPMAN
New York Jewish Week

NEW YORK — Four years ago, a group of neo-Nazis put Gordy Sheer and his luge teammates in the news.

The skinheads taunted Robert Pipkins, the squad's only black member, and attacked Duncan Kennedy in Oberhof, the east German town where the team was training.

Several of the skinheads served jail time for the racist attack. Sheer and Kennedy have since lectured high school students about their experiences.

Today, Sheer and his partner, Chris Thorpe, are making headlines for more athletic reasons. They were favored to win a medal in the Winter Games at Nagano.

Sheer, 26, who grew up in "a traditional Jewish family" in Croton-on-Hudson, and Thorpe, also 26, from Marquette, Mich., finished fourth in men's doubles in the 1997 World Cup season. Winners of 23 medals in 34 races since the 1992 Olympics, the pair could become the first Americans to win an Olympic medal in the sport traditionally dominated by Germans and Austrians.

Lugers steer a sled at speeds approaching 100 miles an hour down an ice-covered track that is four-fifths of a mile long and has a vertical drop equivalent to a 28-storey building.

Sheer became interested in the sport at age 12 during a family vacation in Lake Placid, N.Y., site of the 1980 Winter Olympics.

He and Thorpe have been partners for 10 years and competitors in the past two Olympics. Even as the top-ranked U.S. team in luge, they are relatively unknown in the United States though they were featured at the opening of an All-Star Cafe at Disney World in Orlando last year.

* * *

In hockey, Mathieu Schneider is expected to be a mainstay of the American defence.

A 10-year NHL veteran, Schneider will play on his first U.S. Olympic team at Nagano. The New York native is in his third season with the Toronto Maple Leafs after previous stops with the New York Islanders and the Montreal Canadiens.

He was on the Canadiens' Stanley Cup champion team in 1992-93 and was named to the NHL All-Star Game in 1996. Schneider, 5 foot 11 and 192 pounds, was a member of Team U.S.A., which won the 1996 World Cup of Hockey.

* * *

A veteran alpine skier, Carrie Sheinberg, 25, is on her first Olympic team after seven years on the American women's team. Sheinberg, 5 foot 7 and 142 lbs., is a native of Port Washington, N.Y.

A slalom specialist, she won two gold medals and a silver in the 1997 Alpine Championships – she placed second in the North American Ski Race standings – as well as winning a gold in Switzerland.

The Inside Back

סְפָרוֹתֵנוּ

מאת: יעל זליגר

אוצר המלים של השלום מאת: שולמית הראבן, זמורה-ביתן.

מי שרוצה להבין וללמוד את מחנה-השלום בארץ, ימצא באוסף מאמרים זה שפע של חשיבה אינטליגנטית. הראבן, ציונית אדוקה, מייצגת את ה"יונים" של מפלגת העבודה. כיצחק רבין, שהפך לסמל, מחנה-השלום מאמין שהשלום בלתי נמנע וכן, יש לו אוצר מלים משלו שלא תמיד תואם את הלקסיקון והמוסכמות שידעה מדינת ישראל.

אוצר המלים של השלום הוא קובץ מאמרים שתחילתו בשנת 1988 וסיומו ברצח רבין. בדברי המבוא, הראבן מציינת שהכתיבה הפובליציסטית, בניגוד לספרות היפה ואף הספרות הבדיונית איננה משאירה רושם רב ויתרה מזו, בדרך כלל, ליקוט קובץ מאמרים כרוך בעבודה דקדקנית. אלא שהזמן דוחק להראבן וארועי ההווה בישראל אינם מאפשרים סבלנות יצירתית. המציאות נועשת וההקצנה גוברות. "מאז רצח ראש הממשלה, נסגר הפער שבין תיאוריה לביצוע."

חרדה איומה לגורל עמה מאיצה בשולמית הראבן והיא מבקשת להסביר שבנושא שנאת הערבים אותנו, שום דבר לא נגזר שיהיה. אין לשטאה מניע אחד כשם שלא לכל מחבל יש פרופיל של רוצח, אף שיש גם כאלה, ולא כולם קטאים דתיים והקטאים הם מסוגים שונים. אין מוסר השכל בסיפורה אודות מפגש עם המחבל מוחמד אבו-נאצר, תוצר מחנה הפליטים ג'יבליה וגם אין לקח ואין משל ונמשל במשפט שאמר לה בימי האינתיפאדה אחד מחיילנו בעזה, סגן ליאור; "בחיים אני לא רוצה לראות יותר את עזה. בטח לא בהתנדבות."

הראבן מסבירה שאפשר לבזבז נצח נצחים על חשבונות העבר; מה עשינו, מה לא עשינו, מה הם עשו לא נכון. זה לא ישנה מאומה לגבי העתיד. היא עושה חשבון נפש לאומי וקובעת שהנזק החמור ביותר שנגרם לנו הוא "הנתק הכמעט-פסיכוטי שגרמנו לעצמנו בשנים האחרונות; נתק מן הרגש ומן השיפוט המצפוני." היא איננה בעד ערבים, אך היא משוכנעת שהשליטה הממושכת בעם זר כבר הפכה אותנו למכוערים מאד. השקפת העולם המשיחית, המצדדת במושג "ארץ ישראל השלמה" גורמת לה מבוכה; למה בעצם הכוונה כשצועקים בזכות גבולות ארץ ישראל השלמה? הגבולות שלאחר מלחמת ששת הימים? אולי הכוונה לממלכת דוד ושלמה? מן הפרת עד עציון-גבר, אך בלי תדמור וחמת? ואולי הכוונה לארץ ישראל של ימי ירבעם ועוזיה, שלא כללה את מיפרץ חיפה של היום, את אשדוד ואשקלון. ואולי גבולות המנדט הבריטי? ובכלל, בענין "גבול"; בעידן הטכנולוגיה המשוכללת אין גבול קדוש. לא קו-גבול הוא העיקר אלא מצב של סכסוך או שלום.

מצב של שלום לא יושג בדרישה לצדק מוחלט. הסדר שלום לא יאפשר שיכחה של כאב ויגון; אף אחד לא יהיה מרוצה, אך העם היושב במדינת ישראל יצא סוף, סוף מבית קברות קולקטיבי. יהיה אפשר לחדול מלהיות מדינה "שבדומה לאשת לוט, מביטה כל העת אחורה לעבר החורבן...ומעט מאד תועזה להביט לעבר העתיד."

את האמת אין לחפש במסמכים ואצל פוליטיקאים אלא, הראבן אומרת בהשאלה, אצל החובשים. רק אלה שחווים בזוועות המלחמות יודעים את האנושות במצוקתה.

"הן אפשר, הן אפשר, שיהיה כבר פשוט כבר מחר" כתב חיים חפר בזמן מלחמת השחרור. לאחר כמה שנים כתבה נעמי שמר: "כל זה יבוא מחר, אם לא היום, ואם לא מחר, אז מחרתיים." המחר, אומרת הראבן, כבר הגיע. עתה, לא נותר למנהיגות שלנו, "אם לא נשארו בוהים אי-שם ביום אתמול כי עבר, אלא לקום לקראתו, ולומר את המלה המתבקשת: שלום."

HONEY GOLDEN CHICKEN — SABRA STYLE

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1 chicken, cut into serving pieces
2 tsp. ground ginger
1/3 cup oil
1/2 lemon
salt to taste
1/4 cup honey

Rub chicken pieces with lemon. Sprinkle with 1 tsp. ginger and salt. Combine oil, honey and remaining 1 tsp. ginger and brush the chicken with this mixture.

Roast for 1 1/2 to 2 hours in a 350°F oven, basting occasionally with honey mixture. Yield: 6 servings.

About families

Dear Susan,

I am 15 years old, and I live with my mother and my 10-year-old brother. Recently, my mother has begun to date. My brother is a pretty happy-go-lucky kid, and he seems pretty oblivious to the whole thing. However, I am very worried about what might happen. How can I talk to my mother about how I feel?

Dear Reader,

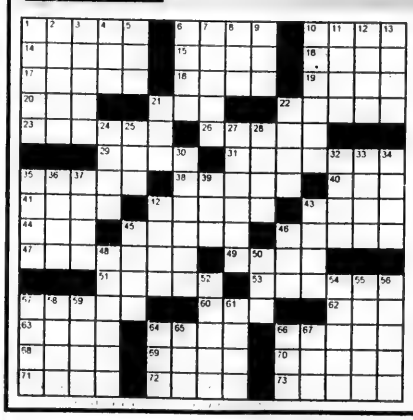
Thank you for sharing your fears about the fact that your mother is starting to date. As the older brother, your feelings are quite normal and understandable. You seem to be very open about sharing your feelings and concerns with your brother, which is an excellent start. Your next goal should be to have the conversation about your worries with your mom. You may want to prepare for this discussion by writing down the specific questions and concerns that you have. You should also consider the pros and cons of her dating from your point of view. You can go so far as thinking about the absolute best and absolute worse possible outcomes of your mother's dating. Allowing yourself to really think about both sides of the coin is very important.

I am sure your mother will appreciate your sharing your fears and concerns with her. With your help, she will understand why you have mixed feelings and where these feelings may be coming from. Help her to remember what it is like to be 15 and the insecurity and fears that go along with that age. Together, you can explore how your fears about her dating grow out of your own inexperience and insecurity with girls. You should also be very open with her and with yourself about the extent to which your concerns grow out of fear of abandonment and worries that you and your brother won't be as important to your mom as you are now. There is no doubt that you will realize that no matter what happens, you will always be a family and she will always love you.

Don't worry that your brother doesn't seem to feel the same way you do. He appears oblivious because that's what 10-year-old boys typically act like. They are into their own mostly male world, and since he probably shows little interest in girls, it is not surprising that he would not be terribly interested in whether or not your mom is dating. However, there may well come a point when it will start to worry him, and that's when he will need your love and support.

Susan Leventhal is a family, marital and individual therapist, who has been practising for more than 19 years.

CROSSWORD PUZZLE



Across

1. Tribes
6. Bar Kochba
10. Part for Peerce
14. Gabriel and Uriel headgear
15. Eilat, old style
16. Cain's victim
17. Tent for Abraham
18. Sheitels
19. Shoe maker
20. Not: comb. form
21. Sopher need
22. Biblical people
23. Latkes and doughnuts
26. Jacob's boy
29. Eilat stones
31. City near Megiddo
35. Son of Ishmael
38. Eretz (Eng)
40. Sundown to sundown
41. Esau
42. Sid Caesar
43. Damage
44. Yeled (Eng.)
45. Calligraphy action
46. Etrog cousin
47. Haggai or Micah
49. You, biblically
51. Days of creation
53. Machutunim (Eng)
57. "Contact" author
60. Abby's sister
62. Shiva clothes
63. Israeli Mountain
64. Curl
66. Orioles pitcher
68. Twelve wells site
69. Shofar source?
70. Equipment for Modigliani
71. Lions' lairs
72. Chanukah booty
73. Elijah at the Seder

Down

1. Daven (Eng)
2. Gompers' cause
3. Moses on the mount
4. Cain's refuge
5. Haifa to Hebron (dir)
6. Severed
7. David's guard
8. Shmatah (Eng)
9. Dotted vavs?
10. Sagan watch
11. Ruth's son
12. Leah's third
13. World (Heb.)
21. Belief: comb. form
22. Laban's eldest
24. Artist Yaacov
25. Koppel
27. Hester or Bar Ilan
28. Bigot's forte
30. Hebrew ancestor
32. Eve's squeeze?
33. Shulchan Aruch writer
34. Psalm
35. Tzedakah
36. Purim month
37. Meshugge bird
39. Imitate Hoffman
42. Night before (Heb)
43. Shoe part
45. "If not now, _?", Hillel
46. Nimoy casually
48. Lyrical prayers
50. Biblical measure
52. Pipek (Eng)
54. Made aliyah
55. Kedem offerings
56. Biblical grain
57. Pomegranate plenty
58. Competent
59. Improve
61. __ Year in Jerusalem!!!
64. Harpo's hairdo
65. Fortas, casually
66. Portion (abv)
67. Zeta Beta ___, fraternity

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 45.)

Born in the U.S.S.R.

This Soviet Jew Dreamed of Freedom.

You Delivered.

Once again the Israeli flag is flying at the Winter Olympics ... carried by Michael Shmerkin, a young immigrant to Israel from Odessa.

Not only did your UIA/UJA Federation donations help bring Michael to Israel, they also assisted in his training at the Canada Sports Complex in Metulla, built through Canadian contributions.

UJA FEDERATION

United Israel Appeal of Canada

Now skating for Israel ... Michael Shmerkin!

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This Week

National

Internet delivers the same old hate messages with a new edge. *Page 3*

Australian Jews are angry over perceived lack of concern by Maccabi community over deaths of four athletes. *Page 5*

Decision to drop Holocaust wing from War Museum pleases all parties. *Page 6*

On Campus

First ever Jewish student arts festival takes place March 1-2. *Page 24*

Arts

Acclaimed Israeli actress Gila Almagor will perform in Toronto. *Page 38*

Sports

Danilack Hawks capture championship of the Jewish Schools Basketball League. *Page 46*

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Between Us 17
What's New 18
On Campus 24
Coast to Coast 25
International 31
Health 37
Travel, Arts & Business 38
Classified 42
Sports 46
Ask Lisa 47
Crossword 47

Shabbat: Terumah
Candlelighting: 5:45
Adar 1, 5758
Havdalah: 6:50

Travel notice surprises Israel

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — Government sources expressed surprise at recommendations issued by Canada and the United States for their non-essential diplomats, tourists and businesspeople to consider leaving Israel due to the danger of an Iraqi missile attack.

"Instead of advising their respective staff discreetly, Washington and Ottawa have chosen to do so publicly while at the same time ignoring the effect this could have on the Israeli public," a government official said, expressing disappointment and regret.

"It makes one wonder if the intention was only to impress [Iraqi President] Saddam [Hussein] with the seriousness of American intentions."

Prime Minister Benjamin Netanyahu's communications adviser, David Bar-Illan, issued a statement immediately following the American and Canadian announcements.

"The Israeli assessment of chances of an Iraqi attack on Israel have not changed one bit," he said. "We still consider the likelihood of such an attack as extremely low."

The Canadian government made its recommendation last Saturday.

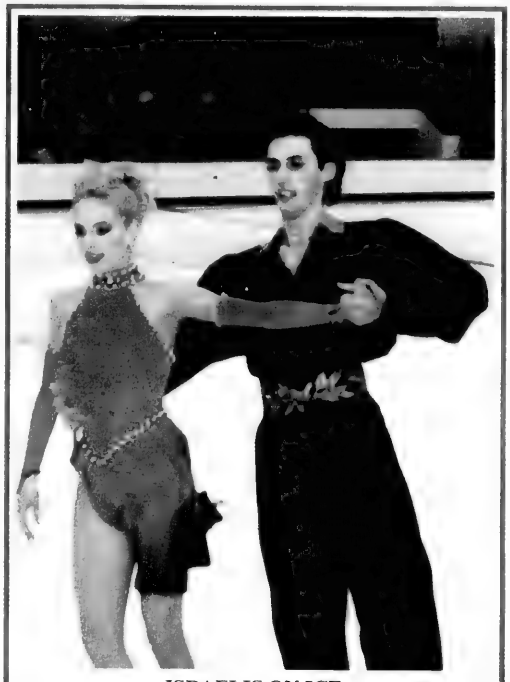
Referring to a Travel Advisory Report issued by the Department of Foreign Affairs, a press release said it "advises Canadians to defer non-essential travel to Israel, the West Bank and Gaza."

It also recommended that Canadians "whose presence is not essential" consider departure "by the safest means possible."

Canadians concerned about their personal safety were urged to maintain close contact with their embassy in Tel Aviv. Americans also were urged to stay in touch with the embassy in Tel Aviv or consulate in Jerusalem.

An embassy aide said the Canadian government would cover the

Continued on page 34



ISRAELIS ON ICE
Galit Chait and Sergei Saknovsky skated to a 14th place finish in ice dance competition at the recently concluded Winter Olympics in Nagano, Japan. Along with figure skater Misha Shmerkin, who finished 18th, they represented the Jewish state at the games. *[Israel photo]*

Hebron: one year later

Major Igal Sharon, IDF Hebron region commander, is seen here talking to a local shopkeeper on Shuada Street. *[Israel photo]*

By EDGAR ASHER
Israel Correspondent

HEBRON — On Jan. 16, 1997, following protracted negotiations with the Palestinian Authority (PA), the Israeli government gave the go-ahead for the army to redeploy in Hebron. This redeployment left much of the city under Palestinian security control in an area known as H-1, where about 110,000 Palestinians live.

In a smaller area, Israel was given all the responsibility for security and public order, including overall security for Israelis. This area, known as H-2, has a population of 20,000 Palestinians.

Within H-2 are located the Jewish settlements of Kiryat Arba, with a population of 7,500, and Givat Ha'Avot. A small enclave in the centre of Hebron, also within the contiguous H-2 area, has about 50 Jewish families. They live near such historical locations as the Cave of Machpela, the centuries-old Jewish quarter of Abraham, and Beit Hadassah.

The first year of the redeployment has seen an uneasy peace with over 1,400 incidents of stone-throwing, petrol bombs, explosives and shootings. The frequency of Arab unrest reflects the ebb and flow of

ge 33

INSIDE

Feminists discuss their place in Orthodoxy.
Please see page 9.

Fatah threatens more violence — please see page 31

The News in Brief

CANADA

Vancouver Alumni Sought

VANCOUVER — Talmud Torah, the city's largest Hebrew day school is celebrating its 50th anniversary April 3 to 5. Volunteers are seeking alumni and former students across Canada and the United States to participate in the weekend activities and to form an alumni association.

For more information, call Magda at 604-736-7607.

Songwriter Dies

MONTREAL — Alex Kramer, the Montreal-born songwriter who wrote hit songs for stars such as Doris Day, Jimmy Dorsey and Bing Crosby, died recently in Fairfield, Conn. He was 94.

Kramer wrote some 125 songs with his wife, Joan Whitney, who died in 1990.

He got his start in show business here playing the piano in a silent movie theatre.

Although he left Montreal for New York almost 70 years ago, "he maintained a definite sense of being a Montrealer," said his niece, Carol Davis. His brother, Samuel still lives in Montreal.

ISRAEL

Chief Rabbi in Morocco

JERUSALEM — Israel's Sephardi Chief Rabbi Eliahu Bakshi-Doron last week attended an interfaith meeting in Morocco, where representatives of Judaism, Christianity and Islam discussed ways that their religious leaders can help forge world peace.

The meeting was expected to "condemn all kinds of violence and extremism," Rabbi Bakshi-Doron said.

Widower Files Lawsuit

TEL AVIV — The widower of an Australian athlete killed as a result of the bridge collapse at the start of last summer's Maccabiah Games in Israel has filed a $3.5-million law suit against the Jewish state, the Maccabiah organizers and the builders of the bridge.

The suit, which was filed in Jerusalem District Court, was the second to be filed in Israel by a relative of a Maccabiah victim.

Muslim Student

BEERSHEVA — Aiche Rahmoni, a young Muslim woman born in northern Morocco, is a doctoral student in the Hebrew language department at Ben-Gurion University of the Negev.

Rahmoni, who has a master's degree in Semitic languages from the University of Madrid, is reportedly the first Muslim student to have come here from Morocco.

New 'Social Covenant'

JERUSALEM — Supporters of an initiative to draw up a new "social covenant" on the religious status quo in Israel presented their proposal to President Ezer Weizman last week. Support for the initiative in official religious circles is limited to the National Religious Party.

Among other things, the initiative tries to distinguish between cultural and commercial activities on the Sabbath, suggesting that places of entertainment remain open, while places of commerce, such as shopping centres, be closed.

WORLD

Jewish E-mail Service

NEW YORK — The Jewish Communication Network (JCN) recently unveiled JewishMail, its first full-featured, no-cost e-mail service for the Jewish community worldwide. The service is accessible from JCN at [www.jcn18.com].

Books Damaged by Floods

SAN FRANCISCO — Some 2,000 Hebrew and Yiddish books at a Stanford University library may be ruined as a result of the rainstorms that have pounded northern California this winter.

About 150 students recently worked through the night to rescue books at Green Library from the flooded basement.

Many of the books were in boxes waiting to be catalogued. They were sent, along with other books, to be frozen; later they will be freeze-dried. The process usually leaves books usable.

Survivors Receive Funds

BUDAPEST — At a recent ceremony, Ralph Bloch, chair of the Swiss Holocaust Memorial Fund, spoke to some of the Hungarian Jewish Holocaust survivors who received payments of $400 from the $190-million fund created last year by Switzerland's three largest banks as a response to the furor over Switzerland's role in World War II.

During the Cold War, survivors in the Communist bloc received virtually no compensation.

The Hungarian government began last fall to pay monthly pensions to the country's 20,000 survivors. Germany is expected to make its first payments later this year to survivors in the former Communist countries of eastern Europe.

Neo-Nazis Arrested

PARIS — Nine members of an international neo-Nazi network were arrested in France and Britain on suspicion of making death threats against leading Jewish personalities, including Simone Veil, a former French cabinet minister. According to the calendar used by the group, the network lives in the year 109, marking the beginning of the world with Hitler's birth in 1889.

Canadian on UJA Mission

HEMPSTEAD, N.Y. — Robyn Naiberg, 19, a communications major at Hofstra University, was the only Canadian among 600 students on a recent UJA student mission to Israel. The Toronto native, who serves as her school's UJA on Campus co-chair, said the 10-day trip was amazing. "I would definitely encourage other people to go."

The purpose of the mission was to introduce participants to UJA programs and foster Jewish campus leadership.

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Same message but new style from racist groups

By PAUL LUNGEN
Staff Reporter

TORONTO — The face of hate is slick, sophisticated and in a family room near you.

In recent years, racist groups have adapted to changing technology by employing eye-catching graphics, contemporary music and multi-media displays to attract young Internet surfers to their computer Web sites. The result is "an emerging culture of hate online," said Rabbi Abraham Cooper, a spokesman for the Los Angeles-based Simon Wiesenthal Centre (SWC).

Rabbi Cooper was in Toronto last week to fight fire with fire. He announced the release of an interactive CD-ROM published by the SWC, called *Racism, Mayhem & Terrorism.* The computer disc is an education tool designed to help law enforcement officers, anti-hate groups, community organizations and educators address the question of hate on the Internet, he said.

Hate groups had hit a brick wall in recent years, finding limited exposure and effectiveness through leafleting, rallies and other traditional techniques. About seven years ago, they fastened on the Internet as a new vehicle to spread their message to ever-increasing numbers.

In 1991, the Wiesenthal Centre could find only one racist Web page. By 1998, that number had grown to over 800, Rabbi Cooper said.

Most are aimed at attracting a new audience. Young people using the family computer to find alternative music can, by clicking a few buttons, soon find themselves in a white power site, Rabbi Cooper said.

Once in a site, cyber-surfers can be confronted with very dangerous material. Some sites contain bomb-making instructions in books like *The Terrorist Handbook*, others feature racist jokes that denigrate blacks and Jews. One Web site, Resistance Records, run out of Detroit by Canadian George Burdi, has sold 50,000 racist CDs, some with lyrics like, "the earth shall inherit the meek," he said.

While none of the material is new – *The Terrorist Handbook* has been around for 20 or 25 years – the means of distribution is innovative, Rabbi Cooper said.

"It's taken a place in the mainstream of online culture."

Rabbi Cooper suggested the material does have an effect, if not in directly motivating actions, at least in creating a climate for crime. He noted that investigators into three white U.S. soldiers involved in a random driveby shooting of a black couple near Ft. Bragg found a Resistance Records catalogue in one of their lockers.

Following a random shooting of a black in Denver, police called the Wiesenthal Centre for information on skinhead culture as part of their investigation into that crime, Rabbi Cooper added.

Rabbi Cooper gave the Canadian Internet community high marks in keeping racist material off its computer servers. He said Internet Service Providers (ISPs) serve as information gatekeepers and are not obliged to permit racist material on their computers.

"We're not the thought police," Rabbi Cooper said. "We're a human rights organization here to announce that the lunatic fringe have embraced the new technology with a vengeance....This is a wake-up call not only for governments, but for families. Young people should know that even if it comes through the computer, it's not necessarily true."

Sol Littman, Canadian representative of the SWC, said the Canadian Association of Internet Providers (CAIP) has cooperated in keeping racist materials off its computers, with the exception of FTCNet, a company in Oliver, B.C. The SWC has called on law enforcement authorities to lay criminal charges of promoting hate against the owner of the company, he said.

The Internet is no different than other forms of communication in being required to comply with regulations, Littman added.

Police monitor Internet hate

TORONTO — In the last few years, Det. Dino Doria and Det. Sgt. Mike Federico have noticed a change in the tactics employed by hate groups trying to get their message out.

"They're going to the Internet," Doria says.

"It's replacing hard copy and school recruitment," said Federico.

Doria is the head of the Metro Toronto Police hate crimes unit and Federico is the detective sergeant in charge of the police security section, under which the hate crimes unit operates.

As the top cops responsible for monitoring hate crimes, they've kept a close watch on racist groups.

"I think [they've made] a conscious decision to use the Internet and the popular media," Federico said. "Whether that proves to be an effective tool for racist propagandists remains to be seen. But the fact that it's being used by the right leads us to see that they think it's effective."

While the tactics of racist groups have changed, kids remain the prime target for racist recruitment, Doria said.

Racist groups seemed to come to the realization that if they adopted the skinhead look, they'd have a tough time making inroads with many young people, Federico said. "Now, it's a little softer sell."

— *P. L.*

***Thousands of Years of History*, a 48-inch X 48-inch acrylic on canvas painting by McGill University student Sarah Kronis, is one of over 40 works to be displayed at the Jewish student Arts Festival March 1 and 2. See story page 24. [Frances Kraft photo]**

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From the editor's desk

A patch of melancholy

I write these words on a grey, overcast day. The covering of clouds hides the blue of the sky across the entire horizon, smothering any possibility of truer, lovelier light peeking through the dull, colorless canvas high above.

I am engrossed in the news, my eyes rapidly coursing over headlines and through countless articles in a handful of newspapers, my ears tuned to the radio.

I feel my mood slipping on a patch of melancholy and I know it's not because of the grey skies or the smothering clouds.

There is a dark, unpleasant familiarity to the news I read and to the newscasts I hear. Two themes dominate: Iraq and Quebec.

* * * * *

As of this writing, there is word of a breakthrough in the discussions between UN secretary general Kofi Annan and Saddam Hussein. Details have not been released, but Annan's staff is suggesting that Saddam has agreed to unlimited access to all the inspection sites. No one is celebrating, however; nor is there yet any palpable sense of relief.

The United States has announced it will not pull back its forces until it has confirmation of Saddam's capitulation to the demand for unfettered access and inspection by the UN of his unexplored weapons hideaways.

Even if true, even if Annan has succeeded in every detail of his mission, I still believe, no doubt along with many others, that we have only achieved a postponement of the inevitable future confrontation. I still believe, no doubt along with many others, that Israel will yet one day be a target – hopefully though, a target that he misses – for his vain, malevolent schemes.

I can fully understand the desire that has been expressed by so many interested and caring people that bloodshed in the Gulf must be averted. But I cannot understand, nor should we ever accept, the attempt to support the case against military intervention by drawing comparisons between the UN's treatment of Iraq and its treatment of Israel. Any such comparison is morally offensive, historically ignorant and factually false. (Please see the editorial on page 8.)

But beyond this spurious and often transparent argumentation is the disquiet and the helplessness I – and all of us – feel, knowing the people of Israel must again fear the rain of missiles from their skies. Even if Saddam has only a limited capability, as many experts say, it may nevertheless be a deadly capability.

It is Israel that waits in tension. It is Israel that prays for a "canopy of peace" over its people.

And yet, in familiar, weird, twisted logic, Israel is vilified by countries in the region and elsewhere as the laggard of the peace process, and thus, by inference, somehow neither innocent of existential blame nor deserving of a protective umbrella against missile rain.

Not one Arab country has spoken out condemning the possibility of such rain. On the contrary, many countries celebrate the possibility. And worse, so do many Palestinians, the very people with whom Israel is accused of being too slow in making peace.

* * * * *

The reference to the Supreme Court on the question of the legality of Quebec's right to secede from Canada unilaterally, without regard to any rules or laws, has concluded.

A decision is not expected for six months or more. But in the seven days since the reference was placed before the court, we have already tasted the wildly bombastic, derisive and mocking response by Lucien Bouchard.

Though totally expected, it was a distasteful pill, nevertheless.

Coincident with the end of the argumentation in Ottawa, the PQ held a two-day conference in Montreal. The premier's speech was, yet again, a screed of polemic and incitement against Canada, a hot iron of falsehoods that he constantly sears into the possibility of reasoned accommodation, into the dignity of fairness and the integrity of truth.

The separatists are singular in their loyalty to democracy. They single it out only for themselves. They refuse to confer onto others the "democratic" rights they claim for themselves. For example:

• The Cree nation will not be part of the separatists' enterprise; but the separatists will not countenance separation for the Cree.

• A majority of Quebecers have twice rejected separation; but there will never be "closure" for the separatists when the federalists are the majority. There will only be "closure" for the federalists when the separatists are the majority. The last referendum will be the one whose results the separatists like, and the ones that have preceded, merely details of history.

One need not be a demagogue to be a sincere separatist. Truth and reason, not falsehood and emotion, should be the hallmarks of the debate over Quebec's, and therefore Canada's future. I wonder, then, why the premier's demagoguery seems so little noticed, let alone challenged by the media in Quebec.

* * * * *

There is no shame in slipping on a patch of melancholy. There is shame, though, in remaining grounded in the debilitation of prolonged gloom, afraid or unwilling to join the inevitable battles of everyday life, which in our case, include standing up for Canada and for Israel.

Standing up, it is easier to see the truer and lovelier light peeking through the covering of grey cloud.

MBD

Israel's Jubilee 50 *from the archives*

ON A MAGIC CARPET

Jews from Aden, Yemen are on their way to Israel in 1950, borne aloft "on eagles' wings" as if on a magic carpet.
[Keren Hayesod - UIA Communications photo]

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Greater Toronto Area

Maccabi official back from Aussie 'lions' den'

By PAUL LUNGEN
Staff Reporter

TORONTO — A recent trip to Australia has given Maccabi Canada President Roy Salomon a taste of what it's like to play the part of Daniel in the lions' den.

Salomon, along with several other senior officials of the Maccabi World Union (MWU), hosted a heated public meeting in Sydney where members of the Jewish community vented their anger against Maccabi officialdom.

Though tempers often flared during the meeting, Salomon said he believes the Maccabi officials accomplished their mission, at least in part, by opening the eyes of Australian Jewry to the very real concern felt by the international Maccabi community towards their pain.

Australian Jews are angry and bitter over the perceived lack of concern by the Maccabi community over the deaths of four of their countrymen and the injuries sustained by others as a result of a bridge collapse during the opening ceremonies of last summer's Maccabiah Games in Israel.

The tragedy has split the international Maccabi community and prompted criminal charges in Israel against the engineers and builders of the bridge.

In addition, the senior Maccabi official in charge of organizing the games, Yoram Eyal, also faces charges. In recent weeks, two civil lawsuits have been launched in which victims' families are suing the MWU, the engineers, the builders and the Israeli government for negligence arising from the collapse.

Australian Maccabi officials have resigned from senior positions on the MWU board and they have threatened to withdraw Maccabi Australia from the world body.

Salomon himself has referred to the last few months as one of the most serious crises ever faced by the international Maccabi community and he's described the mission to Australia as an attempt to save the MWU.

During the delegation's week-long visit to Australia, they met with the family of Greg Small, one of the athletes killed in the tragedy, they hosted two community meetings, one in Sydney attended by about 150 people and another in Melbourne attended by 75 people. Colin Elterman, whose daughter Sasha is still in hospital with a brain abscess, attended the Sydney meeting with his lawyer, but did not otherwise participate. Elterman has led a campaign for the resignations of all senior MWU officials.

Salomon met one-on-one with Frank Gaensler, the fiance of Yette Bennett, one of the four Australians who died in the bridge tragedy and the MWU delegation also met with senior Maccabi Australia officials to iron out inter-organizational differences.

Salomon said he believes a crisis has been averted in the threatened Maccabi organizational split and that the Australian Jewish community has a better understanding of the steps the international Maccabi organization took in the wake of the disaster. But he said most of the victims' families declined to meet with the group.

The public meeting in Sydney allowed Australian Jews to vent their anger but "a lot of people did not know about the real care and concern we have for the families and about the things we did to try to assist the families," Salomon said, adding the MWU has taken "moral responsibility" for the events of last July.

"In the first part of the meeting, there was a great deal of anger expressed at the MWU," including calls for the executive's mass resignation, he said. "But by the end of the meeting, I was told by people that they understood the situation better."

Salomon acknowledged that his view was not shared by all who attended the meeting.

Elterman, who faxed a response to *CJN* questions from Australia, said the current MWU leadership "appears incapable of healing the rift created by the tragedy and modernizing MWU."

Elterman said the parents of those killed and injured in the bridge collapse are calling for "an independent judicial inquiry into the affairs of MWU and the stepping aside of the executive during this process so that proper procedures and systems can be implemented to ensure parents can trust MWU with the safety of their kids in the future. The role of the senior MWU executive in the disaster and its aftermath...makes them incapable of being independent in this matter."

Salomon acknowledged that many Australian Jews believe the MWU was at fault for the collapse

[Cont'd. on page 7]

Federation names campaign chairs

TORONTO — UJA Federation's upcoming Campaign for 50 co-chairs are businessmen Larry Tanenbaum, part owner of the Toronto Maple Leafs, and now the Toronto Raptors, along with Brent Belzberg, president of Harrowston Corporation.

This fundraising drive marks Israel's 50th anniversary and it is also the beginning of a three-year effort to raise $50 million.

Tanenbaum agreed to serve as co-chair because "UJA Federation is the embodiment of the entire Jewish community and supports community members of all affiliations in Toronto and around the world."

Belzberg looks forward to "building on the fabulous infrastructure that UJA Federation has already created. We will capitalize on this opportunity to do great things for the community and for Israel."

Both Tanenbaum and Belzberg have long associations with UJA Federation. "My father Max chaired the UJA Federation campaign in the late 1950s and early 1960s and my mother Anne chaired the Women's campaign. I am proud to follow in their footsteps," says Tanenbaum. "I was taught about the importance of giving from an early age and I believe that concept must be passed from generation to generation."

Returning as vice-chair for a second year is Glennie Lindenberg, who, along with Abe Glowinsky and Dr. Howard Price,will round out the campaign team.

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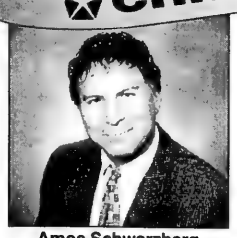
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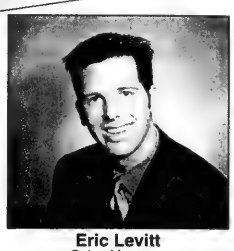
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Greater Toronto Area

Holocaust museum decision pleases all parties

By RON CSILLAG
Staff Reporter

TORONTO — Jewish groups are pleased there will be no Holocaust gallery at the Canadian War Museum, and are looking forward to finding a freestanding site for a full-fledged Holocaust museum in Ottawa.

The dropping of plans to add a Holocaust wing to the war museum was welcomed last week by all parties involved. Veterans groups and Jewish organizations had opposed the gallery, for different reasons, and called for a standalone Holocaust museum, instead of adding a wing to the war museum as part of its planned $12-million expansion and renovation [CJN, Feb 19].

The Canadian Museum of Civilization, which administers the war museum, agreed.

"The Holocaust story can best be told in a separate venue fully dedicated to it," Adrienne Clarkson, chair of the museum's board of trustees, announced in a statement.

The board's decision to drop plans for the Holocaust wing will not affect the expansion of the war museum, Clarkson added.

Veterans' groups, which had argued that a Holocaust gallery would be out of place in the war museum because the event was unconnected to Canada's war experience, welcomed the decision.

So did Irving Abella of Canadian Jewish Congress (CJC).

"It's a win-win," he said. "The veterans get an expanded war museum, and the Jewish community gets an autonomous Holocaust museum. And the government makes peace with everybody."

The task at hand now, Abella said, is to "to keep the government's feet to the fire," and make sure it backs up its commitment with financial support. Ottawa "is willing to pay to find a middle ground," Abella feels.

Estimates for building a Holocaust museum from scratch have ranged from $30 million to $50 million. When plans for the Holocaust gallery within the war museum were announced several years ago, the Jewish community was asked to raise $2 million. A fundraising committee was struck under the leadership of Rabbi Jordan Pearlson of Toronto.

Now, the conventional wisdom is that an existing building will be found. But the community will be asked to contribute, observers agree.

Former Defence Minister Barney Danson, whom Ottawa tapped to find a solution to the predicament, was also pleased with the decision to drop the Holocaust gallery.

"You can't tuck the Holocaust into a corner," he told *The CJN*.

Earlier this month, the Senate's subcommittee on veterans' affairs heard a week of testimony from veterans, Jewish groups and museum officials. Danson feels last week's decision by the Museum of Civilization will not cancel out the Senate's recommendations, which are due in the coming weeks.

The Senate will probably say the gallery shouldn't go into the war museum, even though it's a moot point now; it might say a Holocaust exhibit should go into the Museum of Civilization; but it will most likely suggest a freestanding facility, Danson said.

Abella said he believes the Museum of Civilization's decision to drop the Holocaust wing will render "much" of the Senate subcommittee's work moot.

Danson said the task ahead is to find a building. "There are many excellent sites in Ottawa, if we can pry them loose [from the government]."

An academic advisory committee, composed of historians, including Abella, Prof. Michael Marrus and Prof. Jack Granatstein, will study the composition of a Holocaust museum, added Danson, himself a Jewish war veteran.

A Holocaust museum will take four to five years to complete. In the meantime, Danson says the war museum's expansion should be completed because the facility is "a disgrace...it's so inadequate."

Privately, Jewish organizations have groused that not only were they not formally consulted, but that the whole affair mushroomed into a needless and emotionally painful mess.

Danson said the plans for the Holocaust wing were "done with the best of intentions by people who didn't know what they were doing."

The Jewish War Veterans of Canada (JWV) had argued in favor of including a Holocaust wing in the war museum, but said it was prepared to have a freestanding museum.

JWV national commander Sam Pasternack said he was relieved that everything is working out.

"It puts an end to the controversy," he said.

B'nai Brith Canada (BBC) last week called on Heritage Minister Sheila Copps to establish a task force that would examine options for a national Holocaust museum.

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Farrakhan tones down rhetoric

By PAUL LUNGEN
Staff Reporter

TORONTO — Jewish community leaders are breathing a sigh of relief that a public lecture by Nation of Islam (NOI) minister Louis Farrakhan did not turn into an anti-Jewish diatribe.

Spokespeople for Canadian Jewish Congress and B'nai Brith's League for Human Rights said they were gratified that the Chicago-based Islamic leader toned down his often fiery anti-Jewish rhetoric. They were also pleased that no anti-Jewish written material was made available at the lecture, unlike the situation at Farrakhan's last Toronto appearance 18 months ago.

Farrakhan concluded his "Friendship Tour" in Toronto last week with a news conference and a speech in which he condemned U.S. President Bill Clinton and Canadian Prime Minister Jean Chretien for sending troops to the Persian Gulf region to confront Iraq's Saddam Hussein.

"This is absolute wickedness, You will be condemned in history for such a blatant act of aggression," Farrakhan was quoted as saying.

Farrakhan spoke before crowds estimated between 1,500 to 3,000 at the CNE Coliseum. Members of the Toronto Police hate crimes unit attended the speech. Earlier, Farrakhan had been cautioned by Immigration officers against violating Canada's anti-hate law. The law criminalizes speech that is intended to promote hatred against an identifiable group.

Police anti-hate squad

Farrakhan has come under fire in the past for vilifying Judaism, calling it a "gutter religion" and referring to Jews as "wicked deceivers," "bloodsuckers" and "the synagogue of Satan."

Farrakhan refrained from that sort of rhetoric during his Toronto speech. "My understanding is that the speech went without incident and we are happy to have heard that," said Moshe Ronen, chair of Congress' Ontario region.

"Farrakhan has learned to tone it down" so he doesn't violate Canadian law, said Karen Mock, national director of the League for Human Rights.

Prior to Farrakhan's speech, some media outlets reported that Farrakhan's supporters were attempting to arrange a meeting between the NOI leader and Congress officials.

Ronen said Congress would meet with Farrakhan only if he first "unequivocally renounces anti-Semitism" and makes "an unequivocal statement distancing himself from the anti-Semitic statements he's made and admits these were inappropriate and ill conceived. But that wasn't done."

Mock said the League would meet with Farrakhan only if he renounces his previous anti-Semitism. Mock said she was happy Farrakhan stayed away from the type of rhetoric he's employed in the United States, saying blatant anti-Semitic remarks can have an effect on impressionable young people, leading them to believe Jews are their enemy.

Mock and Ronen agreed Farrakhan's influence in Toronto has been limited.

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Greater Toronto Area

Bill Hobson's fateful path to seeking justice

By PAUL LUNGEN
Staff Reporter

TORONTO — In the last dozen years, Bill Hobson has dedicated much of his professional and personal life to the goal of seeing Nazi war criminals brought to justice.

Last week, the former head of the Justice Department's war crimes unit revealed the motivations that led him into the field.

When he was a child of six, he explained, his father died and his mother was left to look after him and his two young siblings. His mother soon became ill and shortly after that, "a wonderful woman came into our house, Serena Weiss." She became a close family friend.

As a curious 6-year-old, known as "Shorty," Hobson asked Weiss about the tattoo on her arm. Weiss avoided responding at first, but a year later, the woman broke down and told him the story.

"Shorty, you'll never understand," she said. "They took our clothes off, they put us together as a family and we died together... I crawled out of that pit, hating the world."

"That was my first introduction to the Holocaust," Hobson said.

Hobson told that dramatic story to a rapt group of listeners at a recent program sponsored by UJA Federation's young professional network at the Beth Tzedec Congregation. He was joined by Irving Abella, chair of Canadian Jewish Congress' war crimes committee and Bernie Farber, executive director of Ontario region of Congress, in a discussion on Nazi war criminals.

When he got older, Hobson said, he "had to find out what Serena and I cried about that time."

After many years as a senior Justice Department lawyer, Hobson became head of the war crimes unit, established after Justice Jules Deschenes recommended in 1986 that legal action be taken against Nazi war criminals living in Canada.

Hobson headed the unit from 1987 to 1990, and along with his deputy, Arnold Fradkin, scored the unit's only success in having Dutch Nazi collaborator Jacob Luitjens deported to Holland.

He told the meeting he was forced out of the unit and he blasted the Justice Department for being mired in "lies and subterfuge.

"I want you to know that anti-Semitism existed in the Department of Justice," even during his tenure as director of the unit, he said.

Referring to the Department of Justice as "Nazi Canada," Hobson repeated allegations contained in a lawsuit he recently launched against Justice Department bureaucrats that senior officials advised unit lawyers to ignore denaturalization and deportation as possible legal remedies.

When his subordinates in the unit were instructed to look at stripping suspects of citizenship, "lawyers would say, 'I'm not going to do a denaturalization case. It's beneath my dignity,'" Hobson said.

Bill Hobson

In his Statement of Claim, which contains details of his allegations, Hobson pointed out that no new cases were brought forward for five years after he left the unit in 1990, with one exception, the Grujicic case. And that defendant died before the case could be completed.

Hobson alleged "anti-Jewishness was a deliberate ploy to force Fradkin out of the unit to enable a change in the policy, i.e. to go slow."

In other remarks, Abella surveyed Canada's history of inaction vis-a-vis war criminals. He pointed out that Congress had informed federal authorities in 1949 about Antanas Kenstavicius, the head of a Lithuanian police unit that murdered many Jews. It wasn't until 1996 that Canada launched denaturalization proceedings against him and in February 1997, Kenstavicius died on the first day of his hearing.

A historian at York University, Abella suggested Canada has "one of the most heartless and miserly records in closing doors to Jews fleeing Nazis and opening doors to Nazi killers."

In the post-war years, Nazis and their sympathizers were admitted to Canada because of their anti-Communist bona fides. In 1986 former prime minister Pierre Trudeau explained why he declined to act against war criminals. Trudeau suggested such a step would cause dissension in Canada and turn ethnic groups against each other, Abella said.

As a result of that inaction, Canada has become a refuge for modern day war criminals, he added.

In his address, Bernie Farber criticized the media, who, with a few exceptions, have ignored the issue.

Canadian allays Aussie concerns

[Cont'd. from page 5]

and has not taken responsibility for the consequences of the tragedy. "It was like someone accusing you of things you weren't guilty of," he said.

The MWU delegation tried to stress that "we are caring people and we didn't desert the Australian community in their time of need."

Members of the Maccabi community visited the injured in the hospital and arranged for funds for the families.

"We fell short" in not writing directly to the families, instead directing correspondence to Maccabi Australia to be forwarded to the families, Salomon said. "We should have written directly and I apologized to Mr. Small and to the public meeting," he added.

Salomon said he believes the visit forestalled the possible withdrawal of Maccabi Australia from the world body. To do this, the MWU agreed to several points, subject to approval from the overall MWU leadership in Israel:

- It agreed to appoint three independent persons to an existing three-person commission that the MWU established. The commission will look into the tragedy as well as the overall workings of the MWU. (Elterman has criticized that commission for not being independent.)
- It agreed to ask Eyal to stand down from all MWU activities pending the outcome of his trial in Israel. Maccabi Australia had asked for his resignation from the MWU.
- It agreed to ask MWU official Ittmar Herman, who headed the opening ceremonies committee, to "step aside" pending the outcome of the criminal trials.

In return, Maccabi Australia agreed to remain part of the MWU.

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Editorials and Letters

The Canadian Jewish news

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Not only possible, but necessary

Rex Murphy is one of Canada's outstanding social and political commentators, a journalist who combines striking intellectual insight with fairness, integrity, wit, charm, a love of language and humility. Thus, when he commented on the airwaves recently "I think that's one of the arguments *that is almost impossible to answer...*" (our emphasis) in response to the statement by Liberal MP Mark Assad that the Arab neighbors of Iraq were not supporting the UN coalition against Saddam Hussein because "resolutions dealing with Lebanon or the Palestinians have not been enforced," Murphy was being sincere not polemical.

In this, the 1998 version of the crisis involving Saddam Hussein, Mark Assad's argument has frequently been raised as a way of justifying the rejection of the use of force against the Iraqi dictator. But not only is it possible to respond to it; it is, indeed, necessary to do so. For very often, depending upon its proponent, the argument is also a cloak for a broadside against Israel. The argument has a number of variations, each implying American, if not Western, hypocrisy. We will discuss briefly only two of them.

One version alleges that the United States is being unfairly selective in enforcing only Iraqi violations of UN resolutions while ignoring Israeli "violations" of UN resolutions. The argument is factually false. The UN coalition against Saddam, on whose authority any current military action would be based, arises from the Security Council resolution ending the Gulf War. Saddam started that war, and he agreed to its end on the specific and precise terms of the resolutions.

The security council resolutions binding Israel regarding the Palestinians are 242 and 338 arising from the Six Day War and the Yom Kippur War respectively. Israel is implementing them. Indeed the entire peace process stemming back to Camp David, including Madrid and Oslo, is predicated upon them. Security Council resolutions 425 and 509 apply not only to Israel but to Syria, Lebanon and the Israel-hating terrorists based in Lebanon as well. Israel wants to extricate itself somehow from south Lebanon, but without the active cooperation of the Syrians, it will be impossible to do so. Thus, to point to the displeasure of Iraqi neighbors, such as Syria, at the "selective" enforcement of UN Middle East resolutions, is farcical in the extreme, when it is Syria itself that prevents the full and proper implementation of two of those resolutions.

This version even has a sub-text, namely, that if only the Oslo peace process were advancing more actively, the Arab world would be more supportive of the anti-Saddam coalition. The sub-text attempts to link Saddam's dishonesty and dangerous dissembling with the failing relationship between the Palestinian and Israeli negotiators. But there is no factual, causal, historic or moral link. The collective UN response to Saddam stands on its own merits and cannot be tied to the troubled relationship between Palestinians and Israelis.

A second version of the argument suggests that the United States is being unfairly selective in singling out for destruction only Saddam's arsenal and not, for example, Israel's. This version is a straw man, lacking any intellectual or moral substance.

Only if the arsenal of every Middle East country were to be destroyed, could a case be made for destroying Israel's arsenal as well. Otherwise even to mention Israel's weapons in the same sentence and breath as that of Saddam is to betray bias against Israel. Saddam explicitly agreed to the destruction of his weapons of mass destruction in order to bring an end to the war he began, saving his own life in the process. That he is trying to "rescue" some of that weaponry from destruction is more than a mere violation of an agreement. It is a mortal threat to people and nations of that region. The UN is fully justified in trying to eliminate that threat. This is not an impossible argument. It makes eminent sense.

Rex Murphy, please take note.

WISDOM OF THE AGES

"It is easier to die for an ideal than to live by it day after day."
Januscz Korzcak

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"Never again" must have real meaning

Holocaust education seeks to educate our young about the past to prevent future such tragedies from occurring. But do lessons from the past translate into action today?

In 1992, I was a participant in the March of the Living. While marching from Auschwitz to Birkenau, I, along with 6,000 other Jewish students from around the world, vowed "Never again." This vow is echoed in Jewish homes and classrooms around the world.

But when we say "Never again," do we only intend this pledge to be extended to our Jewish brethren? Should the Holocaust not be a lesson that we remember in our treatment of all humanity?

For months now, the media has been inundated with news of the massacres perpetrated against innocent Algerian civilians by Islamic fundamentalists. The violence that has plagued Algeria for the last six years has left over 75,000 civilians dead – more than 1,000 have been brutally murdered in the past month alone. In a recent morning newspaper I was horrified to read of tortures inflicted on the toddlers and elderly of Algeria's small villages.

Slightly over 50 years ago, similar evils were committed against our people in Europe while the world turned away, much as we do now. We comment on the atrocity of the situation in Algeria, but we change the channel or turn the page. Like the majority of the outside world in the 1940s, we choose to ignore and we fail to take action.

In today's era of instant communication, worldwide events are shown to us via TV footage and breaking news almost as it occurs. This was not the case during World War II.

Yet we point fingers at the rest of the world for turning their back on the cries of six million Jews in Europe, while today we too ignore the cries of our fellow human beings in Algeria. As a self-proclaimed "light unto the nations" and especially as a people who have also suffered at the hands of fanaticism, we face a moral obligation to demand an end to the tortures and massacres occurring today.

Recently, European diplomats visited Algeria in hope of obtaining permission for a UN inquiry into the violence. They were rebuffed. President Liamine Zeroual has denounced international expressions of concern about the killing as unacceptable interference in Algeria's internal affairs. So for now, the massacres in Algeria continue.

Alyssa Schwartz
Toronto

Finkelstein I

Norman Finkelstein recently protested Ellie Tesher's characterization of him in the *Toronto Star* as "notorious for 15 years of venomously lambasting Israel," and goes on to sing his own praises accompanied by endorsements from his mother.

Well Tesher was gentle on Finkelstein. As someone who is deeply concerned about justice for the Palestinians, I have come across his writings regularly. Not only is he rabidly anti-Zionist, but he persists in comparing Israel's treatment of the Palestinians to the Nazis' treatment of the Jews. To be fair, Finkelstein is also critical of some Palestinians. For instance, he has suggested that Yasser Arafat's signing of the Oslo peace accords makes him a traitor to the Palestinian cause!

Simon Rosenblum
National Co-President
Canadian Friends of Peace Now
Toronto

Finkelstein II

In your Jan. 29 issue, you have an article, "Historian responds to critics," dealing with the controversy over historian Ruth Birn's publishing a critique of Daniel Goldhagen's *Hitler's Willing Executioners* together with one by Norman Finkelstein.

Canadian Jewish Congress spokesperson Irving Abella is quoted as saying that Finkelstein "is an enemy of the Jewish people" and that for Birn to publish with him, "would be like being published with someone from the Ku Klux Klan."

Such a statement is an outrage, Finkelstein is one of many Jews who are critical of Zionism (in varying degrees) and of Israeli practices toward the Palestinians, while supporting the rights of both peoples.

One may agree or not with Birn and Finkelstein's critique of Goldhagen, and with Finkelstein's critique of Zionism. However, there is no justification for smearing Finkelstein as "an enemy of the Jewish people," and for threatening Birn's career for publishing with him. To compare Finkelstein to the Ku Klux Klan is appalling.

Carl Rosenberg
Vancouver, B.C.

Praising the community's kindness

It seems clear to me that the reaction of the Jewish community to last month's powerful ice storm constitutes a veritable *kiddush shaim shamayim.*

Our places of prayer, education, administration and health care were turned into shelters with doors open wide on many a dark and frigid night. Families opened their homes, volunteers their hearts, and businesses their wares to help the thousands seriously affected by the critical damage to the city's power infrastructure. Emergency personnel and rescuers worked at high alert around the clock to help their fellow humans in need. Everyone made the direly needed effort to give each other hope.

The public and frequent performance of so many mitzvot and good deeds, with no expectation of physical reward, under such difficult conditions and in conjunction with our Torah institutions, surely makes this ice storm of '98 especially noteworthy.

In the Rosh Hashanah and Yom Kippur piyyut liturgy, we offer vivid contrasts between the way the name of G-d is sanctified in the heavens by supernatural phenomena, as opposed to on earth by human activity. In a sense, these simultaneous occurrences were palpable during the storm.

As the liturgy makes clear, it is the ordinary actions of humans that are truly the more important and impressive.

I would like to thank the entire Jewish community for its major part in the ice storm relief effort.

Shalom Spira
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

Feminists discuss their place in Orthodoxy

International conference attracts 2,000

By DEBRA NUSSBAUM COHEN
Jewish Telegraphic Agency

What a difference a year makes. For the organizers of the Second International Conference on Feminism and Orthodoxy, the last year has seen major developments.

The year between the inaugural conference, which was fraught with trepidation and nervous excitement for organizers, and the second, which was held recently in Manhattan, also marked a notable change in the way their issues are regarded in the Orthodox community.

At a time when Orthodox organizations and their leaders continue marching to the right on a panoply of issues – from pluralism to the peace process – Orthodox women's calls for empowerment seem to be less controversial than they were even a year ago.

This time around, conference participants and organizers alike were no longer asking whether it was possible to reconcile Orthodoxy and feminism.

This time, they were doing it.

"We're part of the mainstream now," said the conference chair, Blu Greenberg. "We are modern Orthodox, not troublemakers at the edge of the community. This was a very mainstream group."

But given that no major Orthodox organizations sponsored the event – and the one that did last year, Amit, pulled away this year – it was equally clear that this nascent movement is not fully embraced by the Orthodox establishment.

"It doesn't matter that we didn't have their sponsorship," Greenberg said. "There were plenty of women from Amit and Emunah at the conference," she said, referring to two Orthodox women's organizations.

The president of Amit, Evelyn Blachor, agreed. "There were many more Amit members there, including myself, as individuals this year than last.

"As a social service organization which is about helping children in Israel, we didn't think it was part of our mission to sponsor the conference," she said, explaining her group's decision. "We did not want to offend any of our constituents and dilute or pollute our mission."

For his part, Dr. Mandell Ganchrow, president of the Orthodox Union, a large umbrella organization that certifies foods as kosher and represents Orthodox synagogues, said of the conference, "It's a real important area that we're interested in. I have no problem with it."

With 2,000 participants, the conference this year attracted a bigger crowd than most American Jewish religious gatherings. Only the Agudath Israel of America and Reform movement conventions draw larger numbers.

Numbers tell much of the story of how the movement has grown – and how it is moving from being regarded as treif – non-kosher – or at least questionable, to much more acceptable.

Organizers expected about 400 people to attend last year's conference, 1,000 showed up. This year they expected 1,400 – and instead, had about 2,000 participants ranging from adolescents to septuagenarians.

Last year, organizers found it difficult to get "big name" Orthodox rabbis and "mainstream" Orthodox women to participate, other than those who are already most closely identified with the idea of promoting women as spiritual leaders within Orthodox Judaism.

This year so many called the organizers wanting to participate that they had to turn some away, Bat Sheva Marcus, conference co-chairwoman, said during an interview as she nursed her newborn daughter in a room set aside for babies.

Last year only a handful of men attended.

This year many more were visible – both in the audience and as speakers.

Prominent Orthodox rabbis speaking included New Yorkers Haskel Lookstein of Congregation Kehilath Jeshurun and Adam Mintz of Lincoln Square Synagogue, and Shlomo Riskin of the West Bank settlement of Efrat.

Also speaking at the conference this year were Lubavitcher Henna White, who spoke about The Ultra-Orthodox Woman: Conceptions and Misconceptions, and Rabbi Yosef Henkin, a Jerusalem-based interpreter of Jewish law, who spoke about the ways in which traditional Jewish texts view the subject of modesty.

Last year, conference speakers were warned to stay away from applying the words "rabbinic ordination" to women.

This year, there was a whole panel discussion devoted to the subject.

Lincoln Square Synagogue in New York City recently became the first Orthodox synagogue to announce that it had hired a woman to work as a congregational intern, a sort of para-rabbinic role in which the intern performs those roles permitted to women.

The Hebrew Institute of Riverdale, N.Y., was the second. And two more Orthodox synagogues, one in Oakland, Calif., and one in Stamford, Conn., are in the process of doing so, said Rabbi Avi Weiss, who spoke at the conference.

Sessions included these topics:

- gender and traditional texts;
- expanding women's religious roles in the synagogue and at home;
- reclaiming a mother's name in traditional ceremonies like brit milah;
- pre- and post-nuptial agreements;
- domestic violence;
- creating a woman's prayer group; and
- the views of Rabbi Moshe Feinstein and Rabbi Joseph Soloveitchik, two Orthodox religious leaders whose interpretations on women's prayer groups, pre-nuptial agreements and divorce have guided current developments in these areas.

Edith Gribetz, 73, of New York City said of her experience at the conference: "It's very exciting for my generation to see the level of scholarship here and the enthusiasm.

"Fifty years ago we didn't think such a thing was possible," said Gribetz, whose daughter, Beverly, is a prominent educator in Israel.

This year, like last, women also came from all over the world – from Australia and England, from Holland and Hong Kong and Israel.

"I came because I wanted to know where the zeitgeist is," said Sally Berkovic, who came from a suburb of London.

"I also wanted to have my own feelings reaffirmed by other women, because I feel intellectually isolated in England, which is much more conservative on these issues," said Berkovic, author of *Under My Hat*, a recently published book about her experience as an Orthodox feminist.

"And I have two young daughters," she said. "I want to know what place there will be for them in Orthodoxy."

'An explosion of women's learning'

Knowledge is power – and Orthodox women are applying the maxim to their lives in unprecedented numbers.

Across the Orthodox world, women are turning to Judaism's most sacred texts to understand for themselves the foundations of their faith.

"It's all over, like poppies pushing up in a winter field," said Rabbanit Chana Henkin.

Henkin founded Nishmat in Jerusalem, one of several institutes created in recent years to accommodate a burgeoning number of Orthodox women who want to learn Judaism's primary texts – the Bible and its codified commentaries.

But while an explosion of Jewish learning among women has created a mini-revolution in the modern Orthodox world, the phenomenon is sparking a backlash in those Orthodox communities most sheltered from the secular world.

Leaders in the most traditional part of the Orthodox world know that access to Jewish texts is a powerful thing. And they fear that such access might tempt their women to alter their time-honored roles as wives and as mothers.

But it's a different story in the modern Orthodox world, where Jews try to mesh their traditional religious and secular lives.

Many modern Orthodox women are seeking the same level of sophistication in their Jewish learning that they are finding at universities, say observers of this trend.

Some 60 Orthodox women's Torah institutes now exist in Israel, according to Rabbi Daniel Sperber, a professor of Talmud at Bar-Ilan University in Ramat Gan.

He was among many speakers to address the issue of Jewish learning among women at the Second International Conference on Feminism and Orthodoxy, held recently in New York City.

Several similar institutes exist in the United States as well, mostly in New York.

When Blu Greenberg, widely known as the mother of Orthodox feminism, said in a speech at the first Jewish feminist conference in 1973 that there should be places for women to study Torah full-time – as there are for men – the idea seemed so far-fetched that people in the audience laughed, she recalled.

Just over a decade later, she began noticing "an explosion of women's learning," she said.

Today, several thousand Orthodox women are learning Torah as a full-time pursuit.

But those women who pursue such a high level of scholarship find themselves facing a variety of vexing challenges – from finding appropriate jobs to finding husbands.

Today some parts of the Orthodox community are trying to find a place for the new population of learned women.

Scholarly women are working in yeshivah high schools, Jewish community centres and at universities.

Still, there are fewer positions than there are women capable of filling them.

A lot of the women in the most advanced program offered by the Drisha Institute for Jewish Education, on Manhattan's Upper West Side, "wonder how they're ever going to get jobs," said one student who asked not to be named.

Meeting men who are undaunted by a learned woman or think at similarly sophisticated levels isn't easy, said others.

"Religiously educated girls have difficulty finding compatible partners," Shira Breuer, principal of the Pelech School, an Orthodox girls' high school in Jerusalem, said in a workshop at the feminism conference.

She cited a former student, now 22, who told her, "You have to do something with boys' education" to bring it up to the level that a growing number of girls are now receiving.

Learning at a sophisticated level remains controversial in many parts of the Orthodox community.

A set of 17-year-old twins attending the conference recalled how inviting classmates over to study Jewish literature on the night of Shavuot got them into trouble.

A teacher told them that only men learn on the night of Shavuot, said one twin, and that girls are "supposed to get their beauty rest so they look pretty for their husbands."

The twins, students at a girls' yeshivah high school in Brooklyn, N.Y., attended the conference with an older sister and their mother, who asked that they not be identified for fear that they would "make waves" at the school.

"I never thought of myself as a feminist, but that's what they're calling us at school for asking questions about Gemarah, so maybe I am," one twin said, referring to the Talmud.

D.N.C.

(Bill Aron)

Women rejoice in the Torah.

Opinions

A soldier's story

The story of Nicholai Rappaport, a Russian-born, Israeli soldier who had immigrated 2½ years ago and who was killed last month in a Hezbollah ambush in southern Lebanon, confronted Israelis with several difficult truths, precisely because it was so "media- friendly."

By Shira Herzog in Toronto

The graphic poverty of his family's living conditions, and the sight of his coffin boarding a flight to Russia for burial there at his family's request, are the stuff that television reports are made of.

In Israel, where the personal is so often political, the decision to abandon an Israeli military funeral quickly took on a larger meaning – and with good reason. Nicholai's family may well have made their decision on purely personal grounds, but it cast a harsh light on the particular predicament of thousands of Russians who have gained Israeli citizenship through the Law of Return, and are now a significant minority whose personal status is caught between the religious authorities on the one hand, and the civil courts and bodies such as the IDF, on the other hand.

Nicholai's mother is not Jewish. The Law of Return, with its liberal approach to Jewish identity for the purposes of aliyah, citizenship – and therefore military service – allowed Nicholai to come to Israel, gain automatic citizenship, dream of a new life...and join the army as a "Jewish soldier."

But for matters of personal status, the definition of his Jewishness in Israel was determined by halachic standards, as interpreted by the Orthodox rabbinate, according to which he was not Jewish. In a country where historically there has been no option of civil burial and where all personal status issues are within the purview of religious courts (Jewish, Christian or Muslim, as appropriate), Nicholai's burial in a Jewish military cemetery would have raised difficult questions for the military, as it had in earlier, similar cases. In turn, the IDF is not accustomed to performing a burial with honors in Christian (or Muslim) cemeteries, except for Druze and Bedouin soldiers. To complicate things further, the families of Russian-Israeli soldiers killed in action may not want their sons buried in a Christian cemetery.

In matters of marriage, divorce, birth and death, the new reality of many Russian immigrants who are not halachically Jewish has forced a rethinking of the relationship between religion and state, quite apart from the demands of the Conservative and Reform movements for recognition of their rabbinical bodies in Israel.

The immigrants' issues are real, and they are not necessarily resolved by greater religious pluralism within Judaism. Those who want to go through conversion to Judaism might be helped by a more liberal conversion process, but others prefer to maintain their civil status as is. For a state in which the only significant non-Jewish minority for nearly five decades has been its Muslim and Christian Arab citizens, this poses a new challenge. The number of such Russian immigrants is not accurately known, but in Israel, where combat duty is the highest form of national service and sacrifice, the knowledge that approximately 30 to 40 percent of the soldiers in infantry, the armored corps and the engineering corps are immigrants who arrived in the last eight years (although most of them probably do not have this identity issue), has made the matter more acute.

For the first time in its history, the country may have to find ways to separate its civil track of citizenship, through the Law of Return, and its religious definition of Jewishness, through the rabbinic courts.

One step has already been taken. In 1996, in response to the painful sight of an IDF soldier buried furtively in the corner of a Jewish cemetery, the Knesset passed a law guaranteeing the right to an alternative, civil burial, which allows each individual to be buried " according to his or her world view."

This law enables any Israeli to choose a civil, rather than religious ceremony. If implemented, it will allow for a dignified burial in civil plots for immigrants whose religious status is unclear from a halachic point of view, and whose only formal alternative to date has been a Christian ceremony.

In turn, the IDF's definition of itself as a "Jewish army" may need to be revisited, as its ranks are joined by soldiers who are citizens of the state, even if their "Jewishness" can be questioned by the religious authorities.

Israelis were bothered by Nicholai Rappaport's sad story, as well they should have been. The technicalities of it notwithstanding, it brought home to the public just how great the contribution of Russian immigrants has been to the country's culture, education and national security. Far from the unfair stigma of mafiosos and prostitution rings that are associated with the Russian immigration, this episode touched a raw nerve. Maybe it will make a difference.

Seven is a special number

The significance in our tradition of certain numbers is well known. Seven, 12, 40, 70, 120 are examples, but the pre-eminence of seven in Jewish tradition is undoubted. It begins of course with the very first chapter of the Book of Genesis, which records that God created the world in six days and rested on the seventh – thereby creating the concept of a seven-day week, a concept that has no relationship to natural occurrences like the waning and rising of the moon. Some scholars contend that the ancient significance of the number seven was founded on the fact that people could observe only five planets with the naked eye, and adding the sun and the moon to them, found the number seven inscribed in the very heavens.

By Rabbi Gunther Plaut in Toronto

For us, of course, God's sanctification of the seventh day was ample reason to make the number seven very special, and it runs like a thread through the early books of the Torah. Every seventh year was special, for the land itself had to rest and was not subject to seeding and harvest. After the passage of seven times seven years came the Jubilee, when people were to return to their original holdings.

In the life of Abraham, too, the number seven figures in a most unusual fashion. In the 14th chapter of Genesis, we read that Abraham's nephew, Lot, was captured by invading forces and carried away. When this terrible news was told to the patriarch, he assembled his retinue, chased after the captors and managed to free his nephew. That in itself would be an unusual story, for Abraham was otherwise not known to have been a warrior, but it is the number of his retainers that lends added punch to the report.

We are told that the number of his small group of fighters was 318. Why does the Torah record this unusual number? Because it had a special significance that the ancients still understood.

To begin with, 318 was the number of servants that a very rich woman received as a dowry in certain surrounding cultures, and we may conclude that Sarah, Abraham's wife, had been the recipient of such parental largesse. Therefore, when the Torah tells us that Abraham went with 318 fighters to free Lot, it would indicate that he took everything that Sarah had brought into the marriage in order to save his nephew. While we today need such an elaborate explanation, the ancients did not need it, for they were closer to these traditions.

But an additional interpretation is, to me, even more fascinating. Add up all the prime numbers between seven and 49 (7 + 11 + 13 etc.) and you will get 318, which is to say that seven stands at one end of this configuration and seven square at the other.

There are many other instances of this number's occurrence, and they highlight the fact that it had extraordinary significance and so, in fact, did numbers in general. Thus, God was the only one who could give permission for a census, for numbering people was not deemed a permissible human enterprise.

Whatever the case, for us, seven is first and foremost Shabbat, and therefore signifies holiness.

Anticipating Israel's 50th anniversary

The celebration of Israel's 50th anniversary of independence is approaching. By the time this column is published, the Americans may have launched attacks on Iraqi installations. Iraq has apparently decided not to attack Israel, according to one report. One cannot be certain.

By Morton Weinfeld in Montreal

But just the threat of missiles from Iraq has served to make an already sour mood in Israel – according to many reports – even worse. No one wants to celebrate when they are busy with gas masks and masking tape. Even before this crisis, commentators were wondering if the Israeli spirit has been sapped by the constant strain of tension caused by external danger and internal division.

Certainly there is every sign that the internal religious *kulturkampf* is far from over. The collapse of the negotiations aimed at somehow increasing the stature of Reform and Conservative Judaism in Israel does not augur well.

Equally depressing is the story about the Russian Israeli soldier killed in battle, whose family lived in abject poverty in a one-room hovel in Tel Aviv. His case is one of many in which Russian immigrant families have not found the land of milk and honey. The fact that he was apparently not Jewish according to Halachah added salt to the wound.

But what is puzzling is that objectively, looking at the big picture, Israel has much to celebrate. In 50 years, Israel has become a democratic, relatively affluent society, modern and technologically sophisticated. In the past few years, Israel has renewed and fulfilled the Zionist vision of *kibbutz galuvot* with the influx of hundreds of thousands of Russian Jews, as well as Ethiopians, though their full integration is not yet complete. Finally, while many secular Israelis feel hostility to haredi Jews and the nationalist/religious settlers, they are not all that concerned with securing equal rights for Reform or Conservative Jews, who remain a relatively unknown quantity. And some are rediscovering the value of traditional Judaism.

So why the (pre-Iraqi) gloom in Israel? One explanation must be the effect of rising expectations. As things get better for any group of people, the remaining inequalities – or irritants – become all the more intolerable. They want still more. Israelis as a whole can feel that things are getting worse when they are in fact getting better.

Similarly, the peace treaty with Egypt, followed by the Oslo accords and then the treaty with Jordan, raised high expectations for a quick and secure peace treaty with the Palestinians, and perhaps even the Syrians. These expectations have now been dashed, at least temporarily. Again, the result is a greater feeling of dissatisfaction.

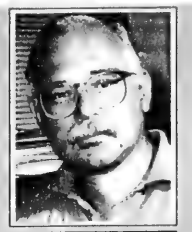
A second, related explanation lies with the reference group with which Israelis compare themselves. It is likely that now the average Israeli compares him or herself to North American Jews, and wants the same level of affluence. Nothing less will do. Similarly, recent Russian Jewish immigrants, and North African Jews who immigrated long ago, compare themselves not with the countries they left behind but with wealthier Ashkenazi veteran Israelis. And they are becoming increasingly impatient, particularly as the economic gaps seem to have widened under Likud policies.

A third explanation may be a crisis of meaning, resulting from the very material successes in Israel. People may, consciously or subconsciously, be expressing a reaction to what seems to be an idealistic void. Israel was founded on an ideal of *chalutziut* that offered spiritual sustenance to the 80 percent of the population that was non-religious. The swamps have all been drained. "Keeping up with the Cohens" – or the Zionist idea of normalization – may be a poor substitute as a national ethos.

There is always a danger that too much gloom about Israel's future may become a self-fulfilling prophecy. There are indeed real problems in Israeli society – as in many others. Some North American Jews are becoming disenchanted with Israel; but they should distinguish between government policies and the country. Now is no time for Israel's friends to abandon her. The pessimistic perceptions must not overshadow the glorious track record or substitute for a reality that still offers so much that is admirable.

The Kirshner File

The rise of Hezbollah in Lebanon



By Sheldon Kirshner

Hard as it may be to believe, the Israeli army was regarded as a liberating force by many local inhabitants when it invaded southern Lebanon in 1982. Today, at a time when Israeli soldiers are fighting and dying to preserve Israel's self-declared security zone there, it seems incredible that they were once openly welcomed by the Lebanese.

So what happened? Why did the liberators turn into occupiers? Why did southern Lebanon become a morass for Israel? What accounted for the rise of Israel's nemesis, Hezbollah?

To answer these questions, one must examine the socio-political landscape of this convoluted area, as Hala Jaber has thoroughly done in her book *Hezbollah* (Raincoast), the first in English to focus exclusively on that militant organization. Only then can one appreciate the factors which led Israel to its tragic entanglement in Lebanon.

When Israeli tanks and armored personnel carriers rolled into southern Lebanon 16 years ago in June, they were met by a population, consisting mainly of Shiite Muslims, grateful for having freed them from the heavy-handed reign of the PLO.

Having been driven out of Jordan 11 years earlier, the PLO had established a state-within-a-state in the impoverished south, using it as a base from which to launch attacks against Israel.

Israel retaliated, and the Shiites – the underdogs of Lebanon in terms of economic status – absorbed the brunt of its reprisal raids. No wonder they were glad when Israel ousted the PLO from their midst.

For a while, Israel enjoyed cordial relations with the southern Lebanese. But when they realized that Israel had no intention of making a quick exit from their land, anger and resentment grew, followed by armed attacks, some of which took the form of suicide bombings.

Jaber, a journalist who has covered Lebanon for Reuters and Associated Press, claims the inalterable turning point occurred on Oct. 16, 1983, when an Israeli convoy disrupted a sacred Shiite religious festival in the town of Nabatiyeh.

This incident, resulting in the deaths of two civilians, galvanized the Shiites. The Higher Shiite Council in Beirut called for "civil resistance." The Lebanese National Resistance (LNR), dominated by the secular Amal movement, was established.

As the scope of anti-Israeli attacks intensified, Israel tried to stop the infiltration of Shiite fighters from Beirut and the Syrian-controlled Bekaa Valley by cutting off southern Lebanon from the rest of the country. The tactic not only backfired, but provided the impetus for the official formation of Hezbollah, which until then had worked under the umbrella of the LNR.

Aside from its long-range objective of establishing an Islamic state in Lebanon, Hezbollah's immediate goals were to end Israel's occupation and to drive American, British and French expeditionary armies out of the country. Hezbollah was encouraged and helped by Iran, which promoted Islamic fundamentalist values, and by Iran's ally, Syria, which had clashed with Israel in the 1982 war.

To an astonishing degree, Hezbollah achieved its short-term aims. Foreign forces, battered by a series of demoralizing suicide bombings, left with alacrity. Israel, shaken by escalating casualties in the field, decided to withdraw from all but a chunk of territory adjacent to its northern border.

In June 1985, Israel made its final withdrawal, leaving behind a security enclave policed by the Israeli army and the South Lebanon Army, a surrogate group commanded by a Lebanese Maronite (Antoine Lahad) and consisting of Muslim and Christian recruits.

The withdrawals, demanded by the Labor party component of Israel's national unity government, did not satisfy Hezbollah. The mini- war continued, as it has to this day, exacting a fearsome toll in lives and property.

Regarding Israel as a foreign island in an Islamic sea, Hezbollah is unyielding in its hatred toward its enemy. Indeed, its charter categorically rejects coexistence between Islam and Israel. As its chilling words read: "And so our confrontation with this entity should end only when and after it has been eliminated from existence."

In an interview, Hezbollah's spiritual guide, Sayyed Mohammed Hussein Fadlallah, elaborated upon this theme: "Israel cannot be viewed as a state with the right to security and peace just like any other state in the region."

Yet, as Jaber must know but fails to mention, Hezbollah is capable of pragmatism, and does not appear to be opposed to a regional peace agreement which would preserve Israel's right to exist.

Hassan Nasrallah, Hezbollah's operational leader, is on record as having said that he would "close the file on Israel" once the last Israeli soldier leaves Lebanon.

"Nobody can fight for Palestinian land other than the Palestinian people, who resist inside Palestine," he added. "This nobody other than the Palestinians themselves can do."

Military successes

The esteem in which Hezbollah is generally held by Lebanese Muslims stems not only from its battlefield successes. With Iran's assistance, Hezbollah has built an entire social welfare system for the Shiite community. In the past, the Lebanese government, as well as traditional Shiite leaders, woefully neglected the Shiites, one of 18 different religious confessions in Lebanon.

As Jaber explains, Hezbollah has cleverly filled that void by building health-care clinics and schools, and rebuilding homes flattened by Israeli reprisals .

Even so, Hezbollah is not without its enemies. In 1985, with Syria's blessing, Amal attacked Palestinians returning to their refugee camps. Hezbollah came to their aid, and pitched battles ensued. A truce patched up their differences, but the animosity remains.

Just two years later, Syrian troops attempting to enter Shiite neighborhoods in western Beirut were rebuffed by Hezbollah militiamen. The Syrians opened fire, killing 20 of the resisters. The message was unmistakably clear. Syria would not hesitate to impose its will on Hezbollah.

For Israel, this was an important precedent with future applications. Having gotten tough with Hezbollah once, there is no logical reason why Syria cannot do it again if its national interests are at stake.

Let me explain. Among other conditions, Israel will not pull out of southern Lebanon unless Hezbollah is effectively disarmed. Syria – the preeminent military power in Lebanon – would be tempted to disarm Hezbollah as part of a global peace agreement with Israel in which it agrees to withdraw from the Golan Heights.

The present Israeli government hews to the view that a withdrawal from Lebanon cannot be unilateral, and carried out in a political vacuum. But by the same token, Prime Minister Benjamin Netanyahu is intent on keeping the Golan.

Few observers, therefore, are optimistic that Israel and Syria can reach an agreement with respect to the Golan and Lebanon. That being the case, even fewer analysts believe that Hezbollah will cease its increasingly effective military campaign against Israel in the security zone.

And so, with a new year having begun, the fighting rages on in Israel's last active war front.

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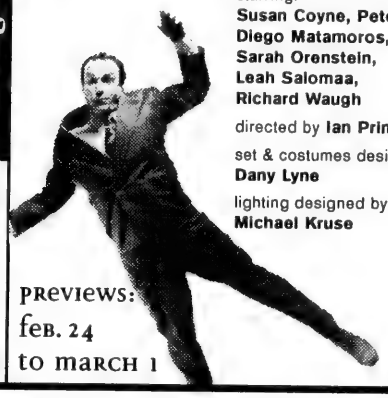

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Rabbinic Reflections

Unify Jewish people

By RABBI JOSEPH KELMAN

The dramatic moment of divine revelation at Mount Sinai marked the formal foundation of the Jewish religion with its common demands and goals. After being forgiven for the terrible sin of worshipping the Golden Calf on Yom Kippur, the next day they were commanded to establish the first house of worship, the Mishkan or Tabernacle in the desert.

This week's scriptural portion, Terumah, calls upon the children of Israel "to take for Me an offering." Rather strange – it should say give an offering. Part of the answer lies in the fact that this past Sabbath was called Parshat Shekalim. This was the command made to every adult that they must contribute half a shekel for the census as well as maintaining the services of the Tabernacle, later on the Holy Temple in Jerusalem.

The words "take for Me" was a way of unifying the Jewish people by each and every one having a share in their first public institution. This week's sedrah and the future ones in Shemot tell us about the overwhelming voluntary contributions, so that they were told to stop giving any more. This is a problem that United Jewish Appeal and all the other Jewish institutions would like to have.

This response has an important message for us today. The words Terumah and half-shekel describe the monetary contributions, the material goods and the wisdom, understanding and knowledge of the builders of this Tabernacle. First and foremost, the fact that every single family had to contribute every year, served as a reminder that every Jewish family must remain committed to help meet the responsibilities of the total community and have a sense of ownership in the community structure.

There is an interesting statement that suggests that all Jews had to make the yearly contributions except the deaf, the foolish or insensitive one, and the underage minor. Using homiletical licence, we can understand why many Jewish families unfortunately do not fulfil their responsibilities. They may not be physically deaf but unfortunately turn a deaf ear, and have not become sensitive enough to be part of the community and help maintain the important agencies such as Hebrew schools, social service organizations, as well as the State of Israel. They have not developed a mature understanding that giving of ourselves, be it time or money, is necessary for their own well-being and that of the community and world they live in.

Toronto is a great Jewish community. To help it remain so by strengthening our own sanctuaries and organizations, we need the ideal combination that helped Moses build the first public Jewish institution. Our leaders must have educated and sensitive hearts and be inspired to properly use their wisdom and knowledge so that, together with the rest of the community, we will fulfil our responsibilities to ourselves, our community and klal Yisrael.

Rabbi Joseph Kelman is the rabbi emeritus at Beth Emeth Bais Yehuda Synagogue.

Guest Voices

In pursuit of justice

By RABBI DOW MARMUR

Had Israel's Chief Rabbinate Council accepted the Ne'eman Committee's recommendations, non-Orthodox Judaism would have been in disarray. To the relief of many, the haredi establishment in the Jewish state – which undoubtedly shaped the response of the Chief Rabbinate Council – chose to ignore them, thus de facto killing the entire enterprise.

Despite the legitimate outrage in many quarters at the council's refusal to face the reality of the 200,000 immigrants from the former Soviet Union whose Jewish status must be dealt with, and despite the harsh language calculated further to alienate Diaspora Jewry, Israel's chief rabbis' uncompromising stance has greatly helped those whom they wish to punish.

For the representatives of Conservative and Reform Judaism on the Ne'eman Committee had made enormous sacrifices for the sake of Jewish unity. They would have to curb the discretion and authority of their own rabbis by allowing the Chief Rabbinate's batei din (rabbinic courts) alone to determine who is a Jew. But because there would be an implied recognition of the non-Orthodox movements, the chief rabbis would have nothing of it. What was acceptable, according to their own understanding of Jewish law, was rejected because of their political stance.

Had they said yes to Ne'eman, it's not at all sure that the majority of Reform Jews would have been prepared to abide by it. The result might have been a split in its own ranks. By contrast, the majority of Conservative Jews may very well have agreed to the Ne'eman formula.

This, in turn, would have led to a rupture between the Conservative and the Reform movements that hitherto had been forced to make common cause in the face of haredi intransigence. Two of the three leading religious movements in American Jewry would now be at loggerheads. Reform Jews, prepared to yield autonomy for the sake of unity, would have been at a loss.

So why did Reform endorse the Ne'eman recommendations in the first place? Because had it refused, the Israeli public would have been outraged. Jews have come to take it for granted that it's the liberals who must make the concessions. When for a short while, Reform representatives left the committee, their secular supporters persuaded them to return to the negotiating table by threatening to vote for the conversion bill before the Knesset.

Now the same supporters can see for themselves who is the real obstacle to unity. Hence the near-certainty that the conversion bill, proposed by the haredi in order to ensure their continued hegemony, will not get the necessary parliamentary majority.

The attempt to bypass the process by identifying Jews by a *Yod* before their names on Israeli identity cards – distinguishing born Jews from converts by the dates of birth and conversion respectively – is, of course, painfully distasteful to a generation that still remembers the *Jude* on the yellow badge. Hopefully, the Israeli public will have nothing of it.

Therefore, in pursuit of justice, Conservative and Reform Jews have no choice but to return to Israel's secular courts. It was against the anticipated verdict in favor of the non-Orthodox that prompted the conversion bill in the first place. No doubt, the haredi camp will respond with what others will regard as harassment, inside and outside the Knesset. Nothing will have changed.

If the Haredim had so little to lose and so much to gain, why didn't they endorse the Ne'eman proposals? One of their spokespersons was reported to have said that this is evidence that the chief rabbis chose principles (claiming exclusive rights on determining Jewish status) over expediency (pleasing the Jewish public).

A different answer may be that the haredi camp has decided to give up on the overwhelming majority of Diaspora Jewry – which is solidly behind the Reform-Conservative efforts in Israel – in the hope of thus retaining control over Israel's Jews, at least as long as no Israeli prime minister can govern without Orthodox support.

The damage this will lead to is considerable. Had the Haredim made the minimal concessions the Ne'eman recommendations implied, they would have not only helped to preserve Jewish unity but also exercised a wholesome influence on those Reform Jews who are, at times, as alarmed by the excesses in their own movement as they are sickened by the intransigence of the haredi world.

Rabbi Marmur is the spiritual leader of Holy Blossom Temple in Toronto.

Jewish Life

Books

By Bernard Baskin

Jung remains an enigma

***The Aryan Christ: The Secret Life of Carl Jung* by Richard Noll (Random House, $35.95).**

Carl Gustav Jung (1875-1961) is one of the influential figures of the modern age. His concepts of the "introvert," the "extrovert" and the "inferiority complex" have become household words. He taught that the mind, like the body, has a very long ancestry so that an individual's unconscious mind contains his own personal experiences as well as the common inherited cultural experiences of all human beings. This "collective unconscious" manifests itself in patterns of shared ideas or archetypes.

His quest for the basic root of human behavior led him to explore yoga, Zen Buddhism, alchemy, astrology, fairy-tales, esoteric folk lore – and a score of other strange fields of belief and superstition.

After a six-year association with Sigmund Freud, Jung split from his original mentor. Essentially, the rupture was the result of their divergent views about the nature of human motivation. For Freud, the basic force which impels behavior stems from sexual energy or "libido." In his thinking, creative work or activity is no more than a "sublimation" of the libido, and God is a projection of the father image.

Jung took a much broader view. Yes, sexuality is always present, but other factors are equally important: hunger, the drive for power and the need for religion.

In the book under review, Richard Noll, a clinical psychologist and a lecturer in the history of science at Harvard University, has written a trenchant, revisionist biography that describes Jung as the founder of a pagan religion. This new form of worship consisted of a blend of German romanticism, Hellenistic paganism and religious gnosticism – the whole mishmash delivered up with a dollop of anti-Semitism.

For Jung, according to the author, Christianity (actually a form of Judaism) had failed. What was necessary was a return to an idyllic pre-Christian past, an idealization of the "primitive man" and the virtues of the Aryan Volk culture.

Noll is unsparing in his distaste for both Jung and his ideas: the advocacy of polygamy as a spiritual path, his unsavory relations with female disciples, his early flirtation with Nazism and the fantastic nature of his self-induced trances and their interpretation.

Jung was quick to deny anti-Semitism. "It must be clear to anyone who has read any of my books that I never have been a Nazi sympathizer and I never have been anti-Semitic, and no amount of misquotation, mistranslation, or rearrangement of what I have written can alter the record of my true point of view. Nearly every one of these passages has been tampered with, either by malice or by ignorance. Furthermore, my friendly relations with a large group of Jewish colleagues and patients over a period of many years in itself disproves the charge."

The author, however, writes, "Whether one regards Jung as an anti-Semite, a Nazi, a Nazi sympathizer, or any combination thereof, the roots of the attitudes expressed during the Nazi era can be found in his Volkish utopianism and Aryanist mysticism, which predate the rise of Adolf Hitler and National Socialism in Germany." Indeed, there was a time at the turn of the century, "when the idea of an Aryan Christ appeared viable – indeed, preferable – to many. And it was only natural that they should look for his closest representative on Earth."

Noll has been attacked by angry Jung supporters as unfair, biased and hostile, engaging in gossip and rumor and spreading wild and unsupported conspiracy theories.

The book does suffer from a rather desultory, scattershot approach, but the material appears well researched and the notes are copious.

Jung remains an enigma. He combined brilliant psychological insights with bizarre notions and questionable beliefs.

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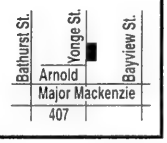

Purim Internet sites for kids

By MARK MIETKIEWICZ

The month of Adar starts this week and that means that Purim is almost here. There is no holiday more geared towards kids (and the kid in all of us). So this week, a look at Purim Internet sites for children.

Start your tour at Kid's Korner at the Virtual Jerusalem site **[http://www.virtual.co.il./city_services/holidays/purim/]**. This large site has everything for children: from a history of the holiday and its traditions to several quizzes and games. My favorite page at Virtual Jerusalem also has a great title: The Abridged Abbreviated Annotated Scratch & Sniff Megilla, A Cuckoo Condensation **[http: //www. virtual. co.il./ city_ services/holidays/purim/cookoo.htm]**.

This is a wonderful holiday story book complete with hilarious sound effects. Just follow the story and every time you pass your computer's cursor over a picture of a gragger, it will make the appropriate sound effect. Hear the booing when Haman is promoted to the king's second in command, listen as the gallows are built to hang Mordechai and cheer along when the Jews are saved.

The Cyber Purim Play is really two treats in one **[http://www.shemayisrael.co.il/purim/purim_play/]**. It's a 16-page holiday coloring book that you can print out. But it's accompanied by an audio play that tells the story of the holiday. Great for kids who can't yet read. (You will need the free Shockwave plug in to hear the site; you'll find a link to it right on the same page.) Be prepared to stay a while. This is a large site that takes a while to download.

Over at Torah Tots – Purim Fun and Games, there's a lot going on **[http://www. torah tots. com/ holidays/ purim/ pur fun. htm]**. You can solve the secret message at Purim Letter Link, look for hidden words at Purim Word Find and find out about Purim Around the World. And there are even two versions of the Purim Megillah Story, one in English and one in Yiddish. Need help on your costume? At Purim on the Net **[http://www. holidays. net/purim/costumes.html]**, print out masks of King Achashverosh, Queen Esther and Haman, ready for coloring.

I'm not sure quite sure about its historical accuracy but over at Purim: A Festival of Gladness **[http://ezra.mts.jhu.edu/~rabbiars/purim/]**, you'll find out how to make an origami Haman's hat.

A couple of Web sites are geared toward teachers such as Virtual Jerusalem's Educator's Guide **[http://www.virtual. co.il./city_services/holidays/purim/edumain.htm]** and The Joint Authority for Jewish Zionist Education **[http://www.jajz-ed.org. il/festivls/purim/index.html]**. Kids will be particularly interested in the links to Purim Fun and Activities for Younger Children. (Just don't tell them it's educational.)

And finally, if you want to have the most expensive gragger on the block, go to gragger link at the Joi Purim Edutainment Site and click away **[http:// www. joi. org/ edu tain/purim/]**. You will hear a fine noise but your computer may be a bit heavy to shlep to shul for Megillah reading.

If you want a gragger that's a bit more portable, try your hand at building the one at Purim on the Net **[http://www. holidays. net/ purim/gragger.html]**. Follow the instructions and Purim night, take your home-made gragger to Megillah reading and give it a spin.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at **[mdm @inforamp .net]**.

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Lloyd S.D. Fogler, Q.C. Chairman of the Board, and Nicholas Offord, President of the Mount Sinai Hospital Foundation of Toronto, are pleased to announce the appointments of Carol Seidman as Vice-President and Chief Operating Officer, and Paul Marcus as Vice-President.

Ms. Seidman recently served the Mount Sinai Hospital Foundation of Toronto as Director of Donor Relations and Community Giving. Prior to joining Mount Sinai Hospital Foundation of Toronto, Ms. Seidman was Assistant Dean at the University of Toronto's Faculty of Social Work. She holds a Masters of Social Work from the State University of New York (SUNY) at Buffalo and a B.A. (cum laude) from Concordia University, Montreal. She is also Vice-Chair of the Canadian Association of Gift Planners, Toronto.

Ms. Seidman assumes responsibility for community and donor relations; community fundraising; management and coordination of administrative, financial, computing and planning services for the Foundation.

Mr. Marcus has held senior positions in the public sector including Director of Development at UJA Federation and Director of International Affairs at B'nai Brith Canada. He has a Bachelor of Laws from Queens University, and a B.A. from the University of Toronto.

In his new position, Mr. Marcus assumes responsibility for fundraising, with emphasis on major and planned giving activity, and a major new campaign.

In 1998, Mount Sinai Hospital celebrates 75 years of excellence in patient care, teaching and research. The Mount Sinai Hospital Foundation of Toronto raises funds to help support this world renowned institution and will shortly launch a major new campaign for priority patient care and research programs at Mount Sinai Hospital and its Samuel Lunenfeld Research Institute.

MOUNT SINAI HOSPITAL

Toronto translator has warm memories of training in Smithville and life on Kfar Blum

On Jan. 22, The CJN published a letter from Miriam Beckerman along with a photograph of the letter-writer taken as a young woman in pre-state Israel. Beckerman's letter was in response to a previous Guest Voice by Erica Simmons (Jan. 8), which had chronicled the pioneer training that many young Zionists had received in Smithville, Ont., in preparation for imminent aliyah to Palestine.

The CJN was so intrigued with the letter and its writer, we sent Ben Rose to interview Beckerman.

By BEN ROSE
Staff Reporter

TORONTO — Miriam Beckerman's roots are deep in Israel and she likes it that way.

In 1946, as a member of the Hechalutz movement, the Torontonian went to Kfar Blum, a kibbutz in the Upper Galilee, after training at the Smithville Hachsharah farm.

She married an Israeli she met at a kibbutz and their first son, Nonny, was born in Tel Aviv in the first year of the new Israeli state.

Beckerman now has two sons, Nonny and Dan, both of whom live in Toronto, and a daughter, Rena Kufri, who has lived in Rishon Letzion for 25 years. Beckerman has visited her daughter in Israel 10 times. She has four grandchildren in Israel and two in Toronto.

Her husband, Moshe, who died in 1993, was a pioneer fighter for Israel. He so impressed the British Army with his devotion that they returned to him a Palestine medal he had earned and lost as a prisoner of war in Italy and Germany fighting for the British 8th Army.

Miriam Beckerman (Dashkin) as she appeared on her Palestine identity card and as she appears today

That medal is one of Beckerman's proudest keepsakes, for it keeps her memories of Israel warm.

The Beckermans moved to Toronto in 1952, where Moshe worked as a stevedore on the waterfront, before eventually establishing Beckerman Distributors Ltd.

A talented Yiddish translator, and a member of Beth Tikvah Synagogue and the Friends of Yiddish program committee, Beckerman is a volunteer at Baycrest Centre, leading a discussion group in Yiddish at their day-care centre.

She is also currently working on translating into English a Yiddish diary kept by Rivka Lozanski-Bogomolnaja in Auschwitz and various labor camps. Lozanski-Bogomolnaja, who is Lithuanian, was described by the *Jerusalem Report* as a one-woman vengeance squad in documenting Nazi war crimes.

Rivka Lozanski-Bogomolnaja

Beckerman hopes it will be published soon.

She is anxious to find someone who is willing to bring the 80-year-old Lithuanian to Canada to tell her story.

Beckerman's work has been recognized by the Dora Teitelboim Foundation of Coral Gables, Fla., which this year awarded her a share of a $500 prize for translating a story, *The Return of Noah Amshel*, by David Katz.

In addition, Canadian Yiddish writer Yehuda Elberg of Montreal has asked Beckerman to translate one of his stories.

Daughter of Ethel and David Dashkin, Beckerman attended the Farband Folkshule in the 1930s. Money was so scarce at the time that she took 25 cents a week to the Folkshule to pay for her lessons.

She earned the money to pay for her Hachsharah training by working as a bilingual secretary (Yiddish and English) at the Ontario region, Canadian Jewish Congress, at that time located on Beverley Street.

Mounted in her apartment in a place of honor is her York University graduation diploma in English literature with honors, which she earned as a mature student.

Volunteers at Baycrest Centre

Beckerman was retained as the translator by a Jewish Milwaukee businessman married to a Toronto woman, who met Lozanski-Bogomolnaja and obtained a copy of the diary.

With the help of a British academic, David Katz, who founded the Yiddish Institute at Oxford University and who has also read the diary,

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Greater Toronto Area

Sending the message that all familes are welcome

New stepfamily network to hold first meeting

By CAROLYN BLACKMAN
Special to The CJN

TORONTO — The Jewish Stepfamily Network, an initiative of the Temple Sinai family matters committee, will be holding its inaugural meeting March 2, 7:30 p.m. at Temple Sinai.

Rabbi Michael Dolgin, spiritual leader of Temple Sinai, said that the committee was formed two years ago because "too many people had the feeling that single people or those from divorced or blended families did not feel welcome at temple.

"We wanted to send the message that all families are welcome and that we do have active single members," said Rabbi Dolgin.

Since the committee was formed, he said, "things have changed. Committee members have become advocates for sensitivity in language and programming and have tried to sensitize our teachers."

A representative from the committee also sits on the temple board of directors. "We are making a statement that we have to take into consideration the needs of everyone, no matter what their family situation is. We are beginning with Temple Sinai, but we hope we will meet the needs of the larger community. We will attempt to bring people together and pool all our resources," he said.

John Negru, a founding member of the Jewish Stepfamily Network, who with his wife has a blended family of four children ages 10 to 14, said that members of the network came together after attending a course facilitated by Jewish Family & Child Service.

"Fifty percent of adults are involved with step families, whether their own, their children's or their siblings. Step families are more a part of society than people realize.

Seniors encouraged to participate

"The initial six sessions were so positive that we asked the agency to run another six sessions. We realized that there is no organization in Toronto that specifically addresses the joys and challenges of step families. As Jews we have special issues such as celebrating Holy Days and organizing bnei mitzvah so we decided to run the group under a Jewish umbrella. Our ultimate goal, however, is not to be gender or ethno-specific.

"Our vision of step families includes all phases of the couple's journey from dating through marriage and raising a new family. Seniors and grandparents who find themselves or their grown children in new relationships are also encouraged to participate. It is a very embryonic organization. We are providing an opportunity for people to build something from their own hearts," said Negru.

On the planning board is a resource centre about step families; phone support; help dealing with life cycle events such as brit milah, weddings, shivahs, birthday parties and graduations; and researching new developments in family law, mediation, counselling, estate planning and insurance.

The March 2 meeting will feature talks by Joe Rich, a social worker, and Deena Mandell, a psychologist, who each specializes in serving families facing separation, divorce and remarriage.

Reena, JF&CS begin new support program for disabled and families

TORONTO — Reena and Jewish Family and Child Service have joined together to launch a Community Development Project that will help support people with developmental disabilities and their families within the Jewish community.

The project has two primary objectives. The first is to strengthen self-reliance and self-advocacy skills within families. The second goal is to develop greater support and inclusion in the Jewish community for these families.

"Raising a family that includes someone with a developmental disability is very demanding and often exhausting," said Micki Bregman, project chair. "It also demands the support and commitment of the Jewish community to make sure that these families are assisted in helping each other and included in all aspects of communal Jewish life."

Families who have children with developmental disabilities are invited to participate in the project. On March 2, at 7:30 p.m., at the Reena Battle Centre, families will identify specific tasks to help move this process forward. Dozens of ideas, from creating a mentoring program to challenging agencies to draft binding inclusion policies, are being considered.

"We are eager to hear a variety of perspectives, and we are certainly interested in new and creative ideas," said Ruth Slater who is staffing the project.

The project, which was started about a year ago in an effort to encourage service providers, volunteers, communities and service users to work in partnership to help each other more effectively, was made possible through a grant from the UJA Federation Endowment.

For more information, call Slater at 905-889-2690, ext. 2228.

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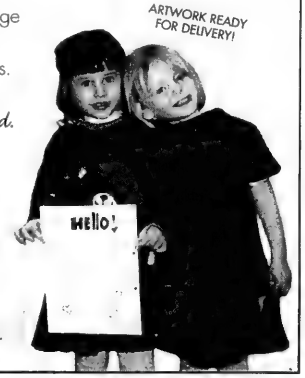

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Wednesday, March 4 — **Identity & Community** — Ms. Herzog

8:00 p.m. March 17 & 18 - *1967: The Challenge of War*

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Yehuda Elberg's "twins"

By BILL GLADSTONE

Authors

"At the age of 85, I gave birth to twins," Montreal author Yehuda Elberg recently told an audience at the Harbourfront International Festival of Authors in Toronto.

Elberg was referring to his two novels *Ship Of The Hunted* and *The Empire of Kalman the Cripple*, which were originally published in Yiddish in 1974 and 1983, respectively. After working with a translator to render them into English, Elberg asked Syracuse University Press to consider one or the other for publication. The publisher chose to produce both simultaneously this year, and both have already gone into second printing.

Elberg's work is also destined to become accessible to mainstream English-speaking audiences via another important medium. Film rights to the intensely dramatic *Ship Of The Hunted* were recently sold to David Brown, who produced the film *Driving Miss Daisy*.

Born into a rabbinical family in Zgierz, Poland, in 1912, Elberg was active in the Polish resistance during World War II. He lived in Paris immediately after the war, moved to New York in 1947, and settled in Montreal in 1956. Having survived the Warsaw ghetto while hundreds of his relatives didn't, he says he feels a sacred duty to write about the Holocaust and about the vibrant shtetl life that the Germans destroyed.

"I feel like I'm a messenger," he said in an interview. "I feel like I was saved, one survivor out of a large family, in order that I should be a witness. I feel the obligation of testifying."

Ship Of The Hunted is a gripping and masterful novel that captures one family's horrendous experiences as its various members try to survive the Nazi scourge in the Warsaw ghetto and the Polish countryside; its final, redemptive scenes show survivors on a boat bound for Palestine. Elie Wiesel said the book "is fashioned from the cloth of truth" and that "the Warsaw ghetto has finally found its novelist."

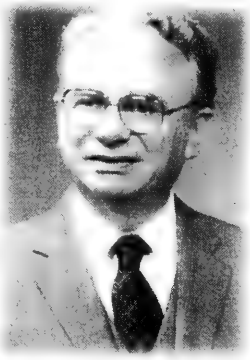
The *Empire of Kalman The Cripple* hearkens back to the pre-war period and records the colorful characters – saints, dunces, Jews, non-Jews, rabbis and petty politicians – that populated a Polish shtetl. At first presented as a scheming, ill-tempered rogue, Kalman changes during the story and ultimately redeems himself.

Elberg was a contemporary and distant cousin of the late Nobel laureate, Isaac Bashevis Singer, whom he knew well. He agrees that he and Singer present contrasting views of the shtetl in their fiction.

"Bashevis Singer was a pessimist. He looked at the shtetl with the smirk of irony, and you can't blame him for it because he looked at life the same way. This was his personality. It came out in his books that all Jewish homes are dirty and all Jews have crooked noses. He didn't paint them beautiful."

Elberg's fiction, however, seems to retain the wholesome homespun values of the shtetl, no matter how far his characters are forced by circumstance to stray from these humanistic ideals in their personal lives.

"I was born in the shtetl, I grew up in the shtetl, I became a writer in the shtetl, and I admire the Jewish life in the shtetl," Elberg said. "I may exaggerate a little bit because I see the high values of the shtetl. I know what the shtetl gave me and I would like to transfer these values to my children and grandchildren."



Yehuda Elberg

Yiddish, the language of the shtetl, was Elberg's mother tongue (he also speaks Polish and Hebrew) and he refers to it as "not just a language, but a culture." Despite the many dire prognostications, he responds optimistically when asked about the future of Yiddish.

"Life always finds a way. Maybe Yiddish won't be a language that mothers speak to their children. It won't come with the mother's milk. But the Jews always had a language of culture. Hebrew was the language of culture at the time of the Second Temple, but the spoken language was Aramaic. The prophets spoke Aramaic and the Talmud was written in Aramaic.

"Hebrew is now the official language of Israel, and I hope that Yiddish will be the language of culture. I don't accept what people say that Yiddish is dead or dying. Something that is dead doesn't still grow. There are still new words being created and new books being written in Yiddish. It's a living literature."

Elberg still continues to write as well as translate some of the hundreds of short novels and stories that he wrote years ago for literary magazines. Two collections of his short novels are now ready for publication in translation. Elberg credits the late renowned Yiddish writer Chaim Grade, who was a close friend, for showing him the importance of perseverance as a writer.

"We lived [after the war] on the same floor of a building in Paris, and one day he came in and said, 'Why aren't you writing?' in a fatherly tone. And I said, 'It just doesn't go.' He said there was no such thing, that it was just an excuse to be lazy. He said, 'Sometimes I have to throw out the first nine pages and start again.' So I tried the same method and found that it worked."

Grade offered strong praise for Elberg's fiction. "Elberg's principal strength," he once wrote, "lies in telling naturalistically, with strong, earthy language, of the life he knows so well, village and town, Jew and peasant, field and forest. When Elberg describes the common folk, his words are as genuine and alive as the blood that courses through the veins of his characters."

Elberg is quick to explain why Grade was less kind to Isaac Bashevis Singer, saying it was "a tragedy for the Jewish people" that Singer won the Nobel Prize for literature in 1978. "He didn't mean it that way," Elberg said, adding that many of his contemporaries resented Singer's uniquely perverse, albeit highly colorful, vision of the shtetl.

"They say it was only jealousy that made other writers criticize Singer after he won, but that isn't so. I love the writing of Bashevis Singer, and I think I learned from him. But I give a lecture entitled Jewish History vs. Bashevis Singer. I confront his description of a shtetl, of Jewish life, with quotations from the history books of the same time. And the history books often say just the opposite of what Bashevis Singer has written."

Elberg has also collected numerous prestigious awards for his Yiddish writings. A frequent visitor to Israel, he has won that country's Prime Minister's Award for excellence in literature, a prize given out only once previously to a non-Israeli, Isaac Bashevis Singer.

As well, he has won the Itzhak Manger Prize, which is often called the Nobel Prize of Yiddish literature. Golda Meir presented it to him in her last public appearance. Perhaps with the appearance of these two novels in English, Elberg may get more of the recognition from the English-speaking literary world that he so richly deserves.

A strong Zionist, Elberg does not see anything new in the religious and political battles that currently seem to be the source of considerable friction in Israel and throughout the Diaspora. "There always was division in the Jewish world and there always will be," he said, bringing an octogenarian's telescopic perspective to bear.

"Jews like to think independently and they like to think that they alone possess the truth. But the division doesn't go too deep. The war in Israel between the ultra-Orthodox and the secular – I'm certain that they'll find a way of compromise."

He also brings his characteristic hopefulness to the subject of the Arab-Israeli peace process. "Because of the horrible experiences of our generation, the Jews don't take into consideration the pain of the other side," he said. "We have a kind of blind spot to the struggles of the other side. Everyone has it to a certain measure.

"But I look at the peace process with hope that something good will come of it."

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גידי קורן וחברים

על כוסות ועל רוח:

אחד הדברים הבולטים יותר למי שנוסע לישראל מספר פעמים כל שנה, היא העליה הגדולה בתעשית המיסטיקה, ובהשתרשות מהירה של כל תורה טיפולית חדשה. רבות דובר על הקמיעות של הבאבות והרבנים למיניהם, ובכל יום יש שיטה חדשה. כך כותב עליהם ב. מיכאל ב"ידיעות אחרונות": "השבוע הופיעה בטלביזיה נאטורופאטית, והיא מרפאת סינוסיטיס באמצאות לחיצת מסוננות על נבותיו של הפציינט- כמה משיכות ומריטות, לחיצות ומעיכות, ותיכף ומיד רואים את הסינוסיטיס נמלט מנחיריה של המתנדבת".

"הופיע גם אחד שמחזיר אהבות קודמות..... ואם הבנתי נכון, אז הוא נוהג למחוט את חוטמו של האוהב אל תוך גרב שמאלית של אהובה לשעבר, לבלול במעט שום וזנב לטאה, ולהניח מתחת לבית שחיו של הפציינט". ועכשיו ברציעות: תולדות הרפואה עד לשנים האחרונות הם בעצם היסטוריה רצופה של אלפי תרופות פלאצבו, שאין להן אפקט פרמקולוגי מדעי, אך בכל זאת משיגות אפקט בכ- 30 אחוז מהאנשים. בשנים האחרונות העמיק המחקר הרפואי בפלאצבו ומסתבר שמדובר בתופעה אמיתית, ביולוגית, שמתרחשת בתאי המוח של הפציינט. ולא רק באנשים! חוקרים ברוציסטר ניו יורק הראו שכשמטפלים במחלת הלופוס בחולדות על ידי תרופה נגד סרטן, האפקט ממשיך גם אחרי שמחליפים את התרופה החזקה בפלצבו (מי סוכר)! אבל שישאר בינינו.

יחד:

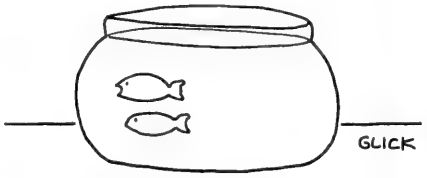
סיסמת חגיגות החמישים היא "יחד בגאווה, יחד בתקווה". סך הכל סיסמה הגיונית, בעיקר לעם שמפולג על כל כך הרבה רמות ומישורים. הסיסמה זכתה מיד לביקורות קשות, כמו גם חגיגות החמישים עצמן. וכך כותב הסופר מאיר שלו: "כמו ביעושים שלום בטוחי, גם ביחד בגאווה, יחד בתקווה' אין אף מילה נכונה: לא עושים, לא שלום, לא בטוח, לא יחד, לא גאווה, לא תקווה... הסיכוי היחיד להיפטר מן הסיסמה הזאת הוא להסב את תשומת ליבו של חבר הכנסת בנזירי לעובדה ש'יחד בגאווה' ושמע בדיוק כמו שלט מן המצעד האחרון של ארגון העליזים בסן פרנסיסקו". יש בישראל כל כך הרבה שנאת חינם, כל כך מעט פירגון, שבעצם לשום דבר אין כמעט סיכוי להצליח ממש! מה ששובר מחזיר אותנו לחווית הפלאלים הישראלית השורשית: כדי שאני אהיה למעלה- אתה מוכרח להיות למטה. הסיסמה win-win שהיא יסודה של ההצלחה הצפון-אמריקאית עוד לא הגיעה לכתריאליבקה. האם המוראל הישראלי באמת כל כך נמוך? לא בהכרח! במשאל שנערך השבוע על ידי ד"ר מינה צמח בהקשר של האיום העיראקי, היתה המסקנה העיקרית ש"הציבור סומך על הצבא, סומך על האמריקנים, ושמח להיות ישראלי". 62 אחוזים אמרו שהם מרוצים מכך שהם ישראלים, 28 אחוז היו "די מרוצים", ורק 10 אחוזים היו לא מרוצים. תחשבו על זה.

בית כנסת לישראלים:

השבוע הסב בצלאל (צארלי) רותם את תשומת ליבי לכך שמעולם לא כתבתי על בית הכנסת לישראלים, שאינם מרגישים בבית בבית כנסת קנדי טיפוסי. רבים מיכם ודאי כבר היו שם, אם באופן קבוע, או במסיבת פורים, או בבר מצווה של ידידים. ולמי שמיכם היתה הזכות לפגוש את הרב לנדא, ראה למה מתכוון התואר "אהבת האדם". יד על הלב- זהו הנסיון היחידי לקרב את עשרות אלפי הישראלים שהיגרו לטורונטו אל השורשים שלהם. והרי שורשים חדשים כבר לא יצמחו לנו! גם אם ננסה להיות משהוא אחר - איך יוכלו שורשים חדשים להצליח יותר מהשורשים האמיתיים שלנו! וכך מתחיל שירו של צארלי רותם במגזין הישראלי מפברואר 1998:

"יש מקום, חב"ד נקרא,
לישראלים הוא בית תפילה,
לכאן אבוא מידי שבעה
בעברית לשאת תפילה".

SHMOOZIN



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What's New

By Carolyn Blackman

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Shaarei Shomayim
Wed., March 25, 8 p.m.
416-789-7241
416-785-1333

DEADLINE REMINDER

What's New and About People deadlines: Monday March 2 is deadline for March 12 issue and Monday, March 9 is deadline for March 19. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

****Miriam Herman will return to this column sometime in March.**

Thursday, Feb. 26

GENEALOGICAL SOCIETY

Dr. Reuven Lexier talks about Early Jewish Families in Western Canada, Shaarei Shomayim, 7:30 p.m. Members free, non-members $3. **Les Train**, 484-9167.

Saturday, Feb. 28

LINE DANCING

Line dancing with Chaverim, Temple Emanu-El, $15. Call 449-3880 for tickets.

ABUSE AWARENESS

Thornhill Maven Lodge (couples) presents Abuse in the Jewish Community featuring **Helen Davis**, chair, Jewish Shelter program, 8 p.m., Garnet Williams Community Centre, 501 Clark Ave. W. Potential members welcome, **Eleanor Waldman**, 905-738-2104.

COMEDY NIGHT AUCTION

Beit Rayim Synagogue, 9711 Bayview Ave., presents a comedy night auction featuring items and services, $15, 905-770-7639.

Sunday, March 1

JEWISH STUDIES

Centre for Jewish Studies, York University hosts the Leonard Wolinsky Lectures. At 1:30 p.m., Israeli author **Natan Shaham** will speak on Hebrew Literature Before and After 1948. At 3:15 p.m., **Bezalel Markiss**, founder of Centre for Jewish Art in Jerusalem, will speak. Both lectures are at Vanier College Study Hall, Steeles Campus.

STORYTELLING ARTS

Jewish Storytelling Arts presents Jewish Storytelling at Beit Habonim, 5 Glen Park Ave., 7:30 p.m. All welcome to listen or tell, $3. Call 440-1330.

BREAKFAST CLUB

Habonim Breakfast Club presents **Rabbi Chaim Sacknovitz** who will discuss a Literary Approach to the Study of the Bible, 10 a.m., Beth Habonim, 5 Glen Park Ave. Breakfast and lecture, $6.

HIDDEN ABUSE

Adath Israel Brotherhood and Sisterhood present Hidden Abuse in the Jewish Community featuring **Gail Gould**, supervisor, Women Abuse Program JF&CS. Services 9 a.m., breakfast 9:30 a.m. followed by speaker. RSVP **Marcy** or **Mel Greenglass**, 441-3339.

WOMEN'S NETWORK

Older Women's Network presents an open forum on How to Talk to Your Doctor, 2 to 4:30 p.m., 115 The Esplanade. Free admission. Call 214-1518.

JWI INSTALLATION

JWI is holding its 46th annual installation of officers, 11 a.m., Richmond Hill Country Club, 8905 Bathurst St.

Monday, March 2

JEWISH DIABETES

Jewish Diabetes chapter meeting, 8 p.m., Shaarei Shomayim Synagogue. Topics include managing the seders, fat free Passover. Speakers are **Rabbi David Bagley** and **Nicole Shuckett,** clinical dietitian. Call **Esther Schwartz**, 782-2176 or **Shirley Glatt**, 225-1989.

LECTURE SERIES

Monday Night Series with **Dr. Aaron Nussbaum** presents The Bible Codex of Aleppo, 8 p.m. Adath Israel Synagogue.

RIVKA GOLANI

Beth Tikvah Synagogue presents Canadian-Israeli violist, **Rivka Golani**, 8 p.m. Admission $18; seniors, students $15. Tickets at synagogue office. Call 221-3433.

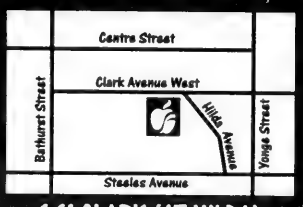
Tuesday, March 3

COOKING DEMO

Beth David B'nai Israel Beth Am Sisterhood is holding a cooking demonstration featuring **Greta**

[Cont'd. on page 19]

IGA Kosher
IGA brings down the cost of keeping kosher



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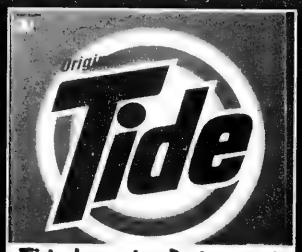
209 lb.



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3.3 - 3.5 kg box or 1.9 L btl.
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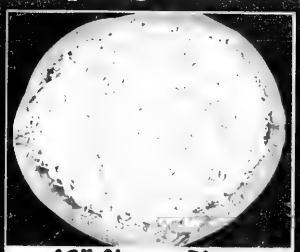

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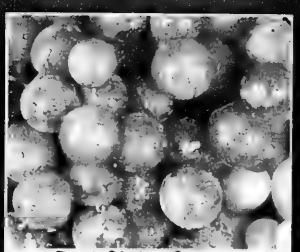
559 ea.



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All Beef Salami
Aaron's
907 g pkg.
699 ea.

La Biscotte Rice Cakes
150 g pkg.
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Levitt's Beef Brisket
3.0% /100 g
1399 lb.

Honeydew Melons
Product of Central America.
199 ea.

Chicken Thighs
Fresh, Kosher, Value Club Pack, 3.70 kg
168 lb.

Kedem Juices
Concord, White or Peach
1 L btl.
299

Italian Bread
From The Bakery
425 g
.99

Honey Cake
From the Bakery
450 g
349

WE RESERVE THE RIGHT TO LIMIT QUANTITIES. PRICES IN EFFECT SUNDAY, FEB. 22 UNTIL SATURDAY, FEB. 28, 1998.

What's New

[Cont'd. from page 18]

Rosen, 8 p.m. Cost $10. Call **Moreen Kasman**, 905-881-2164.

GENETIC DISEASES

National Council of Jewish Women features **Dr. Joe Clarke** who will speak on Jewish Genetic Diseases, 8:30 p.m., Council House. $5, everyone welcome.

PARLEZ VOUS FRANÇAIS?

La prochaine réunion aura lieu, 8 p.m., 15 Hove St. Le sujet traité sera L'histoire des Juifs en Iran, 255-6086.

Wednesday, March 4

BEAT THE BLUES

Mount Sinai Hospital Auxiliary is holding its annual health education lecture, Beat the Blues...Join the Battle Against Depression, 1 p.m., Ben Sadowski Auditorium featuring psychiatrist **Dr. Joel Sadavoy.** Admission free. Call 586-8290 for reservations.

ISRAELI POLITICS

Israeli writer **Natan Shaham** will speak on Fanaticism or Liberalism? Right and Left in Israeli Politics, Holy Blossom Temple, 8 p.m.

SANDWICH GENERATION

Beth Sholom Synagogue's workshops on the Sandwich Generation conclude with Taking Care of Yourself, 8 p.m. No charge.

JEWISH MYSTICISM

Elliot Wolfson discusses Beyond Good and Evil: Law and Morality in Kabbalistic Tradition, 8 p.m., University College, 15 King's College Circle. 978-5301.

MOTIVATING YOUR CHILD

Leo Baeck Day School Parents' Association is hosting a lecture, 8 p.m. featuring **Lana Feinstein**, 36 Atkinson Ave. No charge.

Thursday, March 5

OPEN HOUSE

Preschool open house at Shaarei Shomayim, 9:30 to 11 a.m. Call 789-3213.

CONTINUING EDUCATION

Beth David B'nai Israel Beth Am presents **Rachael Turkienicz**, who will speak on Gideon, 8 p.m., at the synagogue.

BETH SHOLOM

Selma Sage will talk about An Urban Tale, Awakening Esther, 8 p.m. at the synagogue.

And What Else Is New

ISRAEL ALIYAH SERIES

Israel Aliyah Centre presents a series of meetings for those planning aliyah, Tuesdays until March 31, 7 p.m., Lipa Green, **Miri**, 633-4766 or **Revital**, 961-1126.

CAREGIVERS

Volunteers needed to give senior caregivers a break. Call **Paula Mintzberg** or **Ruth Cohen,** Bernard Betel Centre, 225-2112.

ONE FAMILY: TWO HOMES

Groups for families going through separation/divorce. Groups for parents and children, Forest Hill Public Library, March 4 and 11. Call **Elinor Gertner**, 905-882-2331.

BRIDGING COURSE

York University School of Women's Studies is running a Bridging Course for Women, Mondays, 6:30 to 9:30 p.m., March 9 to June 8. Information meeting March 2, 6:30 p.m., Elspeth Heyworth Centre, 1280 Finch Ave. W., Room 602. Fee $85 plus books.

EMPLOYMENT SERVICES

Employment resource centre offers computer access, Internet, resume critique, fax for job search. Call 247-7181.

WORLD OF TALMUD

A seminar for those who wish to study Talmud, sponsored by Beth Tzedec Synagogue. After text study, **Rabbi Frydman-Kohl** will give a lecture. For continuing and new students, Thursdays 7:30 to 9:45 p.m., March 5, 19, 26; April 2, May 7, 21; June 11.

ISRAEL AT 50

Itta & Eliezer Zeisler Beth Midrash Lecture Series Endowment and Beth Tzedec adult education committee present the Challenge of Survival, Tuesday, March 3, 8 p.m.and Wednesday, March 4, 8 p.m. **Prof. Janice Gross Stein** will speak March 3 and **Shira Herzog** will speak March 4.

SISTERHOOD SHABBAT

Beth David B'nai Israel Beth Am Sisterhood reminds all those attending the Sisterhood Shabbat to preregister for luncheon. Cost is $4.

DISCOVERY SEMINAR

Hear the story behind the codes in the Torah, Sat. Feb. 28, 8 to 10 p.m. and Sunday, March 1, 9 a.m. to 5:30 p.m., $59, Aish HaTorah, 905-764-1818.

SCHOLAR-IN-RESIDENCE

Rabbi Jonathan Porath is the scholar-in-residence, Shaar Shalom Synagogue, Feb. 27 to March 1. Reservations necessary for Friday night dinner. Call 905-889-4975.

AZAMRA INSTITUTE

Rabbi Avraham Greenbaum is featured March 6 to 8 at a weekend of events. Pre-registration needed for Friday dinner and Shabbat lunch. Tickets available at door for Saturday evening concert and Sunday workshop.For information and pre-registration, call 537-2671.

YOUTH DRAMA GROUP

Shaar Shalom Youth Drama group presents *The Magic Transistor,* Sunday, March 8, 7 p.m. Tickets $3 or two for $5. Call 440-4649. All proceeds to charity.

KOLEL SPRING COURSES

Doing Jewish taught in Russian, Tuesday evenings until May 5. To register in English call 905-709-1900; in Russian call 636-2316. Classes free.

NUSSBAUM AWARD

Dr. Aaron M. Nussbaum Award is for USDS graduates furthering their Jewish education or planning careers in Jewish education or communal service. For application, call 225-5928. Closing date March 27.

JF& CS GROUPS

Jewish Family & Child Service groups – **Pat Lieberman**, 638-7800, ext. 215.

Do Your Kids Have Trouble Making Friends, a social skills group begins March 25.

The Single Parent Challenge begins March 26.

Bereavement group for people who have lost a spouse begins March 11.

Adult children losing a parent begins March 23.

PURIM BALL

Hashomer Hatzair presents a Purim Ball, Sunday March 8, 6:30 p.m. featuring dancing, games, prizes and auction. Call **Yehuda** or **Miriam**, 736-1339.

THEATRE OUTING

Beth Sholom Sisterhood is attending the premier of *A Foggy Day* at Shaw Festival Theatre, June 9 matinee. Call **Katrina Rimler.**

CHARITY BASH

L'Netzach chapter, Toronto Hadassah WIZO presents charity bash, 2345 Yonge St. Tickets $10. at the door. .

FOR SENIORS

Beth Tzedec Seniors Haverim presents **Dr. Wolfe Grobin** speaking on debunking the mysteries in medicine, 1:30 p.m., Monday, March 2. Nominal fee.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 26 is an Israeli movie. **Aaron Dahary**, 661-4689 or **Malka,** 630-5771.

Club Hadar meets Mondays and Thursdays 1 to 4 p.m., Garnet A. Williams Community Centre, 501 Clark Ave. W., Thornhill. Call **Viola Gladman,** 905-886-2625.

Earl Bales Seniors' Club: Casino Rama, March 18 and 25 includes buffet lunch and transportation, $5 members, $8 non-members; Sunday dances with live band start up March 22; Wednesday April 1, Buffalo, includes shopping, $20; spring fair, Sunday, May 3, 9 a.m. to 3:30 p.m., all new merchandise; knitting classes Wednesdays, **Myrna Mutiger**, 736-8116; bingo Tuesdays, 1 p.m.

Shaarei Shomayim Friendship Club: Purim musical luncheon Monday, March 9 features musical memories with **Jack Garson**; cruise and musical, Wednesday, August 19, *The Little Shop of Horrors* at Gryphan Theatre in Barrie. Golden Book donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield,** 787-1526.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1033 Steeles Ave. W., 225-2112.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, dances, bingo. Call **Anna**.

Sunday dance, 7:30 to 10:30 p.m., March 1. Members $4, non-members $5.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave., 924-6211.

Glenn Gould Professional School of Royal Conservatory of Music presents a string ensemble Thursday, Feb. 26, 2 p.m., Wallin Lounge.

Seniors Club, Tuesday, March 5, 2 p.m., **Sandra Kingstone** of Senior Care speaks about its services.

Tax clinic, Mondays, through March 30.

Monday, March 2, 8 p.m., **Azriel Cohen** and **Rabbi Michael Skobac** speak on How Judaism addresses the foundations of eastern mysticism. No charge.

Playwright **Jason Sherman** reads from his play. *Patience,* Sunday March 1, 11 a.m. Members free, non-members $8. Coffee and bagels.

JCC celebrates International Women's Day with women reading Jewish women's writers, Thursday, March 5, 7:30 p.m. Tickets $6 members, $8 non-members.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St., 636-1880.

Stress-free birthday parties. Booking now for April, May and June. Call ext. 248.

ABOUT PEOPLE

PROFESSORS OF YIDDISH

Prof. Adam Fuerstenberg, of the English department at Ryerson Polytechnic University had been elected president, American Association of Professors of Yiddish.

Fuerstenberg, a recognized authority on Canadian Jewish and Yiddish literature, is the first Canadian to lead the organization of scholars, professors, teachers and lovers of Yiddish language and literature.

He is the chair of the Jewish book awards committee at Koffler Centre of the Arts, and editor of *Parchment*, Canada's only journal of Jewish creative writing.

SINGLES EVENTS CAN BE FOUND ON PAGE 21

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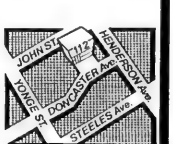

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Greater Toronto Area

Winnipeg author claims Shin Bet murdered Rabin

'This is not a fantastic conspiracy theory'

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Yigal Amir, now serving a life sentence for assassinating Yitzhak Rabin in 1995, did not murder Israel's prime minister, an Israeli journalist claims.

"I don't know who killed Rabin," said Barry Chamish in an interview. "I know who didn't."

Chamish, here to deliver a lecture at the Zionist Centre, under the auspices of the Toronto Zionist Council, has written a soon-to-be-published book on Rabin's assassination called *Who Murdered Yitzhak Rabin?*

Chamish, co-publisher of the *Inside Israel* newsletter and author of *Traitors and Carpetbaggers in the Promised Land*, said that the conclusions of the Shamgar Commission that investigated the assassination are at odds with some of the facts.

The commission concluded that Rabin was shot twice in the back from a range of 50 to 70 centimetres.

But Baruch Gladstein, head of the Israel Police Fibres and Materials Laboratory, reached the conclusion that Rabin had been shot once from less than 20 cm and once point blank.

Amir, Chamish said, never shot Rabin point blank. And based on the testimony of witnesses, Amir was never close enough to Rabin to have fired those bullets.

"Considering the evidence, Rabin was not killed by Amir," Chamish claims in *Traitors and Carpetbaggers in the Promised Land, which was published last year.*

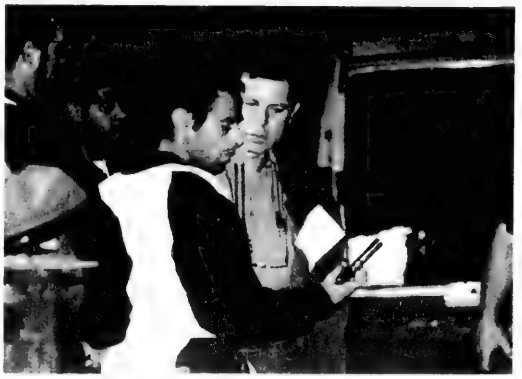
"Amir couldn't physically have fired the shots," he told *The Canadian Jewish News.*

"This is not a fantastic conspiracy theory," said Chamish, 46, a native of Winnipeg who made aliyah 25 years ago and who lives in Beth Shemesh with his wife and two children.

"This is a crime with contradictory evidence. Who cares if Amir confessed? Any psychopath can confess."

According to Chamish, the case is riddled with further discrepancies and unexplained occurrences.

- Six witnesses, including the surgeon who attended to the mortally wounded Rabin at Tel Aviv's Ichilov Hospital, swore that the prime minister had been shot in the chest and spinal cord, and not in the back.
- Ephraim Sneh, the then health minister, declared that three, rather than two, bullets had penetrated Rabin's body.
- The bullet that wounded Rabin's bodyguard was not of the same composition as the bullets that tore through Rabin, Gladstein reported.
- The gunshots had an odd, distinctive sound, whereas tests of Amir's pistol showed that its sound was perfectly normal, eyewitnesses said.
- A policeman who had been near Rabin on the night he was felled told the newspaper *Ma'ariv* that he heard five shots, three clear and two muffled.
- Rabin's driver did not use his radio to inform the hospital of what had happened, and it took him over eight minutes to reach the hospital, a distance of only about 700 metres. As a result, the hospital staff were unprepared to treat Rabin.



In this file photo we see Yigal Amir showing investigators how he shot and murdered Yitzhak Rabin. [Isranet]

Chamish believes that, on an operational level, the non-Arab anti-subversive unit of the Shin Bet, Israel's domestic security agency, was behind the assassination.

"Someone ordered this unit to kill Rabin" he claimed. "This unit was setting up [right-wing] Jewish radicals for arrest to delegitimize opponents of the Oslo peace process."

In this connection, Chamish contends that Avishai Raviv – a Shin Bet informer – was involved in an official plot to stage Rabin's assassination, and that the scheme fell apart when live bullets were used instead of blanks in Amir's gun.

He claims that the Shin Bet has "organized riots and demonstrations" to keep him quiet.

Chamish, who opposes the current peace process as a suicidal threat to Israel's existence, claims that the New York-based Council on Foreign Relations (CFR) is "manipulating" every facet of Israel's negotiations with the Palestinians.

He claims that the CFR, whose alleged agenda is a one-world government, groomed Rabin, as well as Benjamin Netanyahu, for leadership.

"All our leaders, left and right, have been corrupted by the CFR." Chamish also asserted that "the Israeli government is run on blackmail and bribery."

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Production of this documentary video & study guide was made possible by grants from: Department of Canadian Heritage, Multiculturalism Program; Women's Programs, Status of Women Canada; Department of Justice, Canada; The Jewish Community Foundation of Montreal; The Jewish Foundation of Manitoba; The Jack and Pearl Mandel Philanthropic Fund (Toronto); The Leah Shopsowitz Fund (Toronto); Cora Cohen; Chair in Quebec and Canadian Jewish Studies, Concordia University; private donations.

Greater Toronto Area

Torah in Spanish latest offering at Aish Hatorah

By LEILA SPEISMAN
Staff Reporter

TORONTO — Toronto's Spanish-speaking Jews have a new program aimed specifically at them, thanks to Israeli sociologist Paulo Rosenbaum.

The program, Torah in Spanish, operates out of the Aish Hatorah building in Thornhill.

"Aish Hatorah is wonderful – they gave us a computer, a desk, e-mail, and the staff to help us out, even though we are not a part of Aish Hatorah. They even let us translate their *Shabbat Shalom* fax into Spanish and send it out."

Contrary to what many most people think, the majority of Spanish-speakers in Toronto are not Sephardim. "They are Ashkenazi Jews who just happened to wind up in Spanish-speaking countries, just like Canadian Ashkenazim wound up in an English-speaking one," Rosenbaum explained.

Participants include people from all levels of observance and knowledge, but from many different countries, including Bolivia, Panama, Peru, Spanish Morocco, Columbia, Venezuela, Brazil, Mexico, and Bulgaria.

Paulo Rosenbaum

One, he said, even speaks Ladino, an ancient Spanish dialect, that now is only spoken by pure Sephardim from Turkey, Bulgaria and Greece.

"They come from 25 countries," Rosenbaum said. "Until now, no one could unite them."

Programs include a Wednesday night class on the weekly Torah portion, and a Monday night class on Jewish mysticism.

While the Wednesday program is at Aish Hatorah, the Monday one is at Dover Shalom synagogue, on Regina near Baycrest, the home of Rabbi Avraham Bartfeld, who takes an active part in the program, and serves as its spiritual leader when necessary.

Special events have included a Chanukah party, called Chanukah caliente, and a Tu b'Shvat party, that Rosenbaum whimsically called Tutti Frutti Tu b'Shvat. He is planning a Discovery program in Spanish, to be held on March 22 –"the first one in Spanish held in North America" – a Web page, to include a d'var Torah from various segments of the Orthodox community; and information services, to let people know about what is happening in the city.

Rosenbaum even hopes to expand Torah in Spanish to other cities in North America, especially Miami, Los Angeles and New York, which all have sizable populations of Spanish-speaking Jews.

"I want to show the sweetness of Torah, through Chumash, Rashi, Aggadah and Midrash," Rosenbaum said.

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[From left] Helena Topf, Eva Topf, Naftali Zweig and Ambar Hollander take part in a Chanukah party sponsored last year by the Torah in Spanish program.

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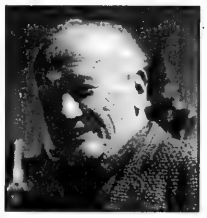
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Student celebrates the day she 'started to live again'

For the final instalment of The CJN's *four-part series on eating disorders, we look at recovery through the stories of two women and their lives after eating disorders.*

By FRANCES KRAFT
Staff Reporter

MONTREAL — Alana Hirschberg celebrates two birthdays every year. July 2 marks her chronological age and March 15 is the anniversary of the day she "started to live again" by entering an intensive in-patient eating disorder treatment program at the Douglas Hospital.

Last year, Alana faced her biggest challenge since her recovery four years ago. Severe osteoporosis, an unpleasant legacy of her years as an anorexic (compounded in her case by steroids used to treat asthma), caused a spontaneous vertebral fracture.

Not only did she spend three months in a body cast and eight months using a walker, but her medication triggered a 60-pound water-weight gain, she said in a telephone interview.

"If I could deal with everything emotionally then, I can pretty much make it through anything," said Alana. "When bad times come up, the fear is that I will use my eating disorder as my crutch."

Alana, now 22, is back on track. A nursing student at Concordia University, she plans to work with eating disorder patients as a psychiatric nurse. She exercises to strengthen her bones, eats to keep her body and weight healthy, has a supportive boyfriend and speaks publicly about her eating disorder in an effort to save others from the same ordeal she endured.

It began innocently, like many eating disorders do. In Grade 11, Alana decided she wanted to lose five or 10 pounds after gaining weight on Prednisone, a steroid prescribed for her severe migraines. Alana's mother Linda took her to a dietician to come up with a healthy eating plan.

An initial loss of about seven lbs. in one week was due in part to discontinuing her medication. When the weight loss slowed, Alana began to exercise compulsively and cut back on her food.

Her parents – Jack, a psychologist, and Linda, a physiotherapist now studying Institutional Administration at Concordia University – soon realized what the problem was. "You can't stop the progression even when you know – and trust me, we tried," said Linda.

These days Linda, through her work as an intern at Jewish Family Services (JFS), is trying to prevent eating disorders through education and to provide support to those affected. She also serves on the board of the Quebec branch of the Anorexia Nervosa and Bulimia Association (ANAB).

It was her belief in the need for Jewish support groups that led her to JFS. "If I could help one person live through what I had to live through, then going through it was worth it."

Alana had begun her diet at a time when she was emotionally vulnerable. The granddaughter of two Holocaust survivors, she had recently returned from the March of the Living. Her beloved grandfather (not a survivor) had died two weeks before she left.

Alana Hirschberg

In March of the following year, Alana went into cardiac arrest and was rushed to the Montreal Children's Hospital, where she stayed for five months. Only weeks earlier, she had convinced herself she was a hypochondriac, not an anorexic, despite meeting all the criteria on a brochure she received at school.

"I was not a very compliant patient," she recalls. "I'd stuff food down my shirt, exercise in the hallway. Those things you see in the movies – they do happen."

The day she turned 18, she signed herself out against medical advice.

She continued to see a psychologist, but eventually the 5'4" teen reached a perilously low 65 lbs., half of what she'd weighed before she became ill.

Even when the effects of her 300-calorie-a day diet were becoming more apparent, Alana wasn't ready to help herself. A former straight-A student, she couldn't concentrate on anything. Her hair began to thin and her skin bruised "from the inside, because my bones were knocking against my skin." She suffered from hypothermia (subnormal body temperature), and fine hairs began to grow on her body and face as nature's way of keeping her warm.

About halfway through her second year at Vanier CEGEP, Alana stopped attending school, because she'd pass out on the way there. She took to sleeping in a main-floor den, because she was too weak to walk upstairs to her bedroom.

The turning point came when her little cousin was visiting and asked to see a three-foot Elmo doll. Alana passed out reaching for it and tumbled down the stairs.

"I realized then that everything I was trying to be thin for – I'd be dead before [it happened]. You think you'll be prettier, happier. I realized one of my biggest dreams was to do well in school and eventually work in the medical field."

She was finally ready to get help. Within the week she called the Douglas Hospital, a psychiatric facility with an intensive eating disorder treatment program.

Luckily, one of the program's six beds became available that month. Treatment involved individual and group therapy, cooking lessons, visits to restaurants and exercise therapy "to teach us how to exercise without being compulsive. I learned a great deal. I had no idea what a normal portion size was."

Alana came to realize "that an eating disorder really has nothing to do with eating or wanting to be thin. It has to do with yourself. I had no self-esteem. I didn't think I had friends or that I did anything well."

Her mother described the young Alana as outgoing, very popular and good in school. "She never saw herself as beautiful. She didn't see what everybody else saw in her."

A lot of people with eating disorders are perfectionists, said Alana. "I was always coming up a little bit short. That's a horrible feeling. You lose your sense of self...the mind of the eating disorder takes over."

Alana has two "voices" in her head, she explained – the voice of the eating disorder and "my voice, what I call the 'Alana voice.' The anorexic voice tells you you're stupid. If you don't have a sense of self, the Alana voice is very quiet because you don't believe in Alana.

"As I got better, the Alana voice got stronger until it was able to overpower the anorexic voice. I still hear it but the other one is the strong voice now. I don't have to get 100 percent in order to be worthy. I'm worthy within myself."

Her recovery was the hardest battle she'd ever faced. "It's not like you have a lot to fight with because you don't have a sense of self. The only thing that kept me going was I knew the worst thing would be living the rest of my life as an anorexic."

For the first couple of years after her recovery, Linda served as Alana's sounding board as Alana worked at maintaining her health. At first, said Alana, "my mother didn't realize I had control over my feelings, that I would sound them off, not act upon them. The differ-

[Cont'd. on page 23]

Larissa: Story of recovery

By FRANCES KRAFT
Staff Reporter

TORONTO — A decade ago, Larissa's hands were testament to an ongoing struggle with bulimia. Her chewed-up knuckles had scraped her teeth with alarming frequency as she forced herself to vomit after food binges, and her nails took on a purple tinge when her weight dipped too low.

Today, Larissa, a 35-year-old mother who asked that her real name not be used, has been healthy for six years. Her hands have healed, and her manner is confident and unpretentious.

Sitting in her cheerfully furnished living room surrounded by family photos, toys and artwork, she thumbs through a family album, her wedding band sparkling in the light. She's come a long way from the stick-thin young woman in the photos.

Larissa was never overweight. A trim 5'4", she no longer weighs herself every day, stepping on a scale only for her annual check-up.

Within six months of beginning a diet at age 17 – and restricting her food intake further to prove to her worried parents she could do what she wanted – she was admitted to hospital weighing 85 pounds. It was only the beginning of her battle.

Although she seemed to recover from her anorexia, she became bulimic before she was out of her teens. The first time she purged was a deliberate attempt to control her weight, "and then it just escalated," she recalls.

Binging and purging became "like an addiction." She would plan her day around a binge, stopping to buy specific foods. Even medication didn't help control her compulsion.

Her illness "really did a number" on her teeth, she says ruefully. At one check-up, she had nine cavities.

After making the rounds from one doctor to another for 12 years, Larissa finally stopped her self-destructive behavior when she became pregnant with her first child.

It was just the motivation she needed. "I was so worried about anything happening [to the baby]. It sort of shocked me into straightening up." She went back to her psychologist, but "didn't feel the need" to continue with counselling after a few visits.

"It's not like it magically disappeared," she reflects, "but I guess I had other priorities. I didn't feel the need to binge." Her family doctor, who was aware of her medical history, monitored her closely throughout her pregnancy.

Although the loss of one's shape in pregnancy goes against an eating disorder patient's need to assert control, Larissa didn't find it "that scary" to lose control of her body shape. She regained her figure quickly, although she still found it "an adjustment." Now she works out "for health" and to set a good example for her children.

A recent back injury kept her from her usual routine of running several times a week, but "it hasn't especially bothered me that I haven't been able to do it. I know my limits right now."

A milestone in her recovery came about six weeks after the birth of her first child when she popped a button on a pair of jeans that she'd struggled to put on. "It didn't really bother me that much."

She admits to still thinking a lot about food, but her reasons are different. As a stay-at-home mother, "that's my role. I'm the feeder.

"I cook pretty healthy – meatloaf, squash, broccoli, that kind of stuff. I don't measure every calorie, but if I know I'm going out for a huge dinner, I'll tend to eat lighter during the day."

Although she still has a sweet tooth, her meals consist of wholesome foods, in moderation. "No one in my family is that big an eater."

Even so, "everything centres around food. Being Jewish, our life centres around what we're going to make for the holidays. [On a family trip to Florida,] it's, 'So where are we going for dinner?'"

Larissa realizes she used to strive toward an unrealistic image, shaped partly by the media. Now she looks for clothes that flatter the body she has.

"I've got hips no matter what I do. I may not be happy about my shape, but it's my shape. I don't care. To a certain extent, I want to look nice. My husband [who knew of the bulimia from the beginning and has been a constant source of support] thinks I look fine. I know I can get dressed up and look absolutely terrific if I want."

She would urge anyone with an eating disorder to take a first step toward getting better. "I think professional help if you do have a problem is really important. I think you have to have some motivation. There is light at the end of the tunnel."

Shop for treatment expert advises

By FRANCES KRAFT
Staff Reporter

TORONTO — Dr. Miriam Kaufman, a pediatrician at the Hospital for Sick Children, believes eating disorders can be cured, but says doctors don't have a good way to predict which ones will be.

Bulimics, who tend to seek help sooner, have a lower mortality rate. "They know you shouldn't really make yourself throw up," says Kaufman. "But anorexics think everything's fine and that they just have to lose more weight."

The "classical view," says Kaufman, is that 30 percent of anorexics get better, and 30 percent get "better enough so they can maintain a reasonable weight."

Some eating disorders go on for decades. Ten to 20 percent of cases prove fatal, according to statistics from the National Eating Disorder Information Centre (NEDIC).

When searching for a therapist or treatment program, a "consumer approach" (comparison shopping) is recommended, said Margaret Beck, NEDIC's acting program coordinator. "Patients are most helped when they feel comfortable with the treatment and when they feel they can trust the treatment provider."

The centre does not endorse any treatment that uses an addiction model of eating disorders. One such program is Overeaters Anonymous (OA), a 12-step program praised extravagantly by two longtime members in separate interviews with *The CJN*. One man, who attends meetings at a local synagogue, called OA "nothing short of a miracle."

The program has some merit in that it brings people out of isolation, conceded Beck. Whether or not eating disorders follow an addictive pattern is "quite a controversy," she noted.

For more information, including services in your area, contact the National Eating Disorder Information Centre at 416-340-4188.

Recovery from own illness the impetus to assist others

[Cont'd. from page 22]

ence isn't the feelings, but the coping mechanisms for dealing with them."

Linda's fear subsided over time. "Now I know when she's upset, she'll call and talk, and I know it's talk. It took me time."

Motivation comes relatively easily when physical symptoms are at their worst, but it's harder once patients begin to put on weight. "You think, 'Maybe I am getting fat,'" said Alana. "You have to reconnect with yourself."

Over the five months she spent at the Douglas, Alana was "slowly reintegrated into society." After discharge, she returned for therapy twice a week, then once a week, then every two weeks, then monthly. "The day they closed my file at the Douglas was a very nice feeling."

Following her recovery, Alana and her longtime boyfriend broke up. "I was a different person. I had my own thoughts and I wasn't afraid to say them. We weren't as compatible after."

Sometimes people tell her she could have gone to medical school instead of pursuing a nursing career. "Would I be as happy?" she wonders. She chooses to push herself a little less hard and enjoy life a little more, she said.

She is grateful for having had the chance to spend five months "doing nothing but learning to like myself" and has been back to the Douglas to visit other eating disorder patients and encourage them. She also makes herself available as an ANAB speaker and has been to schools to discuss her experience.

"I get such a positive response from talking to the kids. It's a bad thing that happened to me. No matter what I can do, I can't change that. If I can help one person feel better about themselves, it makes the whole experience a little less negative. I'm very lucky. I cherish my life. I'm one of the few who did manage to recover. I feel like I should pay something back."

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On Campus

Festival to feature work of Jewish student artists

By FRANCES KRAFT
Staff Reporter

TORONTO — A first-ever Jewish student Arts Festival, featuring a multi-media art exhibition highlighting the work of over 40 university and college students, will be held March 1 and 2 at the North York Public Library Central Branch.

The festival, co-sponsored by Jewish Campus Services (JCS) of Greater Toronto and the action committee for Jewish continuity of UJA Federation of Greater Toronto, will kick off March 1 at 8 p.m. with performances of different types of Jewish music.

York University student Anne Kaye used acrylic and oil on canvas to express the juxtaposition of ancient and modern elements of Israel. [Frances Kraft photo]

Among the performers will be Limore Twena, a business student at York University who also sings in the band Epiphany; York student David Rosen, who studies voice under Cantor Benjamin Maissner; and the klezmer group Kallarash.

The art on display includes photography, paintings and sculptures by art students and hobbyists. There is also an audio documentary by Ryerson Polytechnic University student Jeff Lieberman on actor Theresa Tova. The works were limited to two themes: discovering one's Jewish identity and Israel's 50th anniversary.

A pre-show look at some of the pieces revealed high-calibre work involving some bold uses of color, thoughtful takes on the themes and intricate representations thereof.

"They really span the gamut, which is what will make the festival interesting," said festival coordinator Sidura Ludwig, a York student and co-editor of *Dorot: A Contemporary Jewish Literary Magazine*. "I'm really excited for it, because it gives attention to a section of the community that often isn't given attention – young adults and also Jewish artists."

A panel of judges – York fine arts student Ellie Richmond; Dorothy Shoichet, president of the Koffler Centre of the Arts; Judy Singer, who teaches painting, drawing and art history at York; and Michael Amar, visual arts teacher at Central Technical School – will grant monetary awards for the most outstanding submissions.

"A lot of Jewish students are involved in arts and cultural expression. Many of them are expressing themselves Jewishly, but they're not necessarily connected to the organized, formal Jewish community," said JCS director Zac Kaye. "We hoped this would be a way to reach out to them and connect up with them, and seemingly it has. It justified everything we thought would happen."

Admission to the show, which is expected to become an annual event, is free.

ADL teams with Myerson to fight racism

NEW YORK — The Anti-Defamation League (ADL) and a former Miss America who experienced bigotry during her reign announced that entries are being reviewed in a national writing competition for college and university newspapers on interfaith and multicultural issues.

The Bess Myerson Campus Journalism Awards recognize excellence in campus reporting, and promote commentary that reflects a sensitivity to cultural differences in the campus community. Bess Myerson confronted anti-Semitism first hand as she travelled across America during her reign as Miss America.

Concerned about today's rising racial and religious tensions on college and university campuses, Myerson developed this new program for campus journalists.

"Student journalists have a tremendous opportunity to foster an environment of tolerance and understanding on their campuses through their newspapers," said Myerson. "Through these awards it is my hope to encourage open dialogue between all student populations."

"The Bess Myerson Campus Journalism Awards," said Abraham Foxman, ADL national director, "encourage college students to think critically about racial, religious and ethnic tolerance and to promote communication between diverse groups. Through her establishment of this award, Bess has continued to commit herself to helping young people overcome racism and prejudice."

Administered by ADL's department of campus affairs/higher education, the awards competition was open to all recognized campus newspapers at colleges and universities throughout the United States. Articles submitted must have been previously published in a campus newspaper and written by enrolled undergraduate or graduate students. The winners will be announced in the spring following review by the ADL campus affairs/higher education committee.

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The Wolinsky Lectures are sponsored by the Centre for Jewish Studies, the Faculty of Arts, and the Faculty of Education of York University in cooperation with the Toronto Board of Jewish Education. Professor Narkiss's visit has been arranged with the cooperation of the Toronto Chapter of the Canadian Friends of the Hebrew University. Lectures are open to the public free of charge.

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From coast to coast

'One cannot simply compare ethnic data'

Quebec sociologist doubts reported population drop

By JANICE ARNOLD
Staff Reporter

MONTREAL — McGill University sociology professor Jim Torczyner, who co-authored a series of demographic studies of Canadian Jewry based on the 1991 census, is skeptical about the results of a mid-decade census conducted by Statistics Canada. The census suggests the number of persons in Quebec who identify themselves as Jewish by at least part of their ethnic or cultural origin has declined.

The census, taken in June 1996, found a total of 92,390 respondents who claimed to have Jewish ethnicity. That includes 60,495 who cited "Jewish" as their single ethnic identification and 31,895 who listed "Jewish" as one of two or more ethnic origins.

In 1991, a total of 98,055 persons in Quebec identified themselves as having Jewish ethnicity, including 77,600 who gave "Jewish" as their only ethnic origin. In 1986, 98,195 persons identified as Jewish ethnically, including 81,195 who gave "Jewish" as a single response to the ethnic question.

Torczner's skeptism stems from the fact that the questionnaire allowed respondents to identify themselves Jewishly only by ethnicity and not by religion as well. "It's only in the ball park when you don't ask about religion."

He believes one cannot simply compare the ethnic data in 1991 and 1996 and conclude that there are almost 6,000 fewer Jews in Quebec. Nor can it be simply said that Jewish identification by religion is a more reliable measure, he said. Both sets of data are needed to come up with an accurate total, he said.

"This is not a linear thing; it's much more complicated. You have to see how the two variables interact."

Nationally, 351,705 persons identified themselves as at least part ethnically Jewish in 1996, including 195,810 who cited "Jewish" as their only ethnic origin. Ontario is, by far, the home of the largest number of ethnic Jews: 191,445, of whom 108,430 see Jewish as their only ethnic origin.

The 1996 census did not contain a question on religious identification. The full-length questionnaire, distributed to one in five households, contained the question: To which ethnic or cultural group(s) did this person's ancestors belong to? "Jewish" was one of the identifications listed among possible answers.

The number of persons identifying as Jews by religion in 1991 in Quebec was 97,735.

Torczyner arrived at a total Montreal Jewish population of 101,210 in 1991 using the following definition: "A Jew is someone who identifies himself/herself as being 'Jewish by religion,' or 'Jewish by religion and Jewish by ethnic origin,' or 'Jewish by ethnic origin with no religion.'"

In that way, only those persons who identified themselves as Jewish ethnically but with a religion other than Jewish were excluded.

"In other words, if you have 100 people who say they are Jewish by ethnicity and 110 who say they are Jewish by religion, it doesn't mean there are 110 Jews. There's probably 130 Jews," Torczyner said.

Also, in an aged community, like Montreal, ethnic Jewish identification tends to be lower because older Jews tend to confuse ethnicity with country of origin.

Using ethnic origin alone as a means of determining Jewish population, especially when multiple responses are possible, can also have an inflating effect. For example, Statistics Canada's 1991 ethnic origin report records 375 persons as Jewish by a single or multiple response in Quebec City; 240 in Sherbrooke; 70 in Trois-Rivieres; and 20 in Chicoutimi-Jonquiere.

KlezKanada back for third year

MONTREAL — KlezKanada, a celebration of klezmer music and Eastern European Jewish culture in the Laurentians, returns this summer for a third year.

Registration will not begin until May, said chair Hy Goldman, but inquiries are already coming in from Europe, South America, Australia, the United States and across Canada.

"I'm not really sure how we're going to manage. Registration will have to be kept down to 325-350, including those staying on and off-site," he said. With the faculty and some 40 young scholarship winners, the number of people at this year's KlezKanada, Aug. 19 to 23, at Camp B'nai Brith, will be about 425. That's just about the maximum if the event is to continue to be manageable, if not intimate.

Unlike last year, KlezKanada will not be competing with Toronto's Ashkenaz Festival, which took place at approximately the same time last year.

KlezKanada is aimed equally at serious instrumentalists, singers and performance artists who wish to upgrade their skill at workshops with the masters of klezmer and Yiddish theatre, and at those who simply love the sound and ambience of Yiddish culture. The event has attracted people of all ages, Yiddish-speaking, but mostly not.

Over the four days, there will be planned and impromptu concerts, workshops, discussions, film-screenings and the popular late-night KlezKabarets, where everyone is welcome to sing along.

Headliners at KlezKanada this year include the returning Brave Old World, an American klezmer band which has recorded with violinist Itzhak Perlman, and the "up and coming" Chicago Klezmer Ensemble. Goldman notes that the two bands complement each other in that the former is breaking new ground in what may be classified as klezmer, while the latter specializes in a traditional 19th century sound.

Sure to be popular is the Heritage Klezmer Ensemble, made up of golden-era klezmer musicians who had their hey-day in the 1940s and '50s. It is hoped the famed Epstein brothers, subject of the film *A Tickle in the Heart*, will be among them.

Several members of Boston's Klezmer Conservatory Band are coming, including leader Hankus Nefsky, Jeff Warshauer and vocalist Judy Bressler.

Other big names include Bruce Adler, an actor of the Yiddish theatre and Broadway; singer Adrienne Cooper; old-time Yiddish stage star Seymour Rechzeit; filmmaker Josh Waletsky (*Image Before My Eyes*, *Partisans of Vilna*); and, signalling a broadening of the event's cultural focus, Ladino and Judeo-Spanish singer Lilliana Acaly from Italy.

Most of the entertainers will perform in the public concert Aug. 22.

The industrial Polish city of Lodz will be highlighted this year. Scholar Robert Shapiro of Baltimore and Montreal Yiddish writer Chava Rosenfarb, a native of the city, will discuss its Jewish history.

Eleanor and Joseph Mlotek of New York who preserve Yiddish songs will also return. They recently published *Songs of Generations: New Pearls of Yiddish Songs*, their third anthology and based on a column in *The Forward*, which they have written since 1970.

She is the musical archivist at the YIVO Institute for Jewish Research; he is managing editor of the Yiddish edition of *The Forward*.

There are a number of scholarships awarded to persons under 25 who show an aptitude for klezmer music or the Yiddish language or literature.

Among the sponsors this year are the Zukerman Charitable Foundation of Toronto, the Tauben Foundation and the Lenor and Alfred Segall Foundation.

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Rabbi Hirschprung known as fount of Torah knowledge

By RABBI HARRY KAUFMAN

MONTREAL — For the past 50 years, Montreal Jewry was privileged to benefit from the leadership and spiritual guidance of Chief Rabbi Pinchas Hirschprung, an exemplary Torah scholar and intellectual giant, who personified in many ways the supreme principle that Torah is life and the essence of being.

Shloshim

Born in Duklo, Poland, in 1913, in his formative years he was a brilliant student of the Lubliner Yeshivah in Lublin, Poland, under the tutelage of his great and renowned mentor Rabbi Meir Shapiro, of Daf Yomi fame.

His diligence and studiousness were unflagging and with his photographic memory, he became a fount of learning, an unfailing source of Torah knowledge. He was also able to find answers to questions brought to his attention by searching out the most obscure areas of the Talmud and its commentaries and utilizing these references to resolve and define contemporary issues and problems.

Being in his presence and listening to him talking with others, one could not go away without learning something new and instructive. One could become mesmerized by his anecdotal ability to recall his great teachers of the past generations and to make them live once again before our eyes.

Most of all, he was able to project an added dimension, so that learning was not only an intellectual pursuit, but a joyful experience. It was a rare synthesis of mind and heart, which Torah metaphor characterizes as *simchat haTorah*, the joys of the Torah, when the mind, the repository of our intellect, is overcome by emotion and passion.

His brilliant Torah interpretations were enhanced by the sense of joy and celebration that accompanied every new insight that he presented. It appeared that he was not only addressing his listeners but was dancing before them with the Torah. What made his love of Torah so unique was that it soon became obvious that he not only loved and rejoiced in Torah, but that his love of Torah brought him to love and rejoice in people.

The commonly accepted cliché is that an uncommon scholar is so thoroughly absorbed in the esoteric that he has little or no interest in anything or anyone else. However, those whom Rabbi Hirschprung met were immediately captivated by his warmth, humility, openness and disarming personality.

Young and old, observant and non-observant, scholar and layman, found easy access to him. His perennial question on meeting anyone was always, "*Vos lernt ihr*?" ("What are you learning?") This was not a challenge or a probe but a signal of what mattered most to him – learning.

His public life as chief rabbi, which began in the '60s, was exemplified and blessed by an ability to reach out and be warmly accepted by all groups and factions in the community. All could and did identify with him, whether chassidic or non-chassidic, Orthodox or non-Orthodox, old or young, newly arrived or third generation Canadians.

A Torah Jew who was able to bring us together, to help us work together on behalf of Yiddishkeit, to build a caring Jewish community, to build our schools of learning, he was involved in founding one of North America's outstanding schools, the Beth Jacob School of Montreal.

He helped in the building of new hospitals and rehabilitation centres and led the Vaad Ha'ir and rabbinate of Montreal to new heights of communal unity and accomplishment.

His public interest and endeavors were not confined to Montreal as seen in his historic visit to the former Soviet Union in the late '60s. Rabbi Hirschprung, among others, was responsible for the first shipments of religious articles and matzot for Passover sent to the former Soviet Union in the late '60s, for the first time since the revolution.

Rabbi Hirschprung was instrumental in publishing the monumental Torah writings of his illustrious grandfather, the Rav of Duklo, and the manuscripts of other Torah giants.

He was an avid supporter, and wrote for, the *Kenader Adler*, the only Yiddish daily newspaper in North America outside New York City, which appeared in Montreal for more than 70 years. As difficult a task as it was to maintain this Yiddish newspaper as a daily or as a weekly, he was in the forefront in helping this paper survive, as he helped many struggling Yiddish authors to publish their works.

No area of Jewish life was beyond his concern and total involvement. His heritage, his life's work and his example are indeed the great need of our time.

Rabbi Harry Kaufman is the spiritual leader of Young Israel of Montreal.

PARENTS AND CHILD REUNION

Kay and Josh Dubitsky of London, Ont., recently returned from Israel where they visited with their daughter Michelle, a participant in the 1996-1997 Young Judaea Year Course in Israel. The Dubitskys are seen here at Beit Riklis, the Hadassah Youth Centre in Jerusalem. Young Judaea is sponsored by Hadassah.

From coast to coast

HAMILTON ROUNDUP

Negev Dinner to honor survivors

By MOURA WOLPERT
CJN Correspondent

HAMILTON — This year's Hamilton Jewish National Fund (JNF) Negev Dinner will include tributes to the State of Israel on its 50th birthday and to survivors of the Holocaust, say JNF co-presidents, Hilda Rosen and Claire Waxman.

The highlight of the evening will be entertainment by the original Kuni Lemel, stage and film performer Mike Burstyn, Waxman said at a recent Negev Dinner kickoff. Speeches, she said, will be kept to a minimum.

The theme for the evening is From Dreams to Reality. "We want this to be a celebration of life. Not so long ago, Israel was a dream but it is now reality. For survivors too, dreams became reality. They made it. They built new lives for themselves. We want it to be a happy evening," she said.

Proceeds from the dinner will go towards the JNF's Action Plan Negev project, and in particular, the planting of olive groves on Kibbutz Mashabei Sadeh.

Hamilton-based regional JNF emissary, Brig.-Gen. Dubi Dekel said at the kickoff that the idea of the project is to develop the Negev for the future – to roll back the desert.

The greatest need is for water said Dekel, and the plan is to build up the water supply so that recreational forests, orchards and olive groves can be planted. "We want to change the color of the desert," he said.

Israel's success in the greening of the desert, Dekel said, has brought people from places such as China and Arab countries.

Shmuel Brog, the Montreal-based JNF education director whose mandate is "to spread the news about Israel," spoke about the importance of educating the young, especially those in smaller communities, who do not have ready access to information.

He says that the difficulty lies, for instance, in explaining to children used to rivers like the St. Lawrence, that Israel's most important river, the Jordan, "is only as wide as this room." Or that unlike Canada with its one million lakes, "Israel has only two lakes, and one of them is dead."

Among those present were last year's Negev Dinner honoree, Mayor Bob Morrow, and Hamilton West MPP, Lillian Ross.

The dinner on May 27, at Adas Israel Synagogue, will be chaired by former CHML radio host and Negev Dinner honoree, Paul Hanover.

Orthodox woman Greenbaum named to head the federation

HAMILTON — Cheryl Greenbaum, recently installed as president of the federation, is the first Orthodox woman to hold that post.

Greenbaum, a hematologist who works two days a week at St. Joseph's Hospital, says that one of her goals as president is to increase participation in the UJA campaign and raise more money.

"I'm pleased that the forever-talked-about Community Endowment Fund is finally getting under way," she says.

Her priority, however, is to work on education, especially for teens, and she would like to see Midrasha, the supplementary Jewish high school program, turn into a community Jewish high school.

"We have a lot of great programs for our kids," says Greenbaum, wife of Dr. Joseph Greenbaum and mother of six sons.

"We are now able to give scholarships for the Israel Experience. The JCC has new leadership programs, and the McMaster Jewish Students Association and the student Chabad House are so important. We have everything except a Jewish high school. If we don't give our kids a high school education, we'll lose them."

Her sons attended Hamilton Hebrew Academy, which although Orthodox, has students from all congregations. When the oldest four graduated they continued their studies at yeshivot.

"We have a very well integrated Jewish community. Others are always amazed at how well our shuls work with community organizations. I don't see that anywhere else. We have to keep on building these relationships."

Among her activities, Greenbaum has been involved with Adas Israel sisterhood, Emunah Women, Hadassah-WIZO and United Jewish Appeal. She is immediate past campaign co-chair of State of Israel Bonds. —*M.W.*

Information kits to aid Swiss bank claimants

HAMILTON — A handy information kit is now available to survivors or their descendants who believe they may have a claim on a dormant Swiss bank account but don't know how to go about filing a claim.

The kit was prepared by the Robert Burns Society of Hamilton who obtained its information from the Internet and from the Swiss Bankers Association.

It has been brought to the attention of the Jewish community here by Robert Burns Society member, Andy Robertson, who said that copies of the kit have been distributed to Hamilton area public libraries. News releases have also been sent to local newspapers, radio and TV stations.

The Robert Burns Society of Hamilton assembled and printed the information as a goodwill gesture, he said.

"There are absolutely no commercial aspects to this project at all. Our society, is an old established, volunteer, non-profit group, seeking to add to the quality of life in our community," said Robertson.

The kit contains six lists of names: three lists of owners of dormant accounts; and three of those who were given power of attorney by account holders.

The deadline for filing claims is March 31, 1998, and the Robert Burns Society is anxious to distribute the information kit as widely as possible. Organizations and individuals interested in obtaining the kit should contact Ena McCulloch, president, Robert Burns Society of Hamilton, phone 905-525-6647, or Robertson, phone 905-389-4509 or via e-uail at [andyr@tartan.on.ca].

—*M.W.*

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From coast to coast

Edenbridge once had a vibrant Jewish presence

By LAUREN KRAMER
Special to The CJN

In the heart of the Saskatchewan prairies, where a merciless wind whips the fields, a lone synagogue stands, its only companions the dead who are buried in the nearby Jewish cemetery.

The Beth Israel Synagogue is the last evidence of a small group of Jews who arrived in 1906 with nothing but memories and dreams, built a thriving community in the middle of nowhere, and then left it for bright city lights a few decades later.

Step inside the sanctuary and you are immediately mesmerized by its aura of holiness, despite the isolation: the elegant dark wood interior, the dusty pews warming in the late afternoon sunshine and the bimah lovingly cloaked in velvet. If you listen carefully, you can almost hear the whispered prayer of the congregation and feel its long-gone presence. This is an emptiness like no other; it transports you, momentarily, elsewhere.

"People would get lost on their own land, when they first arrived," said 84-year-old Charlie Vickar, who was born in Edenbridge and lived there for 77 years before moving to a nearby town. "I remember winter-time funerals where we waded through waist-high snow to get to the cemetery, digging graves in temperatures of -50 C."

But his memories are predominantly good ones: of the rich sense of community shared by the families who lived there, of dances at the Edenbridge hall and of his bar mitzvah in the synagogue in 1926, celebrated with cake and whisky.

"I don't know how such poor Jews ever came to build such a beautiful synagogue," he mused.

In 1905, a group of Lithuanian Jews sat around a table in Cape Town, South Africa, their home of five years. They had left their native lands to escape rampant anti-Semitism, inspired by dreams of owning and working a land where they could practise their religion untormented. Contrary to expectations, however, they found themselves working in retail in Wynberg, a suburb of the Cape.

And then they stumbled across a pamphlet that changed their lives forever. Issued by the Canadian Department of Immigration, it promised prospective immigrants 160 acres of land for $10.

These intrepid few had long harbored the desire to farm land of their own, and well recalled how they were denied this opportunity by the governments of eastern Europe. The offer of land ownership in a country of equal opportunity was one they could not refuse. They formed an "on-to-the-land" movement, gathered fellow enthusiasts and soon embarked on a journey that took them into the heart of northern Saskatchewan.

The sign above the gate to the Edenbridge Hebrew Cemetery. [All the photos used in this article were taken by Lauren Kramer.]

In the years that followed, this peripatetic people built their homes alongside the banks of the Carrot River, 20 miles from the nearest village, Star City, an area rich in forests and water.

In 1907, a bridge was constructed over the river's rushing waters, providing employment for most of the new settlers, who welcomed the opportunity to earn direly needed cash. With the opening of the post office a year later, the new settlement needed a name. Canadian officials were intent on avoiding names designating ethnicity or religious affiliation, and refused to permit "Jewish Bridge" or "Israel Villa," the pioneers' first choices. Eventually they allowed the name "Edenbridge" to represent the colony, unaware that it was a subtle version of "Yiddenbridge," a bridge of Jews.

Charlie Vickar

A shared Jewish heritage and an ardent desire to work the land united the group, and before long other Jewish immigrants from Poland, Lithuania, Britain and South Africa arrived to share the dream of freedom. In spite of – or perhaps because of – their national and linguistic differences, Edenbridge brought this diverse cluster of pioneers together, uniting them in times of struggle and joy. And times were tough, especially for Jews more accustomed to religious study than to manual labor.

Despite the odds, the Jews persevered in the face of extreme adversity: a flu epidemic in 1918 that killed many, droughts, spring floods and the many surprises of

[Cont'd. on page 29]

CJN Purim Art Contest

It's time again for our fourth annual **Purim Art Contest** and we are looking for drawings about Purim from students in elementary school.

Who can enter: Children from grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 12. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small or too large. Please paint, draw, or color bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. And you can even give them a title. Please send us your name, address, phone number, school and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, Feb. 27, 1998. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen for publication as "winners." The judges will base their decision on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The odds of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, March 6, 1998.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 12, 1998. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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From coast to coast

The Edenbridge Beth Israel Synagogue

'A bridge of Jews'

[Cont'd. from page 28]

Saskatchewan's unrelenting climate. The dense bush, forests and mosquito-infested swamps that covered the terrain upon their arrival had to be cleared before the settlers could acquire title to the land, a back-breaking process replete with trial and tribulation. From their toils there emerged a vibrant, healthy and successful community, one that reached 56 families at its zenith in 1920, their flourishing farms producing wheat, oats, barley and flax.

The majority of the Edenbridge settlers were Orthodox Jews who brought with them the rich cultural and religious life they were accustomed to in eastern Europe. Within 2½ years of their arrival, they built a synagogue that was to serve the congregation for 60 years, imported a rabbi to the colony, created a library with Yiddish and English literature and established a commercial industry with kosher butcheries and stores.

The monument at the synagogue

Jewish cultural activities developed, too: drama and debating societies, Yiddish and Hebrew studies, and a youth movement called the Young Judeans Club. Children attended cheder lessons on a daily basis after regular school hours, with the Rev. M. Shallitt, also the shochet of Edenbridge.

Ultimately the attractions of urban life and its promises of broader horizons and greater opportunities lured the younger generations away from the brave prairie settlement, while farm mechanization made it more difficult for small farmers to compete with their larger rivals. By the late 1930s, people started leaving Edenbridge, an exodus that continued to empty this once vibrant settlement until 1968, when the synagogue was officially closed.

It was rescued from imminent demolition by Norman Vickar, a one-time resident of Edenbridge who, as a member of the provincial legislative assembly, campaigned for its preservation. The 40-acre site housing the synagogue and cemetery is now maintained by the Saskatchewan Wildlife Federation, its faded visitors' books reflecting the many travellers who have strayed this way and stopped briefly.

A few stragglers continued to farm at Edenbridge until the '80s, when poor health forced them to retire to the nearby towns, selling or renting their land to larger farms adjacent to their own. Charlie Vickar is one such retiree, who now lives in Melfont's suburbia, an adjustment to which he cannot succumb.

"I miss the freedom, fresh air and independent life of the farm, the open space and the change of seasons," he said.

Vickar and his brother were the last to leave Edenbridge; today the home their parents built at the beginning of the century stands empty, slowly deteriorating. It's one of several deserted and crumbling residences that remain on the nine-mile gravel road once populated by courageous Jewish pioneers and dubbed the "Jew Line" by gentile neighbors.

The descendants of Edenbridge are scattered all over North America today, but the Beth Israel Synagogue continues to preserve the final echoes of the community's industrious past.

"Life at Edenbridge taught us to persevere and to believe in ourselves," Vickar said. "Most of all, it taught us to never forget we were born Jewish."

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From coast to coast

Jewish 'virtual community' joins forces as Zionet

TORONTO — Three of Canada's five Internet-based Jewish virtual communities have joined forces through amalgamation recently, producing one large, vibrant group, organizers hope.

TorJews (a Forum for Toronto Jewry), CanJSO (Canadian Jewish Students Organizations) and Zionet (a List to Network Canadian Jews) members discussed and approved the merger at the end of last year, and amalgamation took place officially on Jan. 2. The new group has nearly 500 members operating under the name Zionet.

"The main method of participating in the Canadian Jewish virtual community is through simple e-mail, using list servers," said Adam Aptowitzer, moderator of the CanJSO group. "Through e-mail, people sign-up to participate in a daily discussion on topics of interest to Canadian Jewry. Membership is free, and you don't need access to the World Wide Web, just e-mail," added Aptowitzer, a graduating student at the University of Calgary.

According to Avi Hyman, moderator of TorJews, "the main problem in having too many different groups was the fractionalization of the community, particularly in membership, leadership and costs."

TorJews was set up about five years ago by Yehuda Poch as a forum for information on the Toronto Jewish community. Until recently, computing services for the group were provided free of charge by the Virtual Jerusalem company in Israel. In recent months however, Virtual Jerusalem embarked on a strategy to charge for community forums and since TorJews was a volunteer operation, the group decided it should look for free services closer to home.

"In addition to financial issues, TorJews had suffered from a number of acrimonious debates, and a small number of members attempted, but failed to start a rival group," added Hyman.

"From my perspective, the Zionet model was attractive because it was run locally in Canada, it had an active membership, and it had a complimentary Web site run by the Montreal Hillel House," said Hyman, an instructional technology specialist at the University of Toronto.

Zionet, the oldest of the three models was started by Sander Wasser, manager of Direct Support Services and Education at McGill University's Computing Centre, and fellow Montrealer Sam Totah. Zionet is run through the services of McGill.

In the first note to the amalgamated group Wasser wrote "Welcome to all new members of Zionet. As of today the members of TorJews and CanJSO have joined Zionet to form a single list of Canadian Jewry. We hope that with these participants we will keep the list informative and active – keeping Canadian Jewry networked."

Group forms single list of Canadian Jewry

Although Aptowitzer's CanJSO group was the youngest of the three, it did have the broadest cross-Canada representation of any of the groups; its membership consisted heavily of student leaders from the various university-based student groups across the country.

"In CanJSO's case, the problem wasn't vibrancy, but leadership," said Aptowitzer, now studying in Israel, but still part of the group. "I was finishing my program, and we needed someone committed to running the group properly. Zionet had a good model and it was closer to home than Shamash, the Jewish Internet consortium at Boston Hebrew College that we were using," he added.

While the membership of the group includes dozens of Canadians living in Israel and the United States, there are others, either Canadians or people just interested in the Canadian Jewish scene, living in Russia, Poland, Austria, Australia, Italy, France, Argentina, Portugal, and even one member each from the Philippines and Singapore.

Canada's other two Internet-based Jewish virtual communities are 'CaJINet' – the Canadian Jewish Information Network, and a group run by the Association for Canadian Jewish Studies (formerly the Canadian Jewish Historical Society). The topic of joining the amalgamation had been discussed concurrently on 'CaJINet', but its membership has yet to resolve the issue.

The new group's e-mail address (to participate in discussions is: [ZIONET@VM1.McGill.CA]. For those familiar with Listserv procedures, the subscription address is: [Listserv@VM1.McGill.CA]. The Hillel-based Web site is: [www.hillel.montreal.qc.ca/zionet .html].

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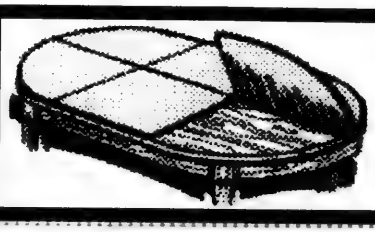
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Fatah warns of riots if U.S. attacks Iraq

By MARGOT DUDKEVITCH and MOHAMMED NAJIB
Jerusalem Post Foreign Service

Egyptian lawyers burn the U.S. and Israel flags as part of demonstrations organized by an Egyptian opposition party to protest U.S. threats to bomb Iraq. [Reuters/RNS photo]

JERUSALEM — As pro-Iraqi rallies continued in the West Bank last week despite a Palestinian Authority (PA) ban, Fatah officials warned that if the United States takes military action against Iraq, the demonstrations will become more violent, but they will stop if a peaceful solution to the crisis is found.

Prime Minister Benjamin Netanyahu, meanwhile, told the Fox TV network last weekend that he does not anticipate taking any preemptive action against Hamas, which has threatened to carry out terrorist attacks against Israel if the United States launches air strikes on Iraq.

"We expect the Palestinian Authority to jail these terrorists," he said. "Unfortunately, in the last month, they've released about 60 Hamas terrorists, and that's going the wrong way.

"What we'd like to see is real movement to peace, which means fighting terror and educating the Palestinian public opinion and youngsters that you don't support Saddam, you support peace."

Marwan Barghouti, a PA Legislative Council member and Fatah secretary general on the West Bank, said the movement has the right to organize demonstrations, which he claims reflect Palestinian frustration at the breakdown of the peace process.

Last Saturday night Palestinian police arrested eight Palestinian journalists, including Hamdi Farraj, the owner of the Shepherd Television station in Bethlehem, which was ordered shut down by the PA last week. Farraj said he was released Sunday morning after being questioned for six hours.

PA Chairman Yasser Arafat told reporters he was hopeful that UN secretary general Kofi Annan would succeed in reaching a diplomatic solution to the Iraqi crisis.

At Bir Zeit University, a crowd of 500 students demonstrated in support of Iraq, calling on Saddam Hussein to bombard Tel Aviv with chemical weapons. The students, who burned U.S. and Israeli flags, began stoning IDF troops and border police and passing Israeli vehicles.

Palestinian police present during the rally were unable to prevent the students from approaching IDF soldiers. In the ensuing clashes, two 19-year-old students were wounded by rubber bullets used by Israeli security forces to disperse the rioters. Both were reported to be in stable condition at Ramallah Hospital.

IDF troops arrested four Palestinian rioters. Palestinian sources claimed that IDF troops used live ammunition and tear gas to quell the rioters.

At An-Najah University in Nablus, hundreds of students took part in a rally led by some 16 masked Democratic Front for the Liberation of Palestine activists carrying a mock Scud missile, pictures of Che Guevara, fake machine guns and suicide bomber belts. The students burned U.S., Israeli and British flags.

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Two Czech synagogues rise from ashes of the past

By RANDI DRUZIN
Jewish Telegraphic Agency

PRAGUE — It is a tale of two synagogues.

One is being restored to its former glory; the other is being rebuilt on the ashes of one of central Europe's largest synagogues.

Closed for decades since World War II, the Great Synagogue of Pilsen was rededicated earlier this month after undergoing some $1.7 million in renovations.

"It was incredible," said Arnost Bergmann, leader of Pilsen's Jewish community. "It was like a dream come true. I couldn't believe it."

The synagogue, which has two 150-foot towers, can seat more than 200 people — almost double the number of the city's small Jewish community.

Participating in the Feb. 11 ceremonies were the chief rabbi of the Czech Republic, Karol Sidon, and Israel's ambassador to Prague, Raphael Gvir, who carried a Torah to the synagogue from the head office of the Pilsen Jewish community.

The speakers included the mayor of Pilsen, Zdenek Prosek, who commemorated the 3,000 local Jews who perished in the Holocaust.

The synagogue, which was built at the end of the 19th century, was saved from destruction during World War II because the Nazis used it as a storehouse for looted Jewish property.

About 15 years ago, the local Jewish community began raising funds for its renovation.

"We approached companies and Jewish communities all over the world," said Bergmann. "But we couldn't raise more than $3,000."

Then in 1991, the Czech government designated the synagogue a historical site and earmarked $1.7 million for its renovation. The Pilsen municipal government also contributed to the effort.

An additional $2.9 million is needed to refurbish the frescoes, organs and rabbi's quarters.

Bergmann said the synagogue — which he described as one of the world's largest — will not only be used for worship, but also for concerts and cultural events, which he hopes will cover operational expenses.

In the northern Czech town of Liberec, the local synagogue needed far more than a renovation.

When Nazi troops stormed through Liberec in November 1938, demolishing Jewish shops and homes, they intended to crush Jewish life in the northern Bohemian town forever.

The local synagogue, which was built in 1889, was destroyed.

"There was nothing but ruins," said Samuel Gutman, head of Liberec's Jewish community. "The Germans did a thorough job."

But now construction crews are busy erecting a building that will house a synagogue and research library whose collection will reflect its location in the former Sudetenland, which lies at the crossroads of three cultures — Czech, German and Polish.

Hitler annexed the Sudetenland in 1938 after signing the Munich pact with British Prime Minister Neville Chamberlain, whose widely criticized policy of appeasement was intended to prevent the recurrence of a world war.

"We got the land back through restitution and were deciding what to do with it," said Gutman. "We wanted to pay tribute to those who perished in the Holocaust and decided this undertaking was worthwhile."

The project was launched in October 1995 under the patronage of Czech President Vaclav Havel and his German counterpart, Roman Herzog.

They had hoped it would promote good relations between the two countries, both of which have pledged to cover the construction costs.

The new synagogue's sanctuary will seat 120 people — more than ample space for the 84 members of the town's Jewish congregation.

The building will also house a lecture hall and the administrative offices of Liberec's Jewish community, which consists of 30 families.

Gutman said that the synagogue, which is slated to open in the spring of 1999, is the first to be built in the region in 60 years.

The new building will also house an extensive library that will include more than 200,000 volumes of nonfiction in Czech and other languages.

The library's director, Hana Opatra, said the collection would be unique.

"It has a lot of material from the second half of the 19th century and from the first four decades of this one," she said. "Much of the material deals with issues connected to the Sudeten region."

Authorities anticipate visitors not only from the Czech Republic, but also from Poland and Germany.

Certainly, some of the material in the library will touch on what curators refer to as the "sometimes tense and awkward relations" among the three nations bordering the Sudeten region.

It is an uncomfortable subject for some — but one that is being given some attention.

IDF, SLA stop Hezbollah from attack on Lebanon post

By DAVID RUDGE
Jerusalem Post Foreign Service

JERUSALEM — IDF and South Lebanese Army (SLA) troops recently repulsed an apparent attempt by Hezbollah to over-run the SLA's Soujud outpost in the northeast of the security zone.

Reports said several squads of Hezbollah gunmen were involved in the attack launched under cover of heavy mortar fire.

The attackers advanced to within a few hundred metres of the position and opened fire with light machine guns and automatic rifles.

Security sources said IDF and SLA troops fired back using machine guns, rifles, mortars and artillery, forcing the attackers to retreat. There were no IDF or SLA casualties.

The Hezbollah mortar fire continued after the failed attack, apparently to help extricate the infantry squads.

Some gunmen may have been hit in the fighting which lasted more than an hour.

Hezbollah gunmen also fired mortars at an IDF outpost in the east of the security zone, causing no casualties or damage. IDF gunners returned fire.

Mortar rounds damaged a house in Rehan village in the security zone.

The attacks followed four days of relative quiet in the zone which coincided with the longest-ever session of the Grapes of Wrath monitoring group.

The five-nation committee began its discussions into complaints from Israel over mortar fire at Kiryat Shmonah and at Shiheen village in the west of the zone.

There were no casualties in Kiryat Shmonah. Five people were wounded in Shiheen.

The monitors recognized Israel's complaint regarding the mortars which fell in Kiryat Shmonah, damaging two homes, despite strong denials by the Lebanese delegation.

The committee determined that the incident was a clear breach of the understandings reached at the end of Operation Grapes of Wrath in April 1996.

It also recognized another of Israel's complaints regarding mortar fire from within Shakrah village, north of the zone.

IDF's Hebron redeployment — one year later

[Cont'd. from page 1]

the peace negotiations as well as specific incidents that incited the Muslim residents.

An example of this incitement was the distribution last summer by Tatiana Susskin of a poster depicting Mohammed as a pig. In June and July, over 800 incidents were recorded which were thought to be a direct response to Susskin's action. Susskin subsequently received two years in prison. Earlier in the year, Land Day and the building at Har Choma led to Palestinian civil unrest.

Almost five months ago Major Igal Sharon was appointed the IDF commander in Hebron. He already had experience dealing with Palestinians in his previous post as IDF commander of the Jordan Valley.

"Hebron is the only city in Israel that has Palestinians and Israelis living together," Sharon said. "On one hand, we have the wish of most of the population to live together and lead a normal life; on the other hand, we have friction between the two sides. There is a basic hatred and mistrust between the two sides. Every small friction between Israelis and Palestinians can lead to serious clashes due to religious and national fanaticism. Palestinians say that if peace can succeed in Hebron it can succeed anywhere.

"The Hebron agreement is, in my opinion, a good accord and it has the potential to lead to successful coexistence. There is cooperation on the military side at all levels. One of the big problems for the Palestinians is to maintain control of their civilian population. It will take time before all problems can be solved. If you take the case of children born into the violence of the intifadah, it will take at least a generation before mutual confidence can be restored," said Sharon.

"The majority of the Israeli population living in the city are the same law-abiding citizens that can be found anywhere in Israel. There are a small number who are very provocative and are not contributing to the peace process and co-existence in Hebron," he added.

It has to be remembered, he said, that the Jewish population is very small. It is in the centre of a big Arab majority and the Jews feel threatened. "But there has been provocation from both sides in the past."

Sharon gave examples of some serious provocation by Jews that occurred in the past year, including the Susskin incident and the shooting of six Palestinians in January 1997 by an IDF soldier, Noam Friedman.

"However, most of the violence has been of Palestinians towards the Israeli population. The Palestinian Authority has to control their own population and keep law and order," said Sharon.

"There are Palestinian terror cells here whose only aim is to disrupt normal life. Cooperation over security is just as important to the Palestinians as it is to the Israelis. It is in the interest of both sides. We also have to remember the religious aspect. There is a potential of violence over religious rights in Hebron that could engulf the whole Middle East.

Short fuse

"There is, I might say, a short fuse here that could explode and spread to the whole West Bank. The IDF is ever watchful, but you cannot predict every move of a deranged individual like Noam Friedman or Baruch Goldstein."

David Hamelech Street (known as Shuada Street by the Arab population) is the main thoroughfare, used by both Jews and Arabs. It connects almost all the main centres of Jewish interest in downtown Hebron. It is here that the core of 50 Jewish families live, often on the receiving end of Palestinian-thrown stones. The Jews here are well protected by a large contingent of IDF soldiers who try and maintain a tranquility in the area.

Noam Arnon is the leader and spokesperson of the tight-knit Jewish community. He is in no doubt as to the right and necessity of a strong Jewish presence in one of Judaism's most holy cities.

Arnon is critical of the Oslo accord. He feels that the accord pushes peace even further away. "I am sure that the Arabs are preparing for a war — they always say it. Just listen to what Arafat says in Arabic, not English. In Arabic he speaks a different language; he speaks of holy war, destruction, returning to Haifa, Jaffa, Tel Aviv and Jerusalem. When Arafat praises the terrorist 'engineer' Yehiya Ayash, and names a main street in Gaza after him you can tell he is not a man of peace."

Arnon, after describing the isolation of the small Jewish presence in Hebron, goes on to tell of the tragedy of 1929. We are standing outside Beit Hadassah almost at the end of the territory under Jewish Israeli security.

"Beit Hadassah was built as a hospital by the Jewish community in 1833; it served both Arab and Jew alike. We had lived for many, many generations in good relations with the Arabs," Arnon said. "On Aug. 24, 1929, 67 Jewish men, women and children were murdered by several thousand Arabs in anti-Jewish riots. Many bodies were dismembered and many others tortured and maimed.

"The rest of the Jews were expelled by the British. Following this, the Arabs moved into the Jewish homes. In 1929, there was no State of Israel, it was nothing to do with politics — the Jews had lived here for centuries. In 1980, six Jews were murdered on their way to Beit Hadassah for Friday night prayers — so the tension continues today. In the last year it has been most violent; we have not heard one word of peace from the Arab leaders. We only hear words of threats and violence. I would expect Mr. Natche [Hebron's Arab mayor] just to say, 'Let's try and live in peace with the Jewish community, let's open a new page.'

Noam Arnon

"In fact," said Arnon, "the mayor says all the time that he wants to see the Jews out of Hebron. I do not think that this is the atmosphere we could expect after the peace agreement. But I must tell you I am not surprised; maybe those who expected more from the peace agreements are surprised. The Hebron protocol makes very clear the right of everyone to move freely all over the city without hindrance.

"This has not happened. The Jews are not allowed to move in the Palestinian zone of the town; most of the city (98 percent) is closed for Jews. Whenever we tried to walk in the Palestinian side of the town we were threatened and told not to come again. The Palestinian police have beaten and arrested some Jews. We in the Jewish community here have only one street to move in. Even the IDF does not let us have free access to Area H-2, where they control security. I would like to know why they [the IDF] have closed this area off to Jews?"

The Jewish presence around Shuada Street remains at about 500 Jews. The Israeli government, much to the annoyance of Arnon, will not allow the community to enlarge in this area.

Arnon sees no justification for Jews to stay away from Hebron, even though after 1929, the Jews were forced out. "We must build again this cradle of Jewish history. We cannot abandon this city of our Fathers. If you read the Bible you can read all the inspiration and sources to support this belief."

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בה

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French prosecutor seeks to ban Le Pen from politics

By LEE YANOWITCH
Jewish Telegraphic Agency

PARIS — A state prosecutor is seeking to defang France's best-known anti-Semite.

The prosecutor has asked a French court to sentence Jean-Marie Le Pen to three months in prison and ban him from public office for two years on charges he assaulted a female politician during a legislative campaign last year.

The 69-year-old head of the xenophobic National Front was on trial last week for allegedly grabbing Socialist candidate Annette Peulvast by the collar of her blouse and shaking her violently when he was campaigning for his daughter, Caroline, two days before the final round of voting on June 1.

He is also accused of kicking two demonstrators hostile to his party and calling another "faggot."

Prosecutor Jean-Claude Dumaret also asked the court to strip Le Pen of his voting and civil rights for at least two years and fine him $3,300.

If the court agrees with the prosecutor's request, it would be the most severe blow to date for Le Pen, who has already been fined for some of his remarks, such as one indicating that the Nazi gas chambers were a "detail" of the history of World War II.

But it would not prevent him from running in regional elections next month because the sentence could not be applied until his appeals were exhausted. Le Pen has said he would appeal, which could take up to a few years.

Le Pen decried the prosecutor's request as a "plot" by France's government.

"With such methods, dictators wouldn't need gulags or concentration camps because they could get rid of political opponents behind

Jean-Marie Le Pen

a facade of pseudo-legality," Le Pen said in a statement.

He has, in turn, taken legal action against several anti-National Front demonstrators on charges they infringed upon his right to campaign.

A videotape shot by an amateur shows the heavyset politician brawling with Peulvast, who was town mayor.

Peulvast, who went on to beat Caroline Le Pen for the National Assembly seat, was slightly hurt in the incident. She is asking for $16,500 in damages.

Le Pen led several thousand supporters Saturday in a rally in the Paris suburb of Versailles, the site of his trial, lambasting the government with the slogan, "Communists, assassins; socialists, swindlers!"

The National Front claims some 15 percent of the nationwide vote on a platform advocating the expulsion of some four million immigrants and reserving jobs and housing for French-born nationals.

Notice to travellers surprises Israel

[Cont'd. from page 1]

cost of the staffers' or dependents' trips home.

Seventeen Canadian diplomats are assigned to the Tel Aviv embassy, the aide said.

"I don't know how many of them will pick up the option," he added.

He said that in all likelihood the advisory would be applied to Kuwait, but he was not sure whether it applied to Jordan as well.

U.S. Secretary of State Madeleine Albright authorized "the voluntary departure of U.S. government dependents and non-emergency personnel from U.S. embassies in Kuwait and Tel Aviv and the consulate-general in Jerusalem," her spokesperson, James Rubin, said.

He said this decision was "a precautionary measure in response to individual concerns."

It is not based on intelligence to the effect that there is an imminent threat against Kuwait or Israel or against Americans "in Kuwait, Israel or in areas controlled by the Palestinian Authority," he said.

A U.S. official stated that workers had inquired about contingency plans in the event the situation deteriorates and leads to U.S. bombings of Iraq. As a result, the State Department has decided to pay for those employees to fly home, the official said.

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The Week in Israel

Feb. 16

• Hamas militants threatened to strike at Israel if the United States attacks Iraq. The threat to strike "deep into the Zionist entity" was in a leaflet distributed to news organizations.

Feb. 17

• Israeli and Palestinian officials would neither confirm nor deny a report that Prime Minister Benjamin Netanyahu met at his home with two top Palestinian negotiators in an effort to move the peace process forward.

Feb. 18

• The Reform movement, in Israel petitioned the High Court of Justice to compel the religious council in Netanya to allow a Reform woman, Joyce Brenner, to sit on the council.

Feb. 19

• A number of rabbis circled Israel's borders by airplane on a mission aimed at warding off an Iraqi missile attack. They blew shofar and recited prayers for the protection of the Jewish state.

• A U.S. airlift of chemical weapons detection equipment arrived in Israel as the government made arrangements for tourists to pick up gas masks at their hotels or at Hamashbir department stores.

Feb. 20

• The United States promised to send Israel additional Patriot missiles and launchers if the mission to Iraq by UN secretary general Kofi Annan fails.

50 Years Ago

LAKE SUCCESS, Feb. 16 *(JTA)* — The UN Palestine Commission today made public its report on the Palestine security situation. The report warns the Security Council that only the prompt establishment of a "non-Palestinian" armed force can prevent serious trouble in Palestine and effectively implement the partition decision of the General Assembly.

Only such a force can replace the British troops that are now the sole barrier to a complete deterioration of the situation to "open warfare," the Commission continues. Any alternative would be "catastrophic," it emphasizes, and would involve "bloodshed and human suffering."

With files from JTA and JPFS.

U.S. goals were unclear

By SHELDON KIRSHNER

Kofi Annan, the United Nations secretary general, left Baghdad on Feb. 23, certain he had averted a war and hammered out an acceptable agreement giving UN inspectors completely unfettered access to all of Iraq's weapons sites and production facilities. He was scheduled to present a report to the Security Council later this week.

Mideast Analysis

The United States, which only last week seemed poised to attack Iraq, adopted a cautious wait-and-see attitude. Cognizant of Iraq's spotty record, Washington deferred judgment on Annan's 11th-hour diplomatic mission so that it could study the fine print of the accord.

The Clinton administration wants to be sure that the deal conforms with UN resolutions and its own national interests, and that arms inspectors will be be free to seek out and destroy Iraq's remaining stockpile of chemical, biological and nuclear weapons of mass destruction.

Washington articulated these demands with uncommon clarity. But in all other respects, American goals during this crisis were not clearly defined, and there were unanswered questions. That is one of the reasons why some Americans opposed President Bill Clinton's threat to bomb Iraq into compliance.

Clinton, in a major speech on Feb. 17, explained that the broad purpose of an aerial bombing campaign would be to "seriously diminish" Iraq's capacity to make non-conventional weapons and threaten neighboring countries, including Israel. Last autumn, however, Clinton outlined a far more ambitious plan "to destroy" Iraq's arsenal. Yet, as war loomed closer, the United States appeared to scale back the scope of its military operation and lowered expectations of what could be accomplished by air power alone. Washington had already ruled out a ground offensive.

As well, the United States was vague as to what the targets of a bombardment would be. The White House suggested that weapons sites and factories would be hit. But Gen. Anthony Zinni, commander of U.S. forces in the region, said that Iraq's military structures would be targeted too.

Clinton claimed that his intention was not to unseat Saddam Hussein. But two weeks ago, he declared that the Iraqi people "would be better off if there was a change in leadership." Secretary of State Madeleine Albright sounded a similar theme.

Neither Clinton nor his closest associates ever spelled out when a bombing mission would be finished. On the other hand, they spoke of a sustained campaign.

Furthermore, Clinton did not explain what he would or could do if Iraq ended its relationship with Unscom, the UN special commission charged with finding and eliminating Iraq's non-conventional weapons. Annan had warned that a war could mean the end of the UN's monitoring regime of Iraq's weapons programs.

Clinton declared that air strikes would stop Iraq from menacing its neighbors. But he could not reconcile this belief with the fact that every Arab country but Kuwait and perhaps Bahrain was staunchly opposed to force. It was definitely a weak link in his strategy.

Clinton acknowledged that UN inspectors had eliminated more weapons than were destroyed during the 1991 Gulf War. Why, then, would additional air strikes have been more successful than inspections?

The targets of any American strike would have been chemical and biological installations. But hitting them would have released deadly toxic fumes over Iraq and perhaps the entire region. Finally, Clinton never indicated whether he would be receptive to alternative measures to deal with Iraq's recalcitrancy.

The alternatives to air strikes could have been the following: tightening the existing economic embargo, expanding the northern and southern no-fly zones, prohibiting Iraq from deploying tanks and troops south of the 33rd parallel, cutting off Iraq's contraband trade in oil, and building up the Iraqi opposition to Saddam Hussein.

These are options Clinton may yet consider.

RUNNING FOR PRESIDENT

On March 4, the 120 members of the Knesset will be electing the next president of Israel. Seen in this photo is Shaul Amor, 57, the candidate of the Likud party. The incumbent president, Ezer Weizman is seeking election for a second term, the maximum allowable under Israeli law. The winner officially takes office on May 1.

[Israel photo]

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Conservatives consider taking their case to court

By AVI MACHLIS
Jewish Telegraphic Agency

JERUSALEM — A Conservative Jewish leader said he was "skeptical but hopeful" after hearing Israeli Prime Minister Benjamin Netanyahu's pledge last week to continue efforts to resolve the conversion crisis in Israel.

Rabbi Joel Meyers, the executive vice-president of the Rabbinical Assembly, the Conservative movement's rabbinical arm, made his comments after hearing Netanyahu's address at the assembly's international convention in Jerusalem. In his speech, Netanyahu urged the 350 rabbis attending not to give up hope on the recent proposal offered by an interdenominational committee headed by Finance Minister Ya'acov Ne'eman.

"I think that with goodwill, this solution can be carried out," said Netanyahu. "I am not willing to give it up."

But, in a letter presented to the premier at the convention, the Rabbinical Assembly said the Ne'eman Committee's recommendations were meaningless "without the explicit cooperation of the Chief Rabbinate."

The Ne'eman Committee's proposal aimed to head off legislation that would enshrine the Orthodox monopoly over conversions in Israel in law. It recommended establishing a training institute for conversions that would involve Reform, Conservative and Orthodox rabbis, but would leave the Orthodox in control of the actual conversions.

But the proposal was dealt a blow after the Orthodox Chief Rabbinate failed to endorse it earlier this month. The rabbinate said it would establish more rabbinical courts to perform conversions, but that it would not participate in the proposed joint training institute.

In its letter, the Rabbinical Assembly said it accepted the Ne'eman Committee's formula, but only "on the condition that the Chief Rabbinate agree to work together with us in a spirit of mutual respect and tolerance."

The Conservative movement said it hoped a compromise could be reached, but that meanwhile it would continue its struggle in the Supreme Court and the public arena.

Netanyahu angered the Conservative and Reform movements by praising the Chief Rabbinate's statement when it was issued.

But, last week, he said he was pleased with certain parts of the rabbinate's decision and less pleased with other parts.

"I think Netanyahu is trying very hard now to look at the positive aspects of what occurred when the Ne'eman Committee report was released," Rabbi Meyers said.

After the Chief Rabbinate's action, it was expected that the Orthodox political parties would press for quick passage of the conversion bill.

But last week some 80 Knesset members, including Netanyahu, signed a petition supporting the Ne'eman Committee formula. Knesset member Alex Lubotzky of the Third Way Party plans to introduce a resolution next week backing the proposed conversion solution.

Some attending the Rabbinical Assembly's convention, however, were not enthused by that kind of legislative action.

Rabbi Ehud Bandel, a member of the Ne'eman Committee and leader in Israel's Conservative Masorti movement, said he was opposed to pushing the Ne'eman Committee's recommendations through the Knesset.

Such action would give the committee's findings legal status without a guarantee that the Orthodox rabbinate would sign up, he said.

WJC: no breakthrough with Vatican on Nazi gold

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — The World Jewish Congress (WJC) last week denied that the Vatican has agreed to release hitherto unseen archival files pertaining to Nazi gold.

Avi Beker, director of the WJC's office here, dismissed as "deeply deceptive" media reports of a breakthrough achieved by Lord Janner of Braunstone as a result of his London meeting with Vatican Undersecretary of State Archbishop Tauran.

"In actuality, Archbishop Tauran offered to hand over to the Holocaust Educational Trust 12 volumes of documents that were published over 20 years ago," Beker said.

'Deeply deceptive'

The contents had been expected to shed new light on the location of gold and other Jewish property looted by the Nazis.

But Beker said the *Actes et Documents du Saint Siège Relatifs à la Seconde Guerre Mondiale* was published at the instruction of Pope Paul VI between 1967 and 1977.

"They have been freely available since that time," he went on, noting that he "uses the copies in the library at the Hebrew University on Mt. Scopus."

Janner heads the London-based Holocaust Educational Trust and is WJC vice-president. He has been spearheading a campaign to convince the Vatican that the documents relating to Nazi gold should be made public. The Holy See has been adhering to its traditional policy of barring access to its files for 100 years from the time they are deposited.

Referring to the 12 volumes released 20 years ago, Beker said they were "skillfully selected by well-briefed Jesuit historians" and "reveal nothing untoward regarding the Vatican's wartime activities."

He said that "it is a mistake to give the Vatican credit for pretending to open archives."

Janner was not available for comment, but an official at the Holocaust Educational Trust in London acknowledged that the documents in themselves did not constitute a breakthrough.

The official said that the breakthrough was in the process, rather than the substance of Janner's mission to the Vatican.

"We're not claiming that the release of the documents is unprecedented. But what we believe is important is that the Vatican has given us the documents – which are not generally available – and has invited us to go back to them if we have further questions," said the official.

With files from Douglas Davis in London.

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Researchers find orderly 'street map' of the brain

REHOVOT, Israel — With thousands of neurons firing signals in all directions and forming trillions of possible connections, you'd expect the working brain to be a messy place.

Yet a new study conducted by researchers from Max Planck Institute of Psychiatry in Martinsried, Germany, and Israel's Weizmann Institute of Science reveals that brain cells engaged in different tasks in the visual cortex form "mosaics" that are amazingly orderly and elegant.

The study, featured on the cover of December's *Journal of Neuroscience*, used the optical imaging method developed by Weizmann's Prof. Amiram Grinvald, which has made it possible to provide an extremely detailed map of how the brain is organized when it processes information.

"Our maps of the working brain are so orderly they resemble the street map of Manhattan rather than, say, of a medieval European town," says Dr. Mark Huebener of Max Planck.

Beyond allowing us to marvel at the beauty of the brain's design, this research may assist in the development of artificial vision systems.

"Over the course of evolution, the mammalian brain developed its sophisticated architecture not in order to provide scientists with pretty pictures but in order to function as efficiently as possible," says Grinvald.

"Once we fully understand the principles behind this efficiency, we may be able to use them in artificial systems," he says.

The research team included Huebener and Prof. Tobias Bonhoeffer of Max Planck Institute of Psychiatry, and Dr. Doron Shoham and Grinvald of the Weizmann Institute's Neurobiology Department.

In the new research and in two preceding studies conducted by Grinvald and colleagues, optical imaging was used to examine the spatial relationship between neurons responsible for three aspects of vision – perception of depth, shape and color – and revealed that they form remarkably orderly interrelated mosaic-like patterns.

Groups of neurons responsible for depth perception are organized in parallel columns, while the "shape-savvy" neurons form patterns resembling pinwheels (first visualized by Bonhoeffer and Grinvald). The centres of the pinwheels are aligned along the centres of the columns in relatively straight lines, as are the clusters of neurons responsible for color perception. Moreover, the pinwheels' "spokes" always cross the borders of the columns at a right angle.

Obviously, these regular geometric relationships between different groups of working neurons are governed by specific rules that are far from random and apparently serve to maximize the efficiency with which the brain processes visual information.

Scientists have long suspected that, despite its overwhelming complexity, there is method to the brain's "madness": as long as 30 years ago, Nobel-winning neuroscientists Torsten Wiesel and David Hubel talked about the "architecture" of the brain at work.

"Architecture" implies that once we know how to look, we'll discover that the networks of functioning neurons form orderly structures depending on their task.

Yet until recently, brain imaging techniques did not provide sufficient resolution to reveal such structures.

It was precisely for this purpose that Grinvald – while working in Wiesel's laboratory at Rockefeller University – developed the optical imaging method used in the current study.

Optical imaging makes it possible to visualize the detailed organization of the brain at work because it can map the brain's functional architecture with an extremely high resolution, allowing scientists to observe structures as small as 0.05 millimetre in size. In contrast, the resolution of other imaging methods is too low to accomplish this kind of mapping: functional magnetic resonance imaging, or f-MRI, provides a resolution of only one to three millimetres, and positron emission tomography, approximately five millimetres.

FUNDS FOR MAGEN DAVID ADOM

The Bayview campus of United Synagogue Day Schools (USDS) recently held a sport-a-thon at the Bathurst Jewish Centre to raise funds for the Toronto chapter of Canadian Magen David Adom for Israel. The funds will go to a blood centre or for restocking ambulances.

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Gila Almagor brings play to T.O.

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Acclaimed Israeli actress Gila Almagor will perform her one-woman play, *The Summer of Aviya*, at the Leah Posluns Theatre on Thursday, March 5 at 8 p.m. for one night only

The play is based on her 1987 best-selling autobiographical novel, which was also turned into an award-winning movie.

A veteran of the stage and screen, Almagor has performed *The Summer of Aviya* more than 900 times in Israel and abroad, but never in Canada.

"I do it because there is a great demand for the play," she said in a telephone interview from her home in Tel Aviv. "I do it again and again. I cannot close it."

The Summer of Aviya , which she will perform in English in Toronto, is set in the early 1950s and turns on Almagor's childhood relationship with her mother, a mentally ill Holocaust survivor.

"Families – parents and children – come to see the play," she said. It's heart-warming."

Apart from having performed *The Summer of Aviya* at the Habimah National Theater of Israel, where she started her career at the age of 17, Almagor has taken the play to some 15 countries, including Germany, Britain, Holland and the United States.

By all accounts, it has received more performances than any other play in Israeli history. And the novel has been incorporated into the curricula of Israeli schools.

After her Toronto appearance, she will take the play to Los Angeles, San Francisco and Washington.

The movie version of *The Summer of Aviya* was a critical and commercial success. It won two Israeli Oscars and the Golden Bear Prize at the Berlin Film Festival. It was screened at the Toronto Jewish Film Festival and at a retrospective of Almagor's films at Cinemathèque Ontario. And it had a four-month run at the Carlton Cinema.

Gila Almagor in the film version of *The Summer of Aviya*.

Last week, as part of a retrospective of her movies, *The Summer of Aviya* was shown in six Italian cities. On March 1, the film is scheduled to open at the Kennedy Centre in Washington, D.C.

Almagor is currently playing Maria Callas in a Habimah Theater production. She plans to return to Israel from her North American tour during the third week of March to begin a new movie – a psychological thriller – directed by Shemi Zarchi.

Voted best movie actress of the decade in 1990 by the Israel Film Institute and the Tel Aviv daily, *Yediot Acharonot*, Almagor has appeared in more than 50 films, from *Siege* to *Under the Domim Tree*.

Her films are a microcosm of Israeli society and its triumphs and tragedies since statehood in 1948.

In an interview with *The Canadian Jewish News*, she said that the prospect of an American attack on Iraq fills her with foreboding, anxiety and fear because of the possibility that Iraq may fire Scud missiles at Israeli cities again.

"I am very scared," she said unabashedly.

During the 1991 Gulf War, when Israel was hit by 39 Scuds, an Iraqi missile cracked a glass wall in her apartment.

"I pray to God that nothing will happen this time, and that the crisis will pass without a war."

Referring to nation-wide festivities which will mark Israel's 50th anniversary later this year, Almagor declared that peace is the greatest gift Israelis long for.

"I hope our leaders can present us with this gift. I want to live in peace for a while, just to see how it works. We've tried everything else. One thing we haven't tried yet is simple peace."

***

For tickets and information about the March 5th performance in Toronto, call Corey Ross Productions at (416) 651-0551.

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Top harpist to perform Srul Glick composition at charity fundraiser

By CYNTHIA GASNER
Special to The CJN

TORONTO — Jennifer Swartz, principal harpist with the Montreal Symphony Orchestra, will perform a specially commissioned harp sonata by composer Srul Irving Glick at a fundraiser at the University of Toronto March 19.

Swartz, 26, will present the first major performance in Canada of *Harp Sonata – The King David*, at An Enchanting Evening, a concert to benefit two charities, The Reena Foundation and Homes for Adults with Autism and PDD (HAADD).

The Reena Foundation provides community services for people with developmental disabilities, with emphasis on providing Judaic programming and a Jewish environment for their clients. HAADD is working to help people with autism establish a home and develop their fullest potential in pursuing an independent lifestyle in the community.

Swartz, who was in Toronto recently visiting her parents, includes in her repertoire classics, as well as romantic and contemporary music. "I like exploring new music," she says."The harp is an interesting instrument with many possibilities. That's why I am so excited about the piece by Srul Glick."

The King David was commissioned by Swartz and Judy Loman, principal harpist with the Toronto Symphony Orchestra (TSO), on a grant from the Canada Council.

Glick, who will introduce his new piece at the fundraiser, says, "This work is very important for me because it is the first time that I was able to exploit fully the grand color landscape of the harp. Part of my inspiration for *The King David* came from the idea of King David as a harpist, and thereby lies the subtitle of the work."

Glick explained that the first movement, *In The Fields*, is a reference to young King David as shepherd. The second movement, *David and Saul*, refers to the occasions when King Saul requested that David play the harp to soothe his troubled spirit during his sleepless nights. And the third movement, *David the King*, expresses the vibrant personality of the warrior-lover who also loves G-d with great passion and dances with unbridled joy before the Ark of the Lord.

Glick paid tribute to Loman and Swartz as "two of Canada's great musicians, who have done a great deal of voluntary work for these two organizations. And I commend Jennifer for doing this charitable work for such great causes."

Swartz began her harp studies in Toronto at the age of eight and earned a full scholarship to study with Loman at the Royal Conservatory of Music by the age of 11. She soon became principal harpist with the Toronto Youth Symphony, and her first radio broadcast at 14 was a solo recital for the 1986 CJRT Radio Recital Series. She made her solo debut with the TSO in 1988, performing in Toronto and on tour at the Calgary Winter Olympics Arts Festival.

While a student at Northern Secondary School, she received a full scholarship at Philadelphia's Curtis Institute of Music receiving her Artist's Diploma in 1992. She continued her studies with Loman while she was at McGill University. Shortly after, she won first prize in three American Harp Society Competitions and was the 1993 recipient of the Sinai Legacy Award administered by Toronto's Temple Sinai.

While still a student at McGill, she won the position of principal harpist with the Calgary Philharmonic Orchestra and after one year, she became the principal harpist with the Orchestre Symphonique de Montréal. Swartz made her solo debut at Carnegie Hall with the Montreal Symphony Orchestra in 1997.

Now settled in Montreal, Swartz joined the faculty at McGill as a harp instructor and she also maintains a private harp studio.

"I want to continue doing just what I am doing, enjoying an active career as a harp soloist, orchestral musician, chamber artist and teacher," she says.

[Cont'd. on page 40]

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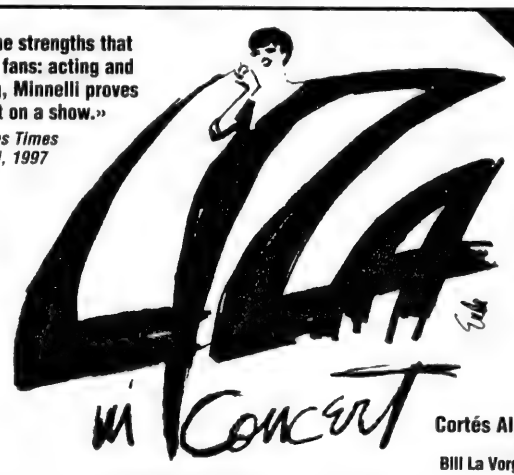

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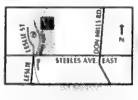

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Travel, Arts & Business

Eye on Arts

by Bill Gladstone

MUSIC FROM THE GHETTO

The creativity of Jewish artists flourished even in the Nazi-run ghettos of Poland and Lithuania. *Ghetto Tango: Music in Extremis* presents the songs and music they composed and performed in those unlikely ghetto theatres and cabarets. They are songs of hope, songs satirical, music operatic and in the ragtime, jazz and tango mode.

Featuring **Adrienne Cooper** and **Zalmen Mlotek**, this riveting Yiddish/English show captivated packed houses when it played in Toronto at Ashkenaz 97. Courtesy of Olive Eye Productions, it is returning to Toronto for one performance only.

March 28, 8:30 p.m., Trinity-St. Paul's Centre, 427 Bloor St. W. at the Spadina subway. $25-$20, 324-9413.

* * *

Sherman Play Premieres: Playwright **Jason Sherman's** *Patience* opens Mar. 3, 7:30 p.m. at Tarragon Theatre, with previews starting Feb. 24. The play focuses on Reuben, who seems to have health, happiness, business success and a great family, until his universe tumbles and he must put his life back together again.

Previews $15, regular run $20-$25, 531-1827. Sherman's previous works include *The League of Nathans*; *Three in the Back, Two in the Head*; *The Retreat*; *Reading Hebron*; and *None Is Too Many*.

* * *

Romanian Composer Honored: York University is honoring Romanian-Jewish composer **Mordecai Sandberg** (1897-1973) with a musical performance and CD launch.

The Sandberg Centennial celebration features four of his shorter chamber works, introduced by Toronto scholar-conductor **Charles Heller**, and performed by pianist **Stephen Clarke**, violinist **Marc Sabat** and singer Honey Novick. A festive kosher reception follows.

March 1, 5 to 7 p.m., Dacary Hall, 050 McLaughlin College, York University, 4700 Keele St. near Steeles Ave. Free, 736-5493.

* * *

Israeli Architecture: In tribute to Israel's 50th birthday, the Jewish Theological Seminary of Manhattan is holding a day-long academic conference on the architectural and urban planning achievements of the Jewish state.

Makkom: Spirt and Space in Modern Israel begins March 2 at 9 a.m. and feature scholars for Bar Ilan University, Tel Aviv University, Fordham University and CUNY Graduate Centre, 212-678-8957

* * *

Literary Notes: Come hear Women Reading Jewish Women Writers, an event in celebration of International Women's Day, at the Bloor Jewish Community Centre.

Hosted by publisher **Margie Wolfe**, participants include **Susan Cole**, **Helen Redner**, **Libby Scheier** and **Eleanor Wachtel**. 750 Spadina Ave., March 5, 7:30 p.m. $6 members, $8 non-members.

• Harper Collins presents *Green Fire*, by **Ira Cohen**, a book about environmental activism. Cohen, 47, is the only Jew in the New South Wales Legislature. In *Green Fire*, he tells of two decades of personal struggle to preserve the rain forests and the nuclear-free atmosphere of Australia. The book costs US $10. Write to P.O. Box 161, Byron Bay, NSW 2481 Australia.

* * *

Drama Notes: Leah Cherniak directs *The Betrayal*, a compassionate comedy about adultery, for Theatre Columbus, at Canadian stage Theatre, 26 Berkeley St. Previews begin March 14, play runs March 17 to April 4. $16-$18, 368-3110.

• Golden Fleece Productions presents *Medea*, by **Jean Anouilh**, a retelling of the Greek tragedy by Euripides. Buddies in Bad Times Theatre, 12 Alexander St., Toronto. Previews March 3, runs March 4 to 22. $15-$25, 975-8555.

• Currently on stage is the hit comic musical *Pippin*, music and lyrics by **Stephen Schwartz**, directed by **Jordan Merkur**, Studio Theatre, York Quay Centre, Harbourfront. Pippin, the son of Charlemagne, tries to make his mark on the world, only to get tangled in various political, martial and sexual escapades. To March 1.

• The Clvic Light Opera Company presents *Annie Get Your Gun* and *Call Me Madam*, **Irving Berlin's** two greatest hits together in concert with a cast of 20 performers. March 12 to 15, Yorkwoods Library Theatre. Adults $12.50, 421-1267.

• *What Fools These Mortals Be!* The Circus of Human Folly presents scenes from Shakespeare, Feb. 26 to 28. $10. Ryerson Theatre School (second floor), 44 Gerard St. E., 979-5000, ext. 6297.

Harpist Jennifer Swartz to perform Glick tune

[Cont'd. from page 39]

The TSO's music director Jukka-Pekka Saraste is the honorary patron for the evening and veteran broadcaster, Shelagh Rogers, host of *Take Five*, CBC's Radio Two's flagship program, will be a special guest.

Julea Gasner, coordinator of special events for the Reena Foundation says that Reena serves some 1,000 clients at The Toby and Harry Battle Development Centre in Thornhill. Currently, Reena has more than 114 residential locations serving 225 people on a full-time basis.

HAADD sponsors speaker meetings and workshops, and volunteers are working to provide conferences for people with autism which will focus on issues that affect their lives and help provide support for parents.

"Without community support," says Gasner, Reena and HAADD cannot provide the level of service we now provide and we cannot expand our programs which are very needed. We are thrilled that Jennifer will be performing at this wonderful evening."

An Enchanting Evening takes place March 19 at 8 p.m. at Walter Hall, Faculty of Music at the University of Toronto, 80 Queens Park Cr. For more information call 905-889-6484

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TRAVEL TALK

BY BILL GLADSTONE

DEAD SEA KIBBUTZ THRIVES AT EIN GEDI

"What I want you to remember," says Daniela Cohen, a member of the Ein Gedi kibbutz, "is that 40 years ago there was nothing here except the mountain, the sky and the sea."

Cohen, who was born in Vancouver and grew up in California, raised a family of eight children on this Dead Sea kibbutz, which was founded by a group of idealistic Israeli army vets. Today some 300 adults and nearly as many children are permanent residents here.

Ein Gedi appears like a mirage in the middle of the Judean desert, a lush subtropical paradise of date and palm trees, vegetation, thick green lawns – and water, precious water, everywhere.

Sprinklers are going full blast on the lawns and water is dribbling out of every garden hose as Cohen escorts us through the property, showing us the residences, the nursery compound, the guest units, the public dining room, the swimming pools, the large theatre.

She leads us to a chain-link fence and points out the palm plantation in the valley, and beyond that, the Judean hills that are the source of Ein Gedi's water.

Situated on the site of an ancient oasis, the kibbutz has more than enough water for its drinking and agricultural needs and it bottles the water commercially under the name M'Ein Gedi.

Ein Gedi's main income comes from its 230 guest rooms, its well-equipped spa and its famous line of moisturizers, lotions and shampoos, known as Ahava, made with Dead Sea black mud and sold around the world.

Daniela Cohen in front of a baobab tree. [B. Gladstone photo]

Kibbutzniks also raise some 30,000 turkeys annually, run a commercial film development lab and have developed a substance known as Ein Gal, which is stronger than conventional rubber and may have significant military use.

Ein Gedi also boasts thermal springs, a camel farm and the largest cactus garden in the Middle East. Although somewhat rocky, the Dead Sea beach nearby is one of the country's most popular, and visitors freely enjoy bathing in the mineral-rich mud. The area also boasts a hidden waterfall, which Cohen says "is really beautiful – as close to God as you're going to get."

Another nearby cataract is known as David's Waterfall. Biblical scholars have identified it as the place where the youth David hid overnight from King Saul (I Samuel, 24). Many ancient coins and Israel's oldest menorah were found in the area.

Archeologists have identified numerous ancient and biblical sites, including a mosaic floor bearing the names of the Jewish patriarchs along with the signs of the zodiac.

"This was the border between Jordan and Israel until 1967. There were no roads here, there was nothing here. We were told that nothing was going to grow here because the soil was so salty. But the wonderful phosphates that were in the Dead Sea make everything here grow better, sweeter, faster, lovelier," Cohen says.

Once covered by the much-larger Dead Sea of prehistoric times, the soil here formerly yielded the country's best tomatoes and still delivers superb mangoes, palmellos and dates. The site was first settled by agriculturalists who grew crops on the mountainside as much as 6,000 years ago.

Certainly the kibbutz movement as a whole has experienced financial difficulties in recent years, and Ein Gedi, like the others, has had to be flexible and adapt with the times. But this most famous of Israel's roughly 270 kibbutzim remains an undeniable success story, a testament to the hard work and idealism of its founders. It is a spirit that lives on in residents like Cohen.

She stands beneath a large tree. "This is my favorite tree on the kibbutz," she says. "It's a baobab tree from east Africa. This is the only place in Israel where they grow. One night several years ago, it was uprooted by the wind. The next morning members of the kibbutz put it back into the ground and secured it with rocks and it grew again. That is exactly what our kibbutz is all about, and what Israel is all about."

Authors & Poets

When Pesach arrives this spring, so too will the second annual *CJN* Literary Supplement. We therefore again invite the authors and poets among our readers to submit their works to us. We are looking only for works of fiction or poetry that explore Jewish themes.

The works must be original and previously unpublished. The fiction cannot be longer than 1,500 words. We must receive your works ***no later than March 16, 1998*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4. If you want us to return them, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. We look forward to receiving your submissions.

The editor.

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CHAI CHUPPAH. Let us create a special, unique chuppah or Bar/Bat Mitzvah precious keepsake. Rental also available. **Call 905-882-0059.**

375 CLEANING

Adanac Maintenance cleans stores, offices, factories, bldgs. Fully insured. 694-2065.

395 ELECTRICAL

Electrician seeks small jobs only, Lic #E-329.Call 636-5732.

405 FURNITURE

Carrocel Restorations
Antique and Fine Furniture Gallery
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(905) 475-6942

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Full esthetic services: women & men. Facial, waxing, mani, pedi, free skin analysis. Janna at **"958th Avenue"** 781-4560.

Sculptured Nails, $24 full set & $17 fills,dys/eves 416-663-8691

411 HEALTH THERAPIES

Acupuncturist performs treatment in your home. For appt. call **Mrs. Vakarelov, M.Sc.** at **416- 532-6993.**

415 HOME IMPROVEMENTS

BATHTUB REGLAZING
$225 & up - Sinks & tiles reglazed. **FREE Estimate.** 416-753-3097.

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420 INVITATIONS/ PRINTING

A & D invitations. Excellent price, selection & service. Call Mark at 905-731-5864.

DEADLINE FOR SERVICE DIRECTORY ADS ARE WEDNESDAY, 4:00 P.M., 8 DAYS PRECEDING THE ISSUE.

435 LIQUIDATION

POWER OF SALE REAL ESTATE AUCTION
(known as)
"MAURYA CREEK RESIDENTIAL SUBDIVISION"
ON THURS., MAR. 26/98 AT 12 NOON
AT THE SITE, GORDON ST. & GZOWSKI ST.
FERGUS, ONTARIO
(20 kms. north of Guelph)

PROPERTY FEATURES: 24.97 acres proposed residential subdivision development lands, "Draft Plan Approved" for 159 single-detached, semi-detached, & townhouse units • property fronts on north side of Gordon St., from near Gzowski St., to near Gartshore St. • 0.5 km. east of Hwy. 6 (St. David St. N.) • municipal services & built-up residential developments, etc., are nearby • close proximity to Guelph, Kitchener-Waterloo, Cambridge, Hwy. 401, Metro Toronto, etc. •
INSPECTION DATES: the property may be inspected at any time • T.C.L. Reps. will be on site Friday Mar. 20th 11 a.m. until 2 p.m., & morning of sale • FOR PICTORIAL BROCHURE, TERMS & DETAILS

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(An affiliate of 'REAL ESTATE AUCTIONS LIMITED')
e-mail: tcl@interlog.com
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438 LOCKSMITH

LOCKS - DEADBOLTS Schlage, Special - 1 for $85, 2 for $160 Installed. Fast, reliable service. Moshe 416-445-6438.

440 MISCELLANEOUS

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445 MOVING

A-1 Short Notice Movers. 1 man $35/hr., 2 men $45/hr., 3 men $60/hr. 30 ft. & 16 ft. trucks. Metro/surrounding area, insured. S&M Movers **747-7082**

B-K Movers. 2-28' trucks. Homes, offices, apts. Family busnss. Reasonable. 274-6144.

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450 PAINTING/ WALLPAPERING

Bargain Painter, apts, houses, offices. Mikhailov, 633-5973.

Brentwood Painting & Decorator, 30 yrs. exp., stucco, wall paper. Luciano, 416-969-0186.

David Painter. Prof. Workmanship. Jewish, Hebrew, Hungarian, Romanian. 905-660-7794.

450 PAINTING/ WALLPAPERING

E. Kats Painting, Free est. 416-219-4182, 905-709-4017.

Exp. painter/ plasterer/ vinyl tile flooring. Best prices. Free est. Guaranteed. Bill, 638-9249.

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Prof. painting/paperhanging, Jacob 667-9869, no Shabbos calls.

Yoni Painting, Affordable High Quality Painting. **FREE** estimates. **Seniors Discount.** Call (416) 661-8515, Yoni.

470 RENOVATIONS

***Pinelli* General Contracting Ltd.,** complete house & office renovations & additions, custom kitchens & vanities. **FREE** est. Call 416-741-4131.

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387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
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411 HEALTH THERAPIES
412 HEATING/AIR CONDITIONING
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510 UPHOLSTERY
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REAL ESTATE Section

5 HOUSES FOR SALE

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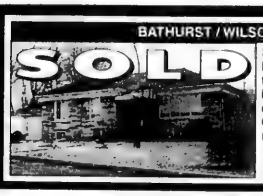
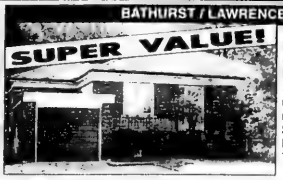
BATHURST / WILSON



Spacious 3 bedroom bungalow on wide lot, finished basement, hardwood floors, rear deck, fabulous location. Call Richard Cash (416) 787-1712.

SOLD

BATHURST / LAWRENCE



Spacious 3 bdrm. bungalow on gorgeous 55 x 132 ft. lot, shows very well! Sauna in basement, sep. entry to in-law suite. Asking $299,000. Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE — EXCITING NEW LISTING!
Facing parkette! 3 bedroom, 2 storey, pride of ownership, thermopane windows, w/o from living room to spacious porch, gorgeous landscaped 53 x 120 ft. lot, asking $315,000. Call David Eichorn (416) 787-1712.

• • •

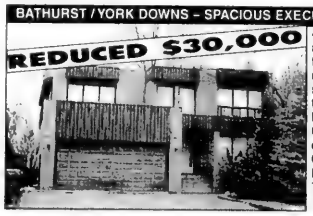
BATHURST / GLENCAIRN
Exclusvie listing! Detached brick bungalow on 40 x 133 ft. building lot, fabulous central location, only $254,900. ACT FAST, WON'T LAST! Call David Eichorn (416) 787-1712.

• • •

BATHURST / LAWRENCE — BEST DEAL IN AREA!
Renovated bungalow, 40 x 132 ft. lot, large eat-in kitchen, gleaming hardwood floors, fin. bsmt., only $229,000. ACT NOW! Call David Eichorn (416) 787-1712.

INVESTMENT — STORE WITH APTS, BATHURST / EGLINTON
New listing! Fabulous location on Eglinton Ave., high-traffic area, store + 2 spacious apts., asking $369,000. Call David Eichorn (416) 787-1712.

BATHURST / YORK DOWNS – SPACIOUS EXECUTIVE HOME



4 + 1 bedrooms, main floor family room, study, separate entry to in-law suite, backs onto Clanton Park, only $469,000. Call Michael Klugman (416) 787-1712.

CLANTON PARK AREA
Spacious ranch bungalow, 3 + 1 bedrooms, shows very well, new hardwood floors, new roof, new furnace, 64 foot frontage, asking $355,000. Call Esther Rubenstein (416) 787-1712.

• • •

BATHURST / LAWRENCE — REDUCED
Great 3 bdrm. value, 47 x 120 ft. lot, desirable location, fin. bsmt., only $269,000. ACT NOW! Call David Eichorn (416) 787-1712.

BATHURST / WILSON
Lots of home — low price! 4 + 1 bdrms., finished basement, 60 x 120 ft. lot, close to all amenities, only $269,000. Call David Eichorn (416) 787-1712.

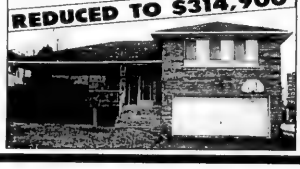
• • •

3000 BATHURST — SPACIOUS CONDO — REDUCED
Desirable unit, western exposure, 2 bedrooms + den, 1,450 sq. ft. (approx.), shows very well, only $229,000. Call David Eichorn (416) 787-1712.

• • •

GLEN PARK — CUSTOM BUILT EXECUTIVE HOME!
Fabulous location, loaded with upgrades, hardwood floors, European kitchen, oak trim throughout, approx. 3,400 sq. ft. + fin. bsmt., asking $599,000. Call David Eichorn (416) 787-1712.

BATHURST VILLAGE — SPACIOUS SIDE-SPLIT



Extra wide lot, 69 ft. frontage, super location, 3 + 1 bdrms., family-size kitchen, sep. entry to in-law suite, asking $314,900. Call David Eichorn (416) 787-1712.

ALAN NEWTON

REAL ESTATE LTD. REALTOR

BATHURST-CENTRE – ABOUT 3,625 SQ. FT.
Very spacious 4 bdrm. family home, hardwood & ceramics, deck in prestige "Wilshire" sub-division, $459K. *Helen Gould

• • •

PRIME THORNHILL AREA – CUSTOM HOME
To be built! Approx. 3,000 sq. ft., 4 bdrms., hardwood/ceramics, many upgrades, choose your finishes! *Carey Rosenzweig

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BATHURST-ELGIN MILLS – $379K
Gorgeous "Acorn" 3 year old home, finished walk-out bsmt., marble gas fireplace, prof. landscaped, 10 & 12 ft. ceilings + too many extras & upgrades to list. Open house Sunday, March 1st, 2-5. Come & view this beautiful home. *Lucy Melamud

• • •

BATHURST VILLAGE – JUST LISTED
Large 3 bdrm. bungalow, new kitchen, new windows, new furnace, hardwood floors throughout, 50 ft. lot, dble. garage, finished bsmt. with separate entrance. Asking $309,900. *Ted Waxman

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ATTENTION FIRST TIME BUYERS – THORNHILL
$239K. Detached 3 bdrm., fin. bsmt., central air, oak floors & more. Walk to TTC. *Lenna Langer-Gross

CONDOMINIUMS FOR SALE

YONGE & CLARK – EXQUISITE TOWNHOME!
Includes appls., air, skylight, close to everything! *Ted Waxman

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BATHURST-STEELES – 4 YEARS OLD
3 bdrm."Casita" with gas fireplace, appls., air, eat-in kitchen, shows great! $210K. *Ted Waxman

* Sales Representative **Associate Broker

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A perfect blend of modern & traditional! 6 bdrms., 4200 sq. ft. Finished lower level. $629,000 - Michele Rosen*

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Beautiful 3 bdrm., 3 bath, totally finished lower, wood floors, marble entrance, tandem garage. $695,000 - Jean Zinman**

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Bayview/York Mills - $1,195,000 - Custom 5 bdrm., huge lot, circular drive. A Must See! Marion Alberga* & Simone Stern*

YORK DOWNS RAVINE – 66.8'x410' LOT
Elegant Georgian country setting. Finest materials & craftsmanship. Tennis Court. $1,595,000 - Gert Kerbel*

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$799,000 over 6,000 sq. ft. of "Total" living space on demand Rodeo Drive. Walk to synagogue, comm. centre, schools, etc. Ann Kamin 416-449-2020

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Premium lot, 3,000 sq. ft. of finest finishings. Donna Weiser/Jim Maguire 416-449-2020

BATHURST-FINCH TOWNHOUSE
VRM $194,900 - $224,876. Bright, 3 bdrm., 2½ bths., 2100 sq. ft. Judi Gottlieb 416-449-2020

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2 bdrms., 2 bths., liv. & din. comb., fin. bsmnt., steps to all.

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WILMINGTON OVERBROOK
4 bdrm., fam.rm., 4 bths., L-shape liv. & din., w/out to deck, kit. w/built-in appls., fin. bsmnt., dble drive, gar.

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PURDON/WILMINGTON $469,000
Elegant Custom Built Home on Quiet Court. Lrge Principal Rooms! Fin. w/o Bsmt! Fab. Finishes!
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HERITAGE ESTATES RICHMOND HILL
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CENTRAL PROPERTIES

LOWER VILLAGE - 1ST AD – $1,495,000
3 stry, fab. master ste. & spa. Walk to village. Gary Mitchell** 488-2875

SUN FILLED FAMILY HOME – MOVE RIGHT IN!
Great S. facing lot, 4 bdrm. dream. Desirable area. E. Lewis* 488-2875

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SOLD
Fab. home on quiet street! Cathy Kwinter* 488-2875

STUNNING! AVENUE RD. & LAWRENCE
5 yr. new, best value, excellent block. $679K. R. Fitzerman* 226-1987

DEMAND AREA! AVENUE RD./LAWRENCE
Reduced! Fab. T.H. alternative. H. Rensler* 488-2875

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75'x145' lot! Wow! Incredible opportunity to develop/build new! Don't miss! Sandon Schwartzben** 226-1987

YONGE/SHEPPARD – JUST $349K
SOLD
2 building lots avail., 25' & 30' each. Faithe Bongard-Sversky** 488-2875

BAYVIEW PROPERTIES

7 VALLEY RIDGE – YORK MILLS/BAYVIEW
Executive bungalow, world class lot 100'x250', quiet prestigious street. $1,389,000. Call Mark Cowan* 226-1987

DRASTIC REDUCTION – BAYVIEW $720K
125'x148' total reno, 3 bdrm., 4 baths. Linda Reitapple* 488-2875

NORTH PROPERTIES

ARNOLD AVE – BUILD YOUR DREAM HOME
300 ft. lot, park like. Hurry! Hedda Zaionz* 226-1987

CUSTOM BUILT HOME – NEW PRICE!
Gorg. 4 bdrm., 5 baths, approx. 3500 sq. ft. Faithe Bongard-Sversky** 488-2875

GREAT FAMILY HOME – THORNHILL
Bathurst & Clark, 3 bdrm., fin. bsmt., beautiful! Beth Sokol* 488-2875

POWER OF SALE – RICHMOND HILL
Well maintained, 4 bdrm. in newer development, Bathurst/Elgin Mills. $305K. Rickey Fitzerman* 226-1987

CONDOMINIUMS

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3 bdrm. low flr., spring poss., b/ins. 24 hrs. sec., sab. elev. Lil Cooper* 488-2875

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BATHURST/LAWRENCE – 1 YR. LEASE, APRIL 1ST
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COVINGTON/BATHURST
New 2 bdrm. lease, incl. 5 appls., ens. lndry., sab. elev., 24 hr. sec. Lil Cooper* 488-2875

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Main floor sports bar, record dist., 10 apts., elevator, parking, good cap. rate. Mark Cowan* 226-1987

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Office space, 1279 sq. ft., immed. Russell Pearsall* 488-2875

**Associate Broker *Sales Representative

35 CONDOMINIUM FOR RENT

100 Antibes - 2 bdrm. + den, pkg, avail. March 1. 636-7976.

Bath./Steeles, 2 bdrm., 5 appl., pkg., sec. April 1. 905-886-8085

60 SHARED ACCOMMODATION

3RD ROOMMATE for top flr. duplex at Allen & Egl. 2 young prof. males, n/smkrs, n/Kosher, $375/mo. inc. 416-781-0421.

60 SHARED ACCOMMODATION

Avenue Rd./Lawrence, lower duplex, 2 bdrm., mature/stable person, sec., lndry., b/yard, pkng., all util., w/2 sml. dogs, $600/mo. refs. req'd. Call Mike at 242-3843 or 544-8431.

Bath./Sheppard - 3 bdrm. townhouse, bth., pkg, lau, must like cats, n/smkr, $600/mo. incl.. TTC. Avail. March 1. 398-5272.

75 APARTMENT FOR RENT

Bath./Lawrence - lbs. apt. avail., Mar. - June. 787-1523.

82 ROOM FOR RENT

Clark/Dufferin, 1 bdr. in house, $550 all incl. Call 905-660-1278

95 DUPLEX/ TOWNHOUSE FOR RENT

Allen/Lawrence - 1 bdrm, in 6 plex, lwr. lvl, pkg, lndry. 905-886-5515 or 416-783-0179.

125 FLORIDA PROPERTY FOR SALE

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Miami Bch ocean front condo, lge 1 bdrm w/ocean view, great loc! Surfside/Bal Harbour short walk to Shul, shopping. Low flr, exc. bldg, **immed. possession.** $112K US. Call 705-932-3221.

West Palm Beach, Century Village,1br., motivated, must sell! **Only $12K.** Call 905-771-8620 or 561-640-5939.

135 FLORIDA PROPERTY FOR SALE/RENT

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180 OUT OF TOWN PROPERTIES

HOUSE FOR SALE - QTTAWA
Walk to Shul. Located on quiet cres. in established west end neighborhood, this beautifully maintained home is ideal for growing family. Modified centre hall plan. 3+1 bdrms., 3 1/2 bths. Liv. rm. with french doors opening to mn. flr. fam. rm. perfect for entertaining. Oak fireplace in fam. rm. Bright modern kit. Prof. fin. bsmnt. provides recreation room, 4th bdr. & bath. Dbl. car gar., interlocking stone triple drive and walkway, lge. fenced lot. Many extra and upgr. Flexible possession. Asking $264,500. For more details call (613) 726-0958.

190 VACATION PROPERTIES

Big Bay Point to Crescent Harbour waterfront cottages/homes, just 50 min. from Toronto on Lake Simcoe/Kempenfelt Bay. From $359K to$885K. Call for complete package on waterfront properties.
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240 EMPLOYMENT OPPORTUNITIES

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for **1st Rate Jewish Camp in Pocono Mountains in US** - Cabin Counselors, Unit Heads, Lifeguards, Instructors, Office, Kitchen and Administration Staff. Interviews to be held on **March 9 at BBYO Office, Thornhill, call 416-355-2267** for more information & to set up an appointment for an interview.

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Leonard & Anne Schacter are happy to announce the engagement of their son **Corey Jordan** to **Dara Elyse,** daughter of **Yvette & Allan Madorsky.**

Renee & Maurice Kulik announce the engagement of their daughter **Karen** to **Corey,** son of **Lorraine & Ted Libfeld.** A fall wedding is planned.

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GOODMAN, Mary - on Feb. 5, 1998.
JACOBSON, Laurie - on Feb. 5, 1998, late of 650 Briar Hill Ave.
GRYNBERG, Roma - on Feb. 6, 1998, late of 36 Bruce Farm Dr.
STEIN, Belle - on Feb. 6, 1998.
GOLDWASSER, Sender - on Feb. 7, 1998, late of 7420 Bath-urst St.
MASSAREK, Margaret (Margit) - on Feb. 7, 1998.
MILLER, Sylvia - on Feb. 7, 1998, late of 201 Richview Ave.
RAYMAN, Maurice - on Feb. 7, 1998, late of 9 Nelson Ave.
SHACHTER, Max - on Feb. 7, 1998, late of 1131 Steeles Ave. W.
HAMSON, Jessie Jean - on Feb. 8, 1998, late of 111 University Blvd. (Maryland).
USPRICH, Harold - on Feb. 8, 1998, late of 118 Atlas Ave.
LONDON, Fay - on Feb. 10, 1998.
WEISS, Ernest (Abe) - on Feb. 10, 1998.
HUNTER, John (Laszlo) - on Feb. 11, 1998.
GREIZMAN, Jacob - on Feb. 12, 1998, late of 605 Finch Ave. W.
STEINER, Anna - on Feb. 12, 1998.
SCHWARCZ, Gizella - on Feb. 12, 1998, late of 3555 Bathurst St.
STIASNY, Marta - on Feb. 13, 1998, late of 668 Roselawn Ave.
ILVOVSKI, Polia - on Feb. 14, 1998, late of 4383 Bathurst St.
HIRSCH, Hyla - on Feb. 5, 1998, late of 2820 Burdette St.
LEFKOWITZ, Anne - on Feb. 5, 1998, late of 900 Main St.
PAGE, Livia - on Feb. 5, 1998, late of 1 Northwestern Ave.
TURK, Helen - on Feb. 5, 1998, late of 3270 Bathurst St., #513.
WEIL, Alfred - on Feb. 6, 1998, late of 55 Erskin Ave., #906.
BODNAR, Marta - on Feb. 8, 1998, late of 5460 Yonge St., #1102.
COOPER, Robert (Sonny) - on Feb. 8, 1998, late of 3467 Longleaf Crt.
GLIKSMAN, Isaac - on Feb. 8, 1998, late of 40 Fleetwell Crt.
RITTERBAND, Natalie - on Feb. 8, 1998, late of Baycrest Terrace.
ROCHKIN, Louis - on Feb. 8, 1998, late of 157 Cocksfield Ave.
SALSBERG, Joseph (J.B.) - on Feb. 8, 1998, late of 2121 Bathurst St., #807.
WASSERMAN, Mary - on Feb. 8, 1998, late of 10 Torresdale Ave., #204.
HARVEY, Eleanor - on Feb. 9, 1998, late of 475 Douglas Ave.
ELLIS, Saul - on Feb. 11, 1998, late of 9 Erica Rd.
FRANKEL, Sam - on Feb. 11, 1998, late of Harold & Grace Baker Centre.
PELTZ, Stanley - on Feb. 11, 1998, late of 35 Evanston Dr.
AGAR, Sam - on Feb. 12, 1998, late of 123 McGillivray.
CUTLER, Joe - on Feb. 12, 1998, late of 6200 Bathurst St., #1208.
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Hoops Hawks swoop down on Netivot Panthers

By PAUL LUNGEN
Staff Reporter

TORONTO — Bring on da Bulls.

Okay, maybe da Baby Bulls, the pint-sized variety.

Last week, the vertically-challenged Danilack Hawks rode a fast-breaking offence and accurate shooting from the field to a 55-40 victory over the Netivot Panthers to capture the championship of the Jewish schools basketball league. The game was played at the Bathurst Jewish Centre (BJC) before a packed house of partisan onlookers who crowded the sidelines and kept up a noise level you'd expect at a Spice Girls concert.

The teams responded with a spirited, give-all-you-got performance, but in the end, the Hawks prevailed, pulling off something of an upset.

A 7-5, third-place team during the regular season, the Hawks got hot when it counted. In the semi-final they turned back the Bayview Warriors, last year's champs, by a score of 53-42 and they followed it up with a convincing title victory against the Panthers, who led the league with an 11-1 mark.

The championship game had plenty of drama, as the underdog Hawks had lost to the Panthers twice during the regular season.

Mid way through the title contest, it appeared the regular season pattern was unfolding yet again, said Hawks' coach Shawn Karry.

During the two earlier games, Danilack would jump into a double digit lead only to see the Panthers press hard and overtake them in the third quarter. In the championship game, it seemed like deja vu all over again. The Hawks jumped into a 17-10 first quarter lead and led 27-19 at the half.

In the third quarter, the Panthers appeared to be turning the tables again, chipping away at the lead and briefly going ahead by two.

But this time, the pattern did not hold. Karry said "we made some adjustments to speed things up. We put in some power forwards who can run and we started to fast break again."

Coupled with accurate shooting on the breaks, the Hawks pulled ahead for good early in the fourth quarter. They won going away.

The title win represented a big change from last season, when the Hawks finished fifth in the six-team league, out of the playoffs, Karry said.

Team speed is the biggest difference between this year's Hawks and last year' edition. "I have forwards who can run the floor now," Karry said.

At the other end of the court, Panthers' coach Mark Glatt was disappointed by the loss. The Panthers' 11-1 record was their best in the last four years and they had beaten the Hawks twice in the regular season. Glatt agreed the previous games' pattern looked like it was going to be played out in the championship game, "but this time, we didn't finish it off. In the fourth quarter, we didn't make our shots.

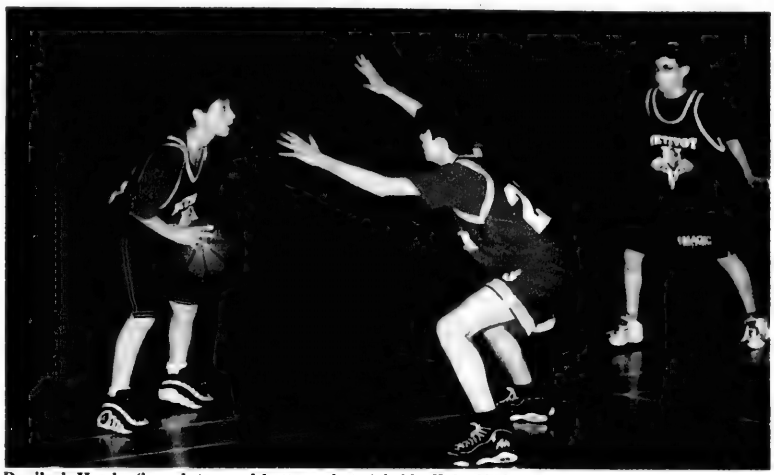
"I feel very bad for the kids," he said. "To quote one of our players, Ben Burke, 'we didn't come this far to lose'."

The Hawks were led in scoring by forward Jacob Weinstock with 20 points and guard Aaron Vale, who scored 17. The Panthers' best scorers were forward Ilan Ulmer, with 14 points, and guard Ben Rifkind, with 12.

The Jewish Basketball League is a seven-team circuit that includes the Hawks, Panthers, Bayview Warriors, the Hurwich Hurricanes, the Bathurst Lightning and teams from Bialik and Leo Baeck.

The Hawks roster includes: Shai Berliner (captain), Nir Zahavi, Weinstock, Vale, Adam Marx, Jared Goldlust, Eitan Weisfeld, Daniel Israelsohn, David Chichelnik and Eli Cadesky.

The Panthers roster includes Ulmer, Rifkind (team captain), Burke, E.J. Glatt, Elie Goldberg, Noah Goldstein, David Teller, Dov Beck, Yudi Greenberg, Danny Diamond, Levi Lazarus, Dani Goldstein, Aaron Glatt, Yonaton Goldstein, Avi Silverman, Daniel Magder and Uri Edell.



Danilack Hawks (in red, top and bottom photos) held off the Netivot Panthers to capture the Jewish schools basketball title. [Paul Lungen photo]

LAST WEEK'S CROSSWORD ANSWERS

C	L	A	N	S		H	E	R	O		S	O	L	O
H	A	L	O	S		E	L	A	H		A	B	E	L
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E	L	I	M		I	B	E	X		E	A	S	E	L
D	E	N	S		G	E	L	T		G	U	E	S	T

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The Inside Back

The universe is expanding and so am I

By JORDAN MAX

Last Laugh

I was relieved to read that a recent astronomers' conference concluded that the universe was in fact continuing to expand, rather than starting to contract. You see, I've been experiencing my own kind of equatorial spatial expansion recently. Is this what they mean by "going global"?

Now, some of this may still stem from Chanukah's gastronomic excesses. It could also be due to my habit of finishing my kids' leftovers. (What else are parents for?) Or could it have something to do with those "all-you-can-eat" kosher buffets (i.e., any simchah)?

It also seems my extra indulgences on Shabbat have caught up with me – that, or my metabolism has completely stalled. Funny, I always thought that the extra appetite was due to my neshamah yeteira (the figurative extra soul we gain on Shabbat); I just somehow assumed that come havdalah, the neshamah would take with it the extra caloric gain, rather than leaving it all behind (literally). The least the neshamah could do would be to burn off the extra calories before returning, all svelte and hungry, the next week.

There comes a time in every man's life when he has to finally admit he isn't 18 anymore and his waist isn't the same size either. How does he know? When he can't wait to slip into sweat pants when he comes home. When he starts adjusting how low he wears his pants so his belly can get some additional "freedom." When he knows that the belt holding up his pants is totally unnecessary. When he's no longer a candidate for that "tapered" shirt look. When he realizes that it's impossible for *all* his clothes to keep shrinking in the laundry every week. When he notices his suit jackets getting tighter and no longer assumes that he's added extra muscle.

I instinctively knew that in the long run, I needed more exercise and a healthier diet. In the short run, however, I was faced with three difficult choices. Plan A meant continuing with Tight Pants Syndrome, which was becoming more painful and obvious with each passing day. Plan B was to get my current pants let out, a prospect that represented defeat yet carried with it the faint hope that maybe one day I would need to have them taken in. Okay, all you males who ever had pants let out then taken back in raise your hands. Hello, is anybody out there? On to Plan C.

Plan C was to buy some new clothes. (What, replace everything?) Now I don't buy new clothes all that frequently, so my experience was all that more traumatic. I agonized for half an hour: Do I buy pants in my nostalgic waist size or in the "globally enhanced" size?

The sales clerks were probably confused by my apparent indecision, but I discovered that denial is a key ingredient in the shmatte industry. They're no fools, they've noticed we're all getting larger too. It's a little known secret that the women's clothing manufacturers have been increasing the standard dimensions over the years, so that a size 6 dress of 20 years ago equals the size 8 of today, but at least the wearer can convince herself that she's still a size 6. Neat trick, eh?

Of course we men would never fall for such a ploy, we're too smart for that. So imagine my delight to discover that all men's clothes are now redesigned as "roomier" or "relaxed fit" (read baggy) for our "more active lifestyles" – the kind of clothes you can run in, or do cartwheels and triple somersaults in, just like in the television commercials. Maybe even a triathlon.

I can't remember my last triathlon, never mind my last somersault. Does bending down to tie shoe laces count? So for me, it's back to Plan B, and time to get to the tailor's for those much-needed alterations. Then again, those "stretchy waist" pants don't look half bad either…

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Honey
Pine nuts, toasted in ungreased sauté pan until golden

Preheat oven to 400°F. Place dollop of goat cheese on each pastry square and fold over to form triangle (a nice Purim touch). Seal edges with water and press with fork. Bake on ungreased cookie sheet for 25 minutes. Place in centre of dessert plates, drizzle with honey and sprinkle with toasted pine nuts.

About jobs

Dear Lisa,

I already have a resume, but I hate it. I also already have a job, but my contract will end this May. I'd like to revamp my resume, so I'm sending it to you. Would you give me some suggestions?

Dear Reader,

Everybody should have their resume critiqued once in a while! I hope you will be happy with my suggestions. These suggestions are pretty general and will be useful to anyone who wants to update or change their resume.

Your resume is now only one page long. You've got your basic work and education history, but it's not doing much for you. First off, put your name, full address, phone number and e-mail, if you have one, at the top of the page. Use larger letters than those in the rest of the resume.

Then put your work experience second, because in your case, it's more recent than your education. (If your education was more recent, it would be the other way around.)

When you write down your experience, state what you did. If you created a new curriculum for a course you are teaching, or if you do conflict management or counselling with your students, include that in your job description.

Write your tasks in point form and remember to use verbs and adjectives. This section of your resume should virtually sing with the many skills and talents you have displayed on the job.

Your education should follow this. List the degree first, then the name of the school that granted the degree and where that school is located. The most recent degree is first. If you have additional certificates or qualifications, you can either note them here or you can create a new heading just below.

You should then have a section for your volunteer work. This would look better if you wrote it in point form rather than in a paragraph.

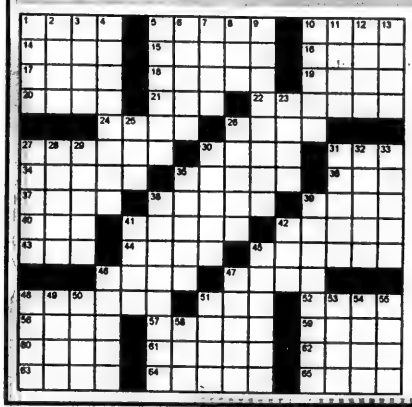
Some people like to have a section for interests or activities and I believe it always adds to a resume, because it shows a person's character. I would really like to see this type of section in your resume.

Finally, some people write "References available upon request" along the bottom of their resumes. Others actually list references on theirs. Sometimes one method is preferred over the other by the employer; check with the employer you apply to before you send the resume in.

It is fine to have a two-page resume, so let your creative juices flow and best of luck!

Job Search is a monthly column by career educator Lisa Galet Klug. Readers are invited to send any questions they have for Lisa to The CJN.

The Canadian Jewish news CROSSWORD PUZZLE The Canadian Jewish news



Across

1. Minor Prophet
5. Tanaim
10. Open
14. Yiddish Institute
15. Hamantasch filling
16. Moses in the bulrushes
17. Ender
18. Made aliyah
19. Imitates Rickles
20. Nebbish (Eng)
21. Sort of? (ending)
22. Benjamin's boy
24. Like Goliath
26. Village of Simeon
27. __ of Merom
30. Low speed
31. Sever
34. "Never__" Kahane book
35. Yeshiva activity
36. Hamantasch?
37. Kibbutz at times
38. Parshot?
39. Bigot's forte
40. Byzantine or Messianic
41. Abraham's wife
42. Qumran features
43. Cheer
44. Lofty
45. The Amidah at times
46. Seymour
47. Heard at the Wall, formerly
48. Fencing move
51. True man of Sodom
52. Dorothy Parker specialties
56. Via Maris, "Sea __"
57. Amalek
59. Curl
60. Holocaust voice
61. Kishon or Jordan
62. Utopia
63. Writer Ferber
64. Dreidel actions
65. Pub missile

Down

1. Alephbet member
2. Marceau
3. Angel of Death path
4. Songwriter Stephen
5. Lulav myrtle
6. Make Aliyah
7. ___ Halav, Israel
8. Aflula to Degania (dir)
9. Ribicoff and Javits
10. Abraham once
11. Biblical judge
12. Father (Heb)
13. Hebrew Letter
23. Actress Goldie
25. Vase
26. First Israeli ambassador to USA
27. Matzoh?
28. Change for a NIS
29. Desert station
30. Asher's daughter
31. Temple offering
32. Like Eden's apple
33. Jacob and the Angel
35. Goliath
38. Chagall and Ray
39. Like the Holy of Holies
41. Political party
42. 102
45. Sheydim (Eng)
46. Judah to Romans •
47. People of valor
48. Life or Knowledge
49. Grasp
50. Forty day forecast
51. Second Aliyah
53. Man Ray art style
54. E'er to Peretz
55. Transmitted
58. Shikker's sip

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 46.)

בס"ד

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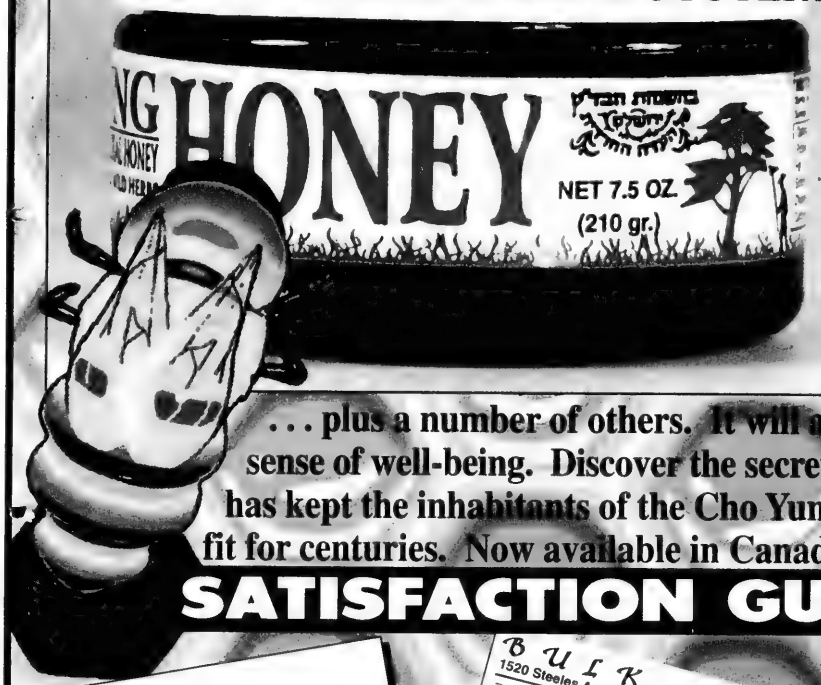

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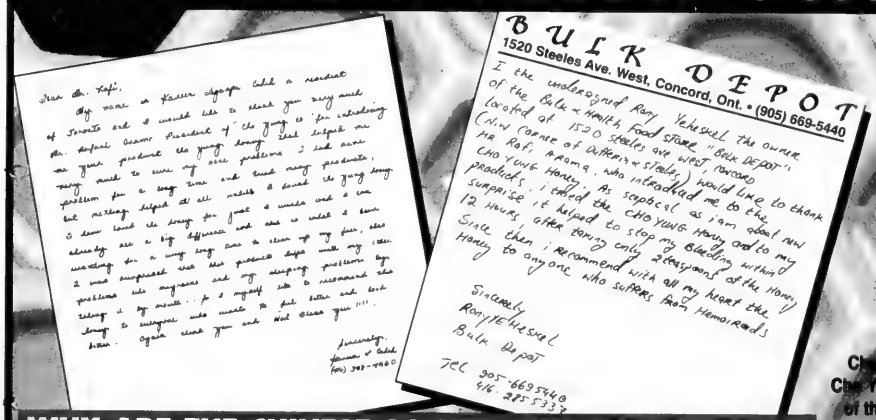

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This Week

National

Conservative rabbi returns from chairing Rabbinical Assembly in Israel. *Page 3*

Federal cabinet gets go ahead to strip war criminal of citizenship. *Page 6*

UBC's Hillel House brings Yiddish alive for students. *Page 25*

CJ Kids

Kids get ready to celebrate the annual Purim festival. *Page 41*

Arts

Photo exhibition depicts Beverley Abramson's worldwide travels. *Page 44*

Sports

Get over it! Canada was never really the dominant hockey team we all thought it was. *Opinion.* *Page 54*

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Yiddish Corner 17
On Campus 18
Coast to Coast *19*
What's New 20
International 35
CJ Kids 41
Travel, Arts & Business 44
Health 49
Classified 50
Sports 54
Ask Ella 55
Crossword 55

Shabbat Zachor: T'zaveh
Candlelighting: 5:54
Adar 8, 5758
Havdalah: 6:59

Israel offers to leave Lebanon

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — Prime Minister Benjamin Netanyahu offered to withdraw from Lebanon if the Lebanese government provides the requisite security backup. He based the proposal on UN Security Council Resolution 425.

The apparent policy shift could be detected by the omission of Syria from Netanyahu's frame of reference. He did not make the pullback contingent on Damascus' consent or define it as a by-product of a projected peace treaty with Syria.

"If the government of Lebanon cooperates with us in the establishment of appropriate security arrangements in southern Lebanon, we will be delighted to depart from Lebanon in the framework of implementation of Resolution 425," Netanyahu told the cabinet.

Defence Minister Yitzhak Mordechai elaborated on Netanyahu's formulation by saying: "The IDF will continue to operate in southern Lebanon and to defend the northern border settlements. At the same time, the government accepts UN Resolution 425 according to its interpretation, namely that the government of Lebanon will act to assure its control in Lebanon and prevent hostile activities against Israel from being perpetrated from Lebanon."

But the Syrian aspect was not totally eliminated from the picture.

Cabinet secretary Dan Naveh and Netanyahu's foreign policy adviser, Uzi Arad, reportedly were in Paris because of diplomatic signals that Syria is interested in renewing negotiations.

A French Foreign Ministry spokesperson said he knew nothing of the visit, but French Foreign Minister Hubert Vedrine said France is willing to do what it can to help any dialogue.

"We could offer a service to Israel, Lebanon, and Syria, because the three questions are interlocked, and they know this," he said.

Netanyahu and Mordechai are expected to press the government's case on Lebanon in separate trips to Europe this week. Netanyahu will be visiting Norway, which has peacekeepers in south Lebanon. Mordechai has plans to travel to France, which has longstanding interests in Lebanon and is a member of the Grapes of Wrath monitoring committee.

Science Minister Michael Eitan welcomed Netanyahu's stand, describing it as a substantive change in Israel's position.

"We will defend the northern part of our country from the international border," Eitan said.

An official source said Netanyahu's statement "certainly is a change in position." He contended that until this change came about, the conventional wisdom was that "we are in a peace process and that the moment the Syrian channel

Continued on page 38

URGING A GRAVE RELOCATION

Israeli Peace Now activists demonstrate under police guard in Kiryat Arba at the gravesite of Baruch Goldstein, who in 1994 gunned down Muslims at prayer. Peace Now has led an effort to move the grave from its current site, which has been made into a pilgrimage destination. *[RNS/Reuters photo]*

London shuls hit by arson

By RON CSILLAG
Staff Reporter

LONDON, Ont. — A local man has been charged with arson following attacks against two synagogues in this southwest Ontario town.

The attacks last Thursday have left some members of London's small Jewish community shaken.

The two synagogues were slightly damaged, but fire officials said the damage could have been far worse.

The first incident took place last Thursday morning when a passerby phoned in a report of a fire outside Congregation Or Shalom, a Conservative synagogue on Huron Street, in London's north end.

Firefighters discovered a packet of combustible material, including twigs, paper and a long-burning fire log.

After they extinguished the fire and were returning to the station, the crew saw smoke coming from the side and rear of Congregation Beth Tefilah, an Orthodox synagogue a block away, on Adelaide Street.

There, they discovered two similar boxes also containing paper, twigs and artificial fire logs. Both fires were quickly extinguished.

Damage caused by the blazes has been estimated at between $500 and $600.

"We are exhausted and concerned," a tired-sounding Avraham Santopinto, president of the 90-family Congregation Beth Tefilah, told *The CJN* in a phone interview.

Continued on page 24

INSIDE

Orthodox community should support the Ne'eman Committee.
Please see page 9.

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Israeli commandos in Iraq — please see page 35

The News in Brief

ISRAEL

Internet Monitoring

JERUSALEM — Israel might cut back on the security information available on the country's Internet sites. At a hearing on the matter last week before the Knesset research and development committee, a member of Knesset said he was shocked to see the amount of information available on the Israeli air force site.

The Knesset is also considering monitoring pornography on the Internet.

Mossad Mistake

JERUSALEM — Two Mossad agents were arrested in Geneva for attempting to spy on an embassy there, Swiss media have reported.

Swiss diplomatic sources confirmed that the arrests took place, but there were conflicting reports as to whether the agents were attempting to spy on the Iraqi or the Iranian Embassy in Geneva.

Israeli media reported that the failure of a Mossad operation in western Europe led in part to the resignation of the head of the foreign intelligence agency, Danny Yatom.

West Bank Status

JERUSALEM — Israeli Prime Minister Benjamin Netanyahu is intent on holding on to some 64 percent of the West Bank, regardless of how much land the United States calls on Israel to turn over as part of a further redeployment, the Israeli daily *Ha'aretz* reported.

"There could be five American plans," the newspaper quoted Netanyahu as saying. "We need the territory in order to have something to bargain with in the final-status talks."

WORLD

Iraqi Scuds

LONDON — Israeli commandos operating behind Iraqi lines have found evidence of Scud missiles, according to the London-based newsletter *Foreign Report*.

The Israelis have been operating in Iraq's western desert – which Iraq used as a launching pad for 39 Scud attacks on Israel during the 1991 Gulf War – in a bid to reduce the chances of a new Scud attack in case of renewed fighting in the Gulf.

Anti-Semitic Group

NEW YORK — An obscure anti-Semitic group is causing a stir in South Florida.

The World Church of the Creator scattered fliers into yards in Hollywood, Fla., asking readers to join the "most positive influence on white society," and directing them to the group's anti-Semitic Web site.

Clinton and Child Care

WASHINGTON — Twenty-five years after the National Council of Jewish Women (NCJW) issued a landmark study exposing the child-care crisis in America, President Bill Clinton turned to the group last week in his effort to build support for his child care initiative and broader educational goals.

In his first personal appearance before a Jewish convention since his second term began, Clinton praised the group's work in promoting these issues.

Clinton's decision to speak to the organization was seen at least in part as an effort to recognize the pioneering work the 90,000-member NCJW has done in placing the child care issue on the nation's agenda.

Model UN

NEW YORK — Students from a number of Jewish schools in Canada were chosen for the eighth annual Yeshiva University National Model United Nations. Over 500 yeshivah high school students competed in the three-day conference.

Students came from Bnai Akiva Schools and CHAT in Toronto and Joseph Wolinksy Collegiate in Winnipeg.

Trial Date Set

MOSCOW — A date has been set for the war crimes trial of a Lithuanian accused of being a Nazi collaborator.

Aleksandras Lileikis, 91, was set to go on trial March 4. Lileikis is suspected of having handed Jews over to Nazi death squads during World War II, when he was a deputy head of the Nazi-sponsored Lithuanian security police.

During the Nazi occupation of Lithuania from 1941 to 1944, about 94 percent of Lithuania's pre-war Jewish community of 240,000 died in the Holocaust.

Historians say the scale of the tragedy could have been smaller had ordinary Lithuanians not helped with the killings.

Latvian Apology

MOSCOW — Latvia's president has again apologized for his country's role in the Holocaust.

Guntis Ulmanis, who is on a three-day visit to Israel, said at a reception at the home of President Ezer Weizman that the Baltic nation is aware that some of its citizens persecuted Latvian Jews during World War II.

Rabbis: Couple Must Divorce

JERUSALEM — A group of Israeli rabbis has ruled that a haredi man must divorce his wife, a victim of rape, even though the couple wants to stay together, according to an Israeli newspaper report.

The couple has nine children.

The *Yediot Achronot* report said the woman, who lives in the town of Bnei Brak, was raped three weeks ago by three men as she was leaving a mikvah, or ritual bath.

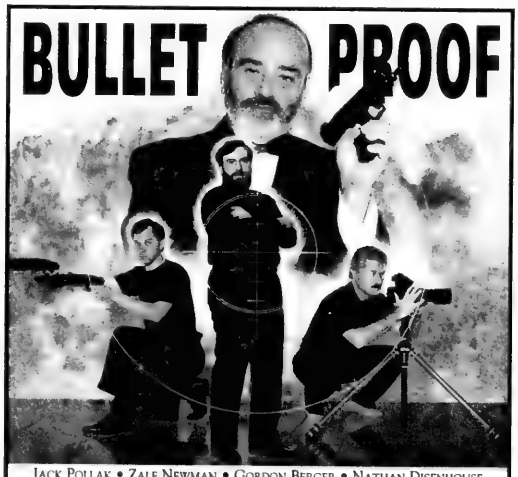
She did not report the event to the police, but did tell her husband, who sought the advice of rabbis on what to do.

The husband is a kohen, a descendant of the priests of the Jewish Temple in Jerusalem. Under Halachah (Jewish law), a kohen must divorce his wife if she has been raped.

Some halachic authorities say the husband could have gotten around the law by saying that he did not believe his wife, but by seeking the advice of the rabbis he implicitly admitted that he did believe her.

"The Halachah as reported is correct," said Rabbi J. David Bleich, professor of Jewish law and ethics at Cardozo Law School in New York.

But since a woman is unable to prove her own rape, the rabbis could have advised the husband that he "is under no obligation to believe her."



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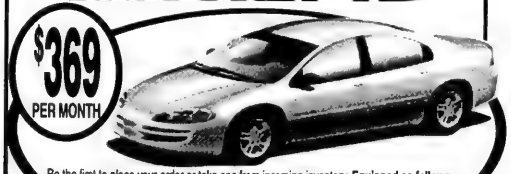

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Toronto Conservative rabbi chaired Israel assembly

By FRANCES KRAFT
Staff Reporter

TORONTO — Despite the uncertain future of the Ne'eman Committee proposals, Rabbi Philip Scheim was upbeat on his recent return from Israel, where he chaired the mid-February convention of the Rabbinical Assembly (RA), the umbrella group for Conservative rabbis.

Please see related stories pages 9, 14

Rabbi Scheim admitted to being disappointed over the "very hostile language" in the statement issued by Israel's Chief Rabbinical Council. The document rejected the Ne'eman Committee's proposal for a central conversion institute that would allow Reform and Conservative rabbis to help educate potential converts, but would not give them licence to perform conversions.

Rabbi Philip Scheim

Rabbi Scheim was gratified, however, that the Masorti (Conservative) movement has penetrated Israel's consciousness and he was optimistic about Masorti's future in Israel.

Israeli Prime Minister Benjamin Netanyahu, who addressed the convention, urged the rabbis not to give up hope on the conversion issue. Other convention participants included journalists, members of Knesset, Orthodox rabbis and academics.

Among the optional programs was a 90-minute meeting at Yeshivat Alon Shvut with two representatives of Meimad, an organization of moderate Orthodox rabbis in Israel.

Rabbi Wayne Allen, spiritual leader of Beth Tikvah Synagogue, told *The CJN* that, having participated in the meeting, he now envisions Conservative and Orthodox rabbis working together in Israel as "not only a possibility but an achievable goal."

"The Ne'eman committee wasn't why we were in Israel," clarified Rabbi Scheim, "although we all felt – and the Israeli rabbis even more so – that we couldn't have planned a better time to be there." Morale among participants was very high, he said.

The convention, more often held in the United States, was scheduled four years ago to celebrate Israel's 50th anniversary.

An opening-night program at the Hyatt Regency Jerusalem set the tone as tribute was paid to RA members who served in Israel's wars, and Israeli entertainer Dudu Fisher performed.

The three-day convention, of which Rabbi Scheim was the first Canadian chair, was conducted in Hebrew to indicate the international aspect of the American-based RA and its relevance in Israel.

Of the 360 rabbis at the convention, about 100 were from Israel (representing two-thirds of Israeli members). There were half a dozen Canadians, all from Toronto. The majority were American, with a few from South America, England and Germany.

It was the largest registration for an RA convention held outside North America, said Rabbi Scheim, spiritual leader of Beth David B'nai Israel Beth Am Congregation.

"Throughout the convention, people made the point that we're not anti-Orthodox," he said. "We want there to be a respectful relationship. We admire Orthodoxy, [but] we have our difficulties with the official Orthodox establishment in Israel. In a pluralistic religious environment, we want Orthodoxy to thrive. I think it's better for the Orthodox, as well, if people feel they're able to choose."

Israel has "thousands of people who, on Jewish humanitarian grounds, need to be converted," said Rabbi Scheim. "We're talking about Russian olim, most of whom will not qualify for an Orthodox conversion because they're not observant. We feel if they want to be in the army and make their life in Israel, that earns them the right to be Jewish.

"And non-Orthodox Israelis who adopt babies overseas are destined to have children who are gentiles according to the state, because the rabbinate won't convert them. It's a serious moral issue.

"If the Orthodox rabbinate is not prepared to perform such conversions because it compromises their standards, we're prepared to do it."

An added negative for the Masorti movement, in the wake of the Ne'eman proposals, is that it has come to be associated with "court cases, legal challenges and confrontations."

For that reason, convention organizers made a "difficult but firm decision" not to include a visit to the Kotel (Western Wall) on the convention agenda.

> *We want there to be a respectful relationship with Orthodoxy*

"It's very hard to imagine a rabbinic conference not visiting the Kotel," said Rabbi Scheim. "Unfortunately, visits to the Kotel in the past have been confrontational. We clearly did not want our conference to be in any way involved in confrontation or protest. Our point was to make a positive religious statement."

The majority of the RA rabbis are egalitarian, said Rabbi Scheim, who is traditional. His convention committee included two female rabbis. About 20 participants were women, two of whom spoke at plenary sessions. (Membership in the RA is predominantly male, in large part because the Conservative movement began to ordain women only in the mid-1980s.)

"Those who want to be egalitarian, are. Those who don't are left in peace. We don't impose one view on the movement. Rabbis are encouraged to follow their own understanding of Halachah and their own conscience."

The only controversy at the convention, Rabbi Scheim said, was over a resolution proposed by a minority of the Israeli rabbis, which was "harshly critical" of the chief rabbinate. It was not passed.

The next step for the Masorti movement is to "stop being the best-kept secret in Israel," said Rabbi Scheim.

"We have a lot to offer that segment of the Israeli population who are termed secular but have traditional inclinations and who are interested in making a religious connection without all of the stringencies of Israeli establishment Orthodoxy."

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From the editor's desk

A key point, ungrasped

Last week, Prime Minister Benjamin Netanyahu publicly proposed that he and Palestinian Authority (PA) Chairman Yasser Arafat meet with the American administration in a Camp David-style summit, cloistered away from the intruding pens, microphones and cameras of the media, to cobble together some agreed-upon basis for a final status agreement.

After consulting for 24 hours with his top advisors, Arafat rejected the proposal, pretentiously declaring that he prefers to see the Israeli prime minister honor current peace treaty obligations rather than to fashion new ones with him.

I deliberately use the adverb "pretentiously" because this constant refrain by Arafat of unpunished Israeli violations of Oslo is indeed a pretension. He delights in prescribing strict contractual liability for Israel, while utterly disdaining any for himself.

And because the refrain is so frequently echoed by an uncritical, even enthusiastic chorus of others, the chairman will not likely soon sing a different refrain.

Two often-touted examples of Israeli "violations" of Oslo are the Western Wall Tunnels and Har Choma, the former having been described as an "illegal expansion of the tunnels under the Muslim part of Old Jerusalem," and the latter as the "building of a new Jewish settlement in Arab east Jerusalem." Both are false accusations.

The Western Wall tunnels do not encroach onto any Muslim religious institution, nor were they expanded into a Muslim neighborhood. Similarly, Har Choma is not in Arab East Jerusalem. It is a hilltop in the south of Jerusalem between the neighborhood of Gilo and Kibbutz Ramat Rachel. To be sure, it has strategic value for both Israel and the Palestinians. For Israel it closes a ring of Jewish neighborhoods between Jerusalem and Bethlehem. For the Palestinians it opens a corridor from Bethlehem to Jerusalem. Thus, it is no surprise that there are competing claims to the hill. But anyone who merely looks at the shrub-laden promontory, can clearly see it is not in Arab east Jerusalem.

If there are violations of Oslo, they are surely on both sides.

Let us briefly examine one of Oslo's most vital provisions. It is a provision which the PA flouts. Under the terms of the original Oslo agreement, the letters exchanged pursuant to that agreement and the subsequent Hebron protocol, the PA promised not to incite hatred or violence against Israel.

In my view, the promise not to incite violence or feelings of hatred and ill will against the other party is one of the most important in the entire structure and framework of the peace accords. Both sides agreed that they "shall seek to foster mutual understanding and tolerance and shall accordingly abstain from incitement, including hostile propaganda, against each other and, without derogating from the principle of freedom of expression, shall take legal measures to prevent such incitement by any organizations, groups or individuals within their jurisdiction."

This provision is the foundation stone upon which will be built, if at all, a new relationship between the two peoples.

The obligation on the parties is not only a negative one, namely, to desist from incitement, but it also encompasses a positive obligation to actively "foster mutual understanding and tolerance."

The protocol does not call for affection between the parties. That would be unrealistic in the extreme and downright silly. It does, however, call for the attempt to develop a sense of understanding and tolerance between the peoples.

The relationship between the two peoples must stand high above and long past the relationship between their leaders, strained and untrusting as it may be from time to time.

If Israelis and Palestinians are destined *to live* side by side (my emphasis) they can only do so, in the long run, on the basis of the fundamentals underlying all good relations: understanding and tolerance.

Arafat seems incapable of grasping the importance for the future of his own people of fostering good relations with the people of Israel.

In his eagerness to discredit Netanyahu in Palestinian and western eyes, Arafat sanctions the most odious expressions of vile, crude, tasteless anti-Semitism against Israelis and Jews by his officials and journalists.

These official utterings by PA spokespersons unequivocally violate the terms of the Oslo and subsequent accords.

But they are more than mere technical violations of these seminal agreements. They violate the possibility of a future of tolerant, if not harmonious, coexistence between Palestinians and Israelis.

They betray any sense of confidence and trust in the peace process that even the most dovish of Israelis must feel deep in their hearts before the process can advance.

They ultimately destroy the will to make peace.

Rather than educate his people in the ways of peace, he propagates hateful myths.

Rather than establish for his people an entirely new emotional, psychological and cultural paradigm of coexistence, he perpetuates in them fear and loathing of Israelis.

After Purim, in this space, I shall excerpt only a small sampling of some of the re-propagated anti-Semitism emanating from the PA against Israel and against Jews.

MBD

Israel's Jubilee 50 *from the archives*

THEIR FIRST HOMES

A view of the camp at Beit Lid in which some of the newly arrived immigrants lived in 1949.

[Keren Hayesod - UIA Communications photo]

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Hate crimes up in Toronto, police report

By PAUL LUNGEN
Staff Reporter

TORONTO — A total of 187 hate crime incidents were reported in Toronto in 1997, including 28 in which Jews were the victims, according to an annual survey released last week by the Toronto police hate crimes unit.

Anti-Semitism up in Winnipeg

please see page 23

Jews were most often victims of mischief or threats. Blacks, who experienced 50 incidents of hate-motivated crimes, were the most frequently victimized group, usually through assaults, the report noted.

Last year's total represented a seven percent rise over 1996 but it is a far cry from the numbers recorded in 1994 and 1995, the peak years for hate motivated crimes since the hate crimes unit began recording occurrences in 1993. In that year, 155 occurrences were reported but in 1994, 249 incidents were reported while the figure for 1995 was 302.

"Since 1993, particular groups have been consistently targeted in hate motivated crime," the report states. "Black people, members of the Jewish faith, South Asians, the gay community and Asians are most frequently victimized."

The report indicated that since 1993, Jews have been targeted 190 times out of a total of 1,068 occurrences.

In 1997, the trend of previous years continued with assaults (41.7 percent) the most frequently reported offence, followed by mischief (27.8 percent).

"There were five groups identified as associated to or members of organized hate groups. These groups include the Aryan Blitzkrieg, Polska (Polish) Skinheads, Brotherhood of Protection, Heritage Front and the Lincoln, Nebraska New World Order. These groups were responsible for 10 percent of the total occurrences for 1997. This is a significant increase in organized hate group activity compared to previous years. Organized hate groups are forming alliances and becoming more covert in their operations," the report indicated.

Despite that disturbing trend, the report pointed out that "the majority of occurrences appear to be spontaneous conflicts between members of the general public who are not connected with organized hate groups."

Last week's report came about one month after B'nai Brith's League for Human Rights issued its annual audit of anti-Semitic incidents. The League reported that anti-Semitic incidents dropped last year. Det. Sgt. Mike Federico, who heads the Toronto police intelligence division, said the discrepancy arises because the League "measures all incidents of hate. We focus on incidents that can be categorized as crimes." In addition, the League includes incidents from across Canada while last week's report focused on Toronto.

One of the higher profile incidents included in the police report occurred outside the Lido Motel last summer when white supremacists picketed Roma Gypsies who had recently arrived from Europe. Seven people were charged with promoting hate. The alleged perpetrators were members of Aryan Blitzkrieg and Polska Skinheads, the report states. Their cases are before the court.

Federico described several other high profile occurrences. In one, members of a hate group assaulted a television cameraman who was covering the sentencing of another member of the group.

A third case was "a classic unprovoked assault of a black citizen coming to a restaurant bar for a meal. He was assaulted by someone we believe connected with a hate group," Federico said.

A fourth case involved the distribution of hate propaganda targeting the Muslim community. Following an investigation by the hate crimes unit, a suspect was arrested and charged with three counts of wilfully promoting hatred. That case is currently before the courts.

Twenty-four hate-related incidents were reported on school property, the report indicated, but Federico pointed out they can occur anywhere, including the soccer pitch.

At one game, a player was heard taunting another by saying "'we killed you back home, we'll kill you here,'" said Sgt. Dino Doria, who heads the police hate crimes unit. Parents came to that game armed with baseball bats and two by fours. After the game, one of the goalies required 80 stitches. Both teams were eventually kicked out of the soccer league in which they played, he added.

Federico and Doria said the hate crimes unit is actively involved in encouraging tolerance among young people and in training other police officers to recognize hate-motivated crimes when they investigate occurrences.

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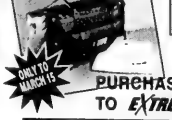
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Federal cabinet gets go ahead to strip Bogutin of citizenship

War criminal lied to get citizenship

By PAUL LUNGEN
Staff Reporter

TORONTO — A Federal Court judge ruled last week that Nazi war criminal Wasily Bogutin repeatedly lied about his wartime activities, and obtained Canadian citizenship by fraud or misrepresentation. The finding opens the door for the federal cabinet to strip the 88-year-old Toronto resident of his citizenship as a prelude to his deportation from Canada.

In a 62-page decision released last week, Federal Court Judge William McKeown found that Bogutin volunteered for an auxiliary police unit in Selidovo, Ukraine that collaborated with invading German forces.

In his capacity as an investigator with the police unit, Bogutin was "involved in rounding up people for forced labor in Germany." But "there was no evidence linking him directly with any executions," McKeown stated.

Bogutin is one of 14 alleged Nazi war criminals that federal Justice Department and Immigration authorities are seeking to deport. Three of the men died before their cases were concluded and two others have agreed to leave Canada rather than face trial.

A large part of the evidence-gathering in the Bogutin case was conducted in Ukraine last summer. McKeown noted that "much of Mr. Bogutin's evidence with respect to his involvement in the auxiliary police was contradicted by several witnesses in Ukraine." Their evidence, including the testimony of Bogutin's own daughter, led him to reject Bogutin's contention he was merely a civilian warehouseman working for the police, McKeown said.

He accepted other evidence that Bogutin was a police investigator and that "investigators gave police instructions on arresting people, and also gave orders to regular policemen to bring people to the police station where they would be interrogated by investigators."

McKeown noted that "German documents indicated the auxiliary police were involved in [rounding up laborers], and that Jews were guarded and shot by the Ukrainian auxiliary police as well.

However, the Germans arranged for police from a town other than Selidovo to do the actual executions. It appears that the local police were involved in guarding the area of the executions but did not actually participate in the executions."

One of the Ukrainian witnesses, a former member of the Selidovo police, testified that the 1942 shootings of a Jewish family and two others was a public event. "Many people in the town of Selidovo had seen signs advertising the executions. They knew there would be a shooting of Jews at a certain time and place and that people could come and watch." However, none of the witnesses identified Bogutin as being present, McKeown added.

Further testimony painted a picture of the local auxiliary police as brutish collaborators. "Several witnesses testified as to seeing beatings, arrests and roundups by the auxiliary police. D'Yachenko testified that people of the village were afraid of [the] police because for any minor offence there was immediate punishment such as shooting, imprisonment or whipping. He also testified to seeing people being escorted from the police building to the trench where executions took place and stated that one could clearly hear the sound of shooting," McKeown wrote.

McKeown noted that various postwar documents completed at Bogutin's request indicated his home was in Romania, not in Ukraine. He rejected Bogutin's claim that the creators of the documents got it wrong when he told them he was from Ukraine.

"There is no way that he could have given information which was consistently misunderstood. In my view, from the time he retreated from Ukraine, he was deliberately hiding his place of birth and residence during the 1941-43 period in Selidovo."

McKeown found that Bogutin also lied when he married for the third time in Villach, Austria after the war. He falsified the marriage registry by indicating he had been married only once before, when in fact, he had abandoned his second wife in Selidovo when he retreated with German forces in 1943.

McKeown also found that Bogutin "falsified his place of birth and nationality in obtaining documents from governmental authorities in Austria and France after the war. I find he falsely presented himself to the International Refugee Organization (IRO) as a Romanian national. I also find he falsely presented himself to Canadian authorities as a Romanian national and concealed his wartime activities from Canadian authorities."

And he rejected Bogutin's claim that he joined the police to provide a cover for himself because his father was Jewish. "Mr. Bogutin was not raised as a Jew...No one in Selidovo knew he was Jewish and he never practiced as a Jew," McKeown found.

In the wake of McKeown's judgment, Jewish organizations urged federal authorities to act quickly to deport Bogutin. "The federal cabinet should immediately revoke his citizenship in order for deportation proceedings to begin," said Irving Abella, chair of Canadian Jewish Congress' war crime committee.

"We hope this development will provide the additional momentum necessary to carry forward with the remaining cases still to be heard."

"With the findings of Justice McKeown, everything from here on in is a matter of procedure, not substance," said David Matas, B'nai Brith's honorary senior legal counsel.

Paul Vickery, head of the Justice Department's war crimes unit, said the paperwork outlining recommendations to strip Bogutin of citizenship is being prepared. He expected the process to take from four to six weeks.

Meanwhile, the case involving Peters Vitols continues in a Toronto court while the case of Serge Kisluk has moved to Lutsk, Ukraine to hear testimony from witnesses there. The case of Vladimir Katriuk will travel to Lviv, Ukraine on a similar mission in about two weeks, Vickery said.

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CORRECTION

The article on Toronto translator Miriam Beckerman (*CJN*, Feb. 26) indicated that the diary by Rivka Lozanski-Bogomolnaja, which has been translated by Beckerman, was written in Auschwitz and other labor camps. Lozanski-Bogomolnaja was never in Auschwitz or any labor camps. She was in hiding in Lithuania during the war. *The CJN* regrets the error.

Greater Toronto Area

Israel mishandled Iraq crisis: Sprinzak

By SHELDON KIRSHNER
Staff Reporter

TORONTO — By its actions during the recent Iraqi crisis, the Israeli government inadvertently whipped up an atmosphere of hysteria in the country, claims an Israeli expert in Middle East affairs.

"The government created unnecessary hysteria and panic," declared Ehud Sprinzak, a Hebrew University political science professor, in an interview last week.

Israel should neither have distributed new gas masks nor urged Israelis to buy plastic sheeting, masking tape, canned foods and bottled water, he said. He made his comments just hours before United Nations secretary general Kofi Annan defused the latest standoff over UN weapons inspections in Iraq.

He said that Saddam Hussein – the Iraqi leader – did not threaten Israel even once, and that the crisis never posed a serious existential threat to Israel.

"There [was] a huge difference between the present situation and the [1991] Gulf War," asserted Sprinzak, who was here under the auspices of Canadian Friends of Hebrew University and the First Narayever Congregation. "Israel was terrorized by its own leaders. This is such a disgrace. I feel ashamed of being an Israeli today. I feel so stupid."

Israel, he argued, should have announced weeks ago that the crisis was none of its business, that it had no belligerent intentions toward Iraq and that it had the means "to make it very costly for Saddam Hussein" if he fired missiles at Israeli cities.

In any event, the likelihood of an Iraqi attack against Israel was so slim that the government should not have taken these precautionary measures.

And even if there had been an Iraqi missile strike, the effect would have been insignificant, given Iraq's primitive weapon systems, Sprinzak noted.

But as a result of the panic that gripped Israel, Iraq has been able to add a new and important psychological weapon to its arsenal. And in the future, Iraq may well use it.

Turning to the stalled Oslo peace process, Sprinzak said that Israel, after 50 years of statehood, is strong and secure enough to offer the Palestinians "a fair deal" in a final settlement that would enable them to establish a "demilitarized entity" in some 90 percent of the West Bank.

He belittled the security interests maps recently presented to the Israeli cabinet by Defence Minister Yitzhak Mordechai and Infrastructure Minister Ariel Sharon. Under their respective plans, Israel would retain either slightly more than half or about two-thirds of the West Bank following a final agreement.

"These maps are an exercise in power and in wishful thinking on the part of unrealistic Israelis. The Palestinians, even if they accept these maps, can't objectively or in reality live with them. These maps are not a realistic solution, but a time bomb from Israel's point of view."

He predicted that the Palestinians would eventually challenge Israel's conception of peace, and that this would spark "an explosion" of rampant Palestinian violence.

"The Palestinians don't have to win such a struggle militarily. All they need is saturation TV coverage of Israeli tanks destroying Palestinian villages and killing lots of civilians in order to have a devastating impact on international and Israeli public opinion.

"If this happens, the Israeli government won't be able to withstand U.S., international and domestic pressures, and therefore, there will be some kind of real diplomatic compromise."

Sprinzak, who has written a soon-to-be published book called *Extremism and Violence in Israeli Politics From the Altalena Tragedy to the Rabin Assassination*, said that Benjamin Netanyahu's political views are almost similar to those espoused by the radical right.

"Israel's extreme right is not comprised of crazies, but of very able and practical people who have a clear agenda: to put as many Jews as possible in Judea and Samaria, so that when a Palestinian entity is established it is minimal and doesn't endanger the Jewish hold over the West Bank. They have an enormous influence over Israeli foreign policy."

Netanyahu, he said, appears to support the Oslo process. But in fact, "he's creating conditions – settlements – to end Oslo. Netanyahu, in his heart of hearts, wants the whole process to collapse. He always said he didn't like the Oslo accords. That doesn't mean he's an enemy of peace. He just wants it on his own conditions."

The Olso accords will remain largely unimplemented as long as Israel refuses to make meaningful concessions to the Palestinians, said Sprinzak, who is currently on sabbatical at the U.S. Institute of Peace in Washington, D.C. "I'm very skeptical of the success of the Oslo talks."

CHAT gets new headmaster

By LEILA SPEISMAN
Staff Reporter

TORONTO — Paul Shaviv, principal of Bialik High School in Montreal, has been appointed the new headmaster of the Community Hebrew Academy of Toronto (CHAT).

Shaviv, who will assume his new duties in September, will be replacing Rabbi Marvin Pachino, who is retiring after 19 years in the position.

Norman Grill, president of CHAT, said that Shaviv was chosen after a long search. "We felt he is the man to carry us into the future."

Grill praised Rabbi Pachino's contribution to the development of the school. "Under his leadership, CHAT went from an enrolment of 220 to a projected enrolment of over 800 for the coming year," he said, adding that he feels Shaviv will continue this trend.

Shaviv said he is excited at the new challenge. He and his family expect to move here in the summer.

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Notice To The Ontario Community

The Ontario Region of the Canadian Jewish Congress is entitled to elect 600 delegates-at-large to the forthcoming National Plenary Assembly, as follows: Toronto 500, Hamilton 25, Windsor 25, London 25, and outlying communities 25.

Any member of the Jewish community in Ontario may nominate up to three delegates, including himself/herself. Delegates to the Plenary Assembly automatically become members of both the National and Regional councils, and are entitled to vote for National CJC's elected positions as well as the Regional officers and executive.

Every Jew 18 years of age or over, residing in the Ontario Region who supports the Aims and Objectives of Canadian Jewish Congress, is deemed to be a member of the Ontario Region.

Delegates to the Plenary must qualify for election in accordance with the Ontario Region Rules and Regulations, which stipulate that, "no person shall be eligible for election or appointment to office and throughout his or her term of office, unless such person be a contributor in good standing with his or her local United Jewish Appeal or United Israel Appeal campaign, where applicable. The determination of eligibility shall be in accordance with Article 43 of By-law 66."

All nominations, which *must be in writing, include the nominee's address, telephone and fax (if available), and contain the signed acceptance of the nomination by the nominee*, are to be forwarded to the Regional Nominations Committee, Canadian Jewish Congress, Ontario Region, ATTENTION: Bernie M. Farber, Executive Director, and are to be received *no later than Thursday, March 26, 1998.*

Please note that, if the total number of delegates nominated by members together with the slate of delegates proposed by the Nominations Committee exceed 600, then an election for delegates by the members of the Ontario Region shall be held prior to Friday, April 24, 1998.

Les Scheininger
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Moshe Ronen
Chair

Bernie M. Farber
Executive Director

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Bold budget step

The federal budget presented last week to the country was noteworthy in more than the fact that for the first time in decades it was deficit-less. The Millennium Scholarship Fund was a very bold and imaginative initiative aimed at assisting Canadians wishing to pursue post-secondary education.

There was, of course, the usual criticism from certain provincial quarters, knee-jerk in its automatic predictability, that the initiative intrudes into provincial jurisdiction. But merely because the scholarship relates to a field within provincial jurisdiction, namely, post-secondary education, does not render it an intrusion. The initiative attaches to individuals, not to institutions or to programs or to policies of provincial legislatures. The initiative may have an impact on provincial institutions when, as a result of the availability of financial assistance, more students decide to enroll in universities and colleges. But this is to be desired and ultimately celebrated.

Increasing the availability of higher education for Canadians across the country is a national priority. Improving the quality of the avenues of that higher education for Canadians is a provincial priority.

In the next budget, we hope to see a similarly bold health care initiative.

A French connection

Lebanon is once again taking Israeli lives. Last week, three young IDF soldiers were killed when their outpost at Karkum in southern Lebanon was rocketed by the Hezbollah. Three other soldiers were hurt in the attack. Over the weekend, in a separate incident, four more soldiers were hurt.

Hezbollah has recently resorted to long-range bombing tactics to strike at the IDF for it is much harder to attack at close range due to operational changes implemented by the IDF in the field.

The IDF is in south Lebanon to protect the citizens who live in Israel's north. If the safety of these citizens were guaranteed by the government of Lebanon, Israeli forces would quit the narrow security strip it now daily patrols.

That was the essence of Prime Minister Benjamin Netanyahu's remarks to a gathering of Canadian visitors last week. "We have no qualms with [Security Council] Resolution 425 that talks about our departure from Lebanon," he said. Apart from the soldiers of Israel, however, only the president of Syria, not the government of Lebanon, can provide those safeguards to the citizens of northern Israel. Iran may be Hezbollah's sponsor, but Syria is their governor. Hezbollah operates in Lebanon at the pleasure of President Hafez al-Assad. He controls the shipments of their arms. He grants them the freedom to strike at the Jewish state.

Thus, for peace to be restored to northern Israel and to southern Lebanon, Hezbollah must relinquish its campaign against Israel. For that to happen, Syria must rein them in. But, as we know, Assad will only use his Hezbollah pawn when it brings him closer to checkmate.

In the past few days, there have been rumors of a Syrian "signal" to Israel that it wishes to resume peace talks. It is, of course, in Israel's specific interests to pursue such talks with Syria whenever possible and feasible. It is also in the West's overall interests. Regional stability is vital to the West only slightly less than it is to the countries of the area. Therefore, the West must also constantly try to find ways to help nurture along the possibility of such talks.

To that end, perhaps the government of Canada might lend its good offices to the parties directly, or might prevail upon a European country with historic and current ties to Syria – France for example – to foster the resumption of direct Israeli-Syrian negotiations.

The Europeans resent that they play no role in the discussions between the Palestinians and Israel. Bringing about a determination by Syria that it should return to the table with Israel would be a worthy contribution to the possibility of peace in the Middle East.

WISDOM OF THE AGES

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Ignoring rule of law leads to chaos

I wish to speak out regarding the Supreme Court challenge on a unilateral declaration of independence by Quebec. It has been said that there is one and only one issue here, namely the political expression of a majority of the Quebec population in favor of independence, and that, and only that, should constitute the determining factor in deciding whether Quebec can secede from the Canadian federation. But one must ask what role is played by the Canadian Constitution and international law in determining the future of Quebec in Canada?

This is exactly what the Supreme Court challenge is being asked to explain. We must not ignore the rule of law and the consequences of not abiding by the rule of law. The question is not simply a matter of the political expression of the sovereign will of the Quebec people. The Quebec people are a highly heterogeneous population, and as things now stand, Quebec is part of the Canadian federation.

The basic, i.e., constitutional law of the land is not vested in the Quebec National Assembly but in the Canadian Constitution. Any change to that constitution that may come about as the result of a referendum in Quebec has to be made in accordance with the rule of law. To presume otherwise is to say that the basic law of the land is of no consequence and to invite everyone to flout the rule of law, which is a road to chaos.

We must not oppose democracy and the rule of law. If a vast majority of Quebecers are in favor of a clear-cut independence option, legal constraints in and of themselves would not suffice to block the popular will, and certainly not after an extensive period of negotiations in good faith. However, we have had two referendums organized by the PQ and both of them resulted in democratically expressed majorities in favor of Canadian federalism. In each case, the separatist forces have not respected that majority, but have set their sights on the next round. To cite Lucien Bouchard's own words after the last defeat of his option, "à la prochaine" seems to be the PQ definition of democracy.

I, like my colleagues in the Quebec Liberal party, have no doubt that the vast majority of Quebecers value membership in the Canadian federation above any other constitutional option for Quebec.

Lawrence S. Bergman
MNA for D'Arcy McGee
Montreal

No double standard, no linkage

Sheldon Kirshner is accurate in asserting that the ambivalence exhibited by many Arabs toward the recent UN standoff with Saddam Hussein was caused by a perceived "double standard" in the treatment of Iraq vis-a-vis Israel ("Iraqi Crisis Simmers," Feb. 19). However, it is important to emphasize that this perception of a double standard bears no resemblance to reality. The cases of Iraq and Israel are completely different and warrant different treatment by the international community.

In 1990, Iraq invaded Kuwait without provocation. The UN Security Council imposed mandatory resolutions demanding Iraq's immediate and unconditional withdrawal. It subsequently passed additional resolutions demanding the elimination of Iraq's weapons of mass destruction. By contrast, Israel came into possession of territories in 1967 while fighting a war of self-defence. Security Council Resolution 242 (of November 1967) recommended (but did not impose) a framework in which Israel would return some territory in exchange for permanent peace with its Arab neighbors.

Whereas the UN Security Council has imposed more than a dozen binding resolutions against Iraq since 1990, the council has never demanded Israel's unconditional withdrawal from territories taken in 1967. With regard to Lebanon, Israel has been trying to find a way to leave while still ensuring the security of its northern border. It was prepared to disengage in the context of a May 1983 agreement with the government of Lebanon; however, Beirut reneged under pressure from Syria. Recently, Defence Minister Yitzhak Mordechai affirmed Israel's readiness to withdraw as long as the Lebanese government fulfilled its obligation (pursuant to UN Security Council Resolution 425 of 1978) to disarm militant factions and stabilize the border region.

Finally, there is the issue of "linkage." The standoff over UN arms inspections was caused solely by Saddam Hussein's reckless behavior, and it had absolutely nothing to do with Israel or Arab-Israeli relations.

There is no linkage between the cases of Iraq and Israel, Arab – and Israeli – frustration over peace negotiations notwithstanding.

David H. Goldberg
Director of Research
Foundation for Middle East Studies

Checking the records for Jewish servicemen

I recently read in *The CJN* an item about the creation of a comprehensive compilation of all Jewish personnel who served in the Canadian (and possibly other) forces during World War II.

I have just read the submission made in 1950 by Rabbi Samuel Cass in partial fulfilment of the requirements for the degree of doctor of Hebrew literature, titled *A Record of a Chaplain's Experience, World War II, 1942-1946.*

On page 9, I was very interested to read the following: "In Canada, nominal rolls were submitted to my office from Naval Headquarters of the enlistments in the Naval branch of the Service, so that contact by means of correspondence was almost complete. Although the same service was supplied by Army records for enlistment in the Army, these lists proved more useful for the public relations program of the Jewish community in connection with the compilation of the War record than they did for actual contact."

Since Cass refers to the fact that there were three Jewish chaplains in the Royal Canadian Air Force, it is quite likely that the same type of listing was provided to them by the RCAF.

This may be a worthwhile approach to the matter of obtaining authoritative documentation of enlistments of Jewish personnel in all three services.

Elliot Gluck (Major. E. Gluck
Royal Canadian Army Service Corps, Retired)
Ottawa

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

Orthodox community should endorse Ne'eman

By RABBI REUVEN P. BULKA

Jews from around the world have been watching, if not carefully, at least caringly, as the Ne'eman Committee has attempted to broker a "just and lasting" arrangement for issues that have threatened to unravel the partnership that Israel has maintained with Jews everywhere.

The Ne'eman Committee has actually put forward a formula for conversions in Israel that incorporates the Conservative and Reform streams in the educational process leading up to application for conversion, and at the same time preserves the halachic status quo on the conversion process itself.

As is by now well known, no sooner was the report of the committee released than a group of highly influential rabbis in Israel, 10 in all, publicly rejected it.

The impression was left that the committee's recommendations are favored by the Conservative and Reform, but rejected by the Orthodox.

That is simply not true. After all, most of the members of the Ne'eman Committee – five out of seven – are Orthodox. All of the members of the committee are responsible, community-minded people, who undoubtedly were in regular communication with the constituencies they represented.

In my view, the Orthodox members of the committee were probably shocked when they heard the reaction of the 10 rabbis.

The Chief Rabbinate, endorsing the committee's statement that it alone is the sole rabbinic authority on conversion matters, also accepted the call of the committee to expand their courts to handle a greater volume of conversion applications, notably by Russian and Ethiopian olim, but rejected any overture to work together with the other movements.

Yaacov Ne'eman, for his part, and this was echoed by Prime Minister Benjamin Netanyahu, accepted the response of the Chief Rabbinate as a green light. As for the rabbinate's rejection of the idea of working with the other movements, Ne'eman insisted that this will happen through the Jewish Agency. The Chief Rabbinate was not asked about this at all.

The Conservative and Reform in Israel, who agreed to call off their court challenges to the status quo in exchange for a cooperative arrangement, feel that the reaction by the Chief Rabbinical Council subverts the thrust of the committee's recommendations, and at least for the present, do not feel obliged to withdraw the court challenge.

Just recently, thanks to the efforts of Ya'acov Ne'eman, committee member Alex Lubotsky and others, the committee's suggestions were endorsed by the Knesset, although less than half the Knesset members were present for the vote.

That is where the situation now stands.

Where is the Orthodox community's position on the Ne'eman Committee? That is a complicated question for various reasons, not the least of which is that the Orthodox community is not monolithic.

There are, undoubtedly, significant numbers within the Orthodox community who are uncomfortable with the committee's recommendations.

But what follows are reasons why the Orthodox community should applaud and endorse the Solomonic wisdom of the Ne'eman Committee.

The first reason is basic. The situation without Ne'eman invites disaster. Here is the scenario. If the Ne'eman initiative fails, the Conservative and Reform in Israel will proceed with their court challenge.

Based on the present composition of Israel's Supreme Court, the challenge will succeed. What will happen then? We will begin to entrench within Israel two types of legally accepted conversion. This would be the forerunner to two separate rabbinical court systems. This, in turn, would usher in an entrenched divisiveness reminiscent of the divided monarchies of Judah and Israel.

No more needs to be said to appreciate the ugly repercussions such a scenario contains for Israel's future, and ours.

That is the negative reason Orthodox Jews should endorse the recommendations. There is also a positive one: namely, that there is so much to be gained in a cooperative arrangement.

If the Ne'eman construct works in Israel, it can become a model for cooperation outside Israel.

Working together, the various streams may be able to implement a similar formula for conversions in North America. If we succeeded in this, gone would be the threat to the Jewish community that stems from having differing approaches on matters affecting Jewish status.

The choice is either to wallow in recriminations, or to proceed forward. The former leads us nowhere; the latter leads us toward a cohesive, integrated, future.

Shalom is a transcending value in Judaism. In the *Sefer Haredim*, we are taught that strife drives God away. Based on the phrase in Job (23:13) that God is "in one," the author posits that this differs from saying that God is One. God is "in one" means that God cannot reside in a divided community; God can only bestow the Divine Presence in a united community.

When the community is united, no iniquity can drive God away, not even idolatry. The author of *Sefer Haredim* is led to the unavoidable conclusion that disunity is the ultimate idolatry, since it drives God away.

Does this observation not place upon the religious community an extra responsibility to act in a manner which conduces to God remaining within us?

This has less to do with who is right and more to do with what is right.

Rabbi Bulka is the spiritual leader of Congregation Machzikei Hadas in Ottawa.

Concurrent with Ya'acov Ne'eman's presentation of his committee's recommendations, Avraham Burg, (centre) chair of the Jewish Agency, brokered a somewhat controversial "technical" solution to the conversion problem. Burg's solution calls for the registration of all conversions for civil purposes but not for religious purposes. Seen with Burg are, from left, Rabbi Uri Regev, Reform Movement; Rabbi Ehud Bendel, Conservative Movement; Rabbi Yisrael Rosen, head of the conversion department of the Chief Rabbinate; and Rabbi Yehuda Gilad, of the office of the Sephardi Chief Rabbi Eliahu Bakshi-Doron. [Israel photo]

Knesset seeks a compromise solution

By AVI MACHLIS
Jewish Telegraphic Aency

JERUSALEM — Conservative and Reform leaders in Israel are welcoming what they called the "good intentions" of a Knesset resolution backing the proposals of a committee that tried to resolve the conversion crisis.

But they said it was up to Israel's Orthodox Chief Rabbinate to make the compromise proposal work. And they pledged to renew the battle against the Orthodox monopoly over conversions in court.

The vote last week in the Knesset, while reflecting widespread support for the efforts of the Ne'eman Committee, was largely symbolic.

Both the way the resolution played out in the Knesset and the reaction to it indicated that the long-sought compromise proposal is no closer to solving the conversion crisis in Israel than it was when it was first announced last month.

The committee, headed by Finance Minister Ya'acov Ne'eman, recommended establishing an interdenominational conversion institute, while leaving the actual conversion process under the rabbinate's control.

But the Chief Rabbinate has yet to endorse the formula.

Thus, despite Knesset endorsement, the fact remains "that the Chief Rabbinate rejected the committee's recommendations," said Rabbi Ehud Bandel, president of the Masorti (Conservative) movement in Israel.

"Since the Chief Rabbinate has legal responsibility for conversions in Israel, the recommendations of the committee cannot be implemented without the Chief Rabbinate's full participation."

The Knesset took up the issue last week with a four-hour debate. In the end, 26 Knesset members voted in favor of the resolution backing the Ne'eman Committee, five voted against and 24 abstained.

Abstaining lawmakers from the opposition actually supported the resolution. But they did not vote in favor because minutes before the vote, the Netanyahu government declared that a vote for the resolution would be a vote of confidence in the policies of the government.

The government made that move as the only way to fend off a move by United Torah Judaism, a haredi party that had tried to turn the vote into a no-confidence vote, in an effort to torpedo parliamentary support of the Ne'eman compromise.

The numbers reflected the power of the Haredim to transform what would have been a clear victory for those who supported the compromise effort to a milder show of support.

Although fewer than half of the Knesset's 120 members participated, turnout was relatively high for this type of vote.

Dozens took the podium, reflecting the growing Knesset awareness of the issue's importance. Except for the haredi members, lawmakers from all sides of the house praised the compromise.

For his part, Ne'eman, who still believes his initiative is alive, said during the debate that he was pleased to see such widespread support in the Knesset.

Earlier this month, some 80 Knesset members had signed a petition backing the Ne'eman Committee.

The motion approved by the Knesset was proposed by Alex Lubotzky of the centrist Third Way Party. Lubotzky has been a driving force in compromise efforts on the conversion issue.

According to the resolution, the Knesset adopted the Ne'eman Committee's conclusions "as a single unit, and considers these to be a contribution to the unity of the Jewish people."

The reference to a "single unit" was intended to keep the rabbinate from breaking up the compromise proposal and preventing the joint conversion institute from being formed.

Rabbi Uri Regev, director of the Reform movement's Israel Religious Action Centre, said a Jerusalem Magistrates Court was scheduled to revive a discussion on 23 cases of Reform conversions that have not been recognized by the Interior Ministry.

The Reform and Conservative movements had frozen the legal battle during the seven months that the Ne'eman Committee worked on a compromise.

The government wants to defer discussion on these cases for another two months. But Regev said the Reform movement will object, since the fate of the Ne'eman Committee's compromise was uncertain.

He said about half the cases under discussion in the court involved Israel's failure to recognize conversions performed abroad, and not just conversions in Israel.

Opinions

Focusing on the wrong target

By Gerald Steinberg in Jerusalem

On March 1, 1991, Iraq accepted the terms of the ceasefire agreement offered by the U.S.-led coalition, and Israelis were finally able to remove the tape from the sealed rooms and put away their gas masks.

U.S. president George Bush stopped the war before the destruction of the Iraqi army and the removal of Saddam Hussein, but with the expectation that after the punishment that had been inflicted, Saddam's days were numbered. In the belief that the Iraqis would no longer threaten any of their neighbors, including Israel, the United States and the world turned their attention to other issues.

In this environment, the Bush administration pressed a skeptical Israeli government, led by Yitzhak Shamir, to agree to participation in the international Middle East peace conference in Madrid. This marked the beginning of the process that led to the Oslo accords, the creation of the Palestinian Authority and the Israeli withdrawals. However, it did not lead to Middle East peace or to an end to terrorism and threat of war.

For the past seven years, most of the attention and energies of the diplomats and statesmen dealing with the Middle East have been focused on the Arab-Israeli negotiations. The continued military threats from not only Iraq, but also Syria and Iran, have been either ignored or considered of marginal importance. Recently, the world has focused obsessively on the question of Israeli withdrawal from the West Bank areas of Judea and Samaria, as if this was the only important issue facing the Middle East.

The Israeli government also allowed itself to be diverted from dealing with the major threats to national security. One year ago, the Netanyahu government reduced the budget for gas masks; as a result, many Israelis, as well as tourists and students, had to scramble to get protective equipment.

Yet, from the day the U.S. troops left Iraq and Kuwait, it was clear that Saddam Hussein had no intention of implementing the ceasefire agreement. Almost immediately, Iraq failed to provide the UN with a complete accounting of programs involving weapons of mass destruction, and blocked the destruction of all related materials and facilities under the supervision of the UN special commission. Saddam was determined to maintain as many of his chemical, biological and nuclear weapons as possible and to prepare them for another day.

After the major operation mounted during the 1991 Gulf War, the Americans and their allies in the international coalition were far from eager to admit that they had left before the job was finished. It was much easier for officials in Washington, Ottawa and the capitals of Europe to send delegations to Israel to press for concessions to Arafat and the Palestinians. Countless hours, days and months were spent searching for formulas to bridge the gap between Israel and the Palestinians.

When Israelis voiced concern regarding the impact of these proposals on their security, the foreign diplomats and officials dismissed these fears or naively argued that by making the concessions to the Palestinians, the longer-range threats would ultimately disappear.

However, seven years later, we are back preparing our sealed rooms and gas masks – deja-vu all over again. In fact, the dangers may have increased, as Iraq has had seven years to develop its arsenal of biological weapons.

Compared to 1991, Saddam may have a smaller incentive and greater difficulty attacking Israel with Scud missiles, but given a little more time and some more resources, Iraq will be able to restore this capability as well.

In addition, it seems that despite the 1993 Oslo agreement and the creation of the Palestinian Authority, the Palestinians have not changed their views.

Pro-Saddam demonstrations are taking place throughout the autonomous areas.

The demonstrators again chant slogans calling on Iraqi to send missiles against Tel Aviv.

If the past is a guide, after the current crisis, the diplomats and political leaders around the world will again turn to the Palestinian negotiations. They will again demand that Israel make more concessions and take even greater security risks. They must be reminded forcefully and continuously that Israeli policy is not the cause of violence and instability, but now, as in the past, it is a response to the threats in the region. The removal of these threats, not only from Iraq, but also from Iran, Syria and other sources, should be the primary focus of the world's diplomats and peace-makers.

Are we having fun yet?

By Robert Sarner in Jerusalem

Are we having fun yet? Have we figured out how and what to celebrate about Israel's 50th anniversary? In fact, does anybody here really care? Not really. Rather, make that an unequivocal no to all of the above.

Israel is suffering an acute bout of middle age birthday blues. It wasn't supposed to be like this and – with so much to truly celebrate – it shouldn't be like this. In 1996, the government began casting its eye on the jubilee anniversary, excited at the prospect of such a positive event the whole country could surely rally around – and associate with those in power. After all, how could a people who had endured unparalleled adversity not welcome the chance to celebrate and showcase the first half-century of Jewish sovereignty?

Officials tossed around all kinds of ideas for a year-long birthday bash.

Plans included a military parade, an Israel Philharmonic concert on Masada, a symposium of Jewish Nobel Prize winners in Jerusalem, a fashion salute to Israel by the world's leading designers, an "achievements exhibition," and a Miss Universe pageant in Eilat. This was going to be one party not to miss.

It was announced that festivities would kick off on Rosh Hashanah last September. That came and went with nothing to show except a growing political feud over plans for the celebrations. The launch was pushed off to December with a festive ceremony planned for the president's official residence in Jerusalem. But that, too, came to naught when Prime Minister Benjamin Netanyahu failed to convince President Ezer Weizman to let his ceremonial lighting of the first Chanukah candle be considered the official kickoff of jubilee events. Red-faced organizers then said the celebrations would be inaugurated in February on Tu b'Shvat, the national holiday of trees.

All the while, the organizing of events was degenerating into an embarrassing fiasco. Three successive chairpeople of the official planning committee resigned amid bitter recrimination and bureaucratic infighting.

The cabinet minister overseeing the whole production quit, blaming the Prime Minister's Office for much of the disarray. The dispute deepened as senior officials traded insults and accusations of corruption and other skullduggery. Several members of the Knesset State Control Committee, appalled by the gigantic *balagan* (mess), said the celebrations should be called off. It seemed a hex had been put on the jubilee preparations, turning them into a farce. Few people were amused.

Indeed, few people seemed in the mood to celebrate, even without the many snafus. Rising unemployment, a chronically stalled peace process and a growing rift between secular and religious people hardly contributed to a party spirit.

Finally last month, much to the collective yawn of the nation, Netanyahu and Weizman travelled to the southern town of Kiryat Gat for the long postponed official launching of Israel's 50th anniversary. True to the form of the problem-plagued jubilee committee, the ceremony generated more negative publicity than positive.

Several relatives of fallen soldiers had been invited to the event, only to find their reserved seats taken by local municipal workers who refused to budge. Some of the bereaved left in tears just as Netanyahu began his address. Opposition Knesset members voiced anger at not being invited, while Jerusalem Mayor Ehud Olmert said he was shocked the capital didn't host the ceremony. No reason was given for the choice of Kiryat Gat, most recently in the news for being home to the country's only gas mask factory.

Organizers are now engaged in a furious race against the clock to salvage the celebrations before it's too late. As it is, budgets have been slashed and many of the grand events originally planned for the coming months have been shelved or scaled down.

It won't be the party it could have been, but Israelis needn't feel so bad about the jubilee mess. Other countries have also seen their best laid plans for benchmark celebrations come unglued amid chaos and controversy.

While living in France in 1989, I remember a similar dispute erupted over the Mitterrand government's mishandling of preparations for the 200th anniversary of the French Revolution. A few months before the big day, on the cover of *Paris Passion*, the city magazine I was editing at the time, the headline read "The Botching of the Bicentennial." In the end, organizers pulled out the stops, got their act together and on Bastille Day staged festivities enjoyed by millions.

With Independence Day less than two months away, I hope jubilee organizers can pull off a similar feat and show people a good time on April 30. Far bigger miracles have occurred here before. On the nation's 50th birthday, Israelis deserve nothing less.

The Polish enigma

By Rabbi Gunther Plaut in Toronto

There are few books I have enjoyed as thoroughly as the little volume called *Shtetl* by Eva Hoffman. It is extraordinarily well written, crystal clear and exhaustively researched. The sub-title is "The life and death of a small town and the world of Polish Jews." Rabbi Bernard Baskin reviewed it in an earlier edition of *The CJN*, and I would like to add some personal observations.

Hoffman brings us the reality of 500 years of Polish life – from its beginnings to its glory days of Jewish culture and its final destruction by the Nazis. The 250 pages of this small book are worth your while, though some of her implications and conclusions have been contested, especially about Polish participation in the Shoah.

Hoffman chooses an unusual way of presenting such an ambitious overview: She concentrates on a little town near the Russian border, with forays into larger history. She examines the nature of the shtetl community. What was its real content, its daily life, its pleasures and its downsides? Does the shtetl deserve to be recalled today with the affection which usually is bestowed upon it?

Hoffman's answer is yes and no. The shtetl she describes was warm and intimate; everybody knew everyone else; and every Jew knew precisely of his or her identity, and the economic and social possibilities this betokened. But the shtetl was also narrow and confining, with few of the world's larger issues penetrating its consciousness.

Most fascinating to me, was Hoffman's constant reference to the relationship between Poles and Jews – living together for centuries, yet not knowing each other beyond the minimum provided by daily contact. Wary of each other, but also relying on one another, they were ultimately separated by increasing nationalism and anti-Semitism. The Nazis did the rest.

Much of the content of the book relies on a running memoir that was kept by the Jewish community and miraculously survived the Holocaust. Called the *Yizkor Book*, it recorded the ongoing life of the shtetl, naming names, vividly picturing events and leaving the reader with a sense of immediacy rarely found in history.

Here is just one brief account of Hoffman's analysis of Polish-Jewish relationships:

"The almost complete absence of Poles from its account of the shtetl's life probably represents a kind of reality: the reality of spiritual, if not practical, isolation. Jews and Poles of the town lived side by side, but in a state of considerable ignorance of one another. At the market, in the inn, in the shops, there was mingling, and there must have been acquaintanceships, casual friendships. But in many ways that mattered, the two communities were impenetrable. They did not go into each other's houses or places of worship; they knew little of each other's thinking or concerns.

"Still, they saw each other every day. How, one wonders, did they appear to each other at this daily distance?"

My previous knowledge of Poland was based on the scholarly writings of Simon Dubnow; Hoffman brings it back to life in a way that I found most engaging, instructive and memorable.

The Kirshner File

Israel working to free Jonathan Pollard

Jonathan Jay Pollard languishes in an American prison, a self-confessed spy.

Pollard and his second wife, Esther Zeitz, a Toronto teacher, claim that Israel and the American Jewish community have not done enough to secure his release. "They promise and do nothing," Zeitz has charged. But the accusation is disingenuous. In the past few years, Israeli and U.S. Jewish leaders have in fact exerted considerable efforts on his behalf.

By Sheldon Kirshner

A civilian intelligence analyst in the employ of the U.S. Navy before his arrest in 1985 outside the Israeli Embassy, Pollard gave Israel reams of classified documents pertaining to the military capabilities of Arab states, including Iraq. Rightly or wrongly, he was convinced that the United States was concealing vital strategic information from Israel.

In 1986, as part of a plea bargain with the U.S. government, Pollard pleaded guilty to espionage and agreed to forgo his constitutional right to a trial in return for a promise that prosecutors would not press for a life sentence. But after receiving a memorandum from then U.S. secretary of defence Caspar Weinberger claiming that Pollard had inflicted inestimable harm to American security, a judge sentenced him to life imprisonment.

Initially, Israel abandoned Pollard to his fate, claiming that he had been a "rogue" agent whose activities had not been officially sanctioned. But since then, while not publicly admitting that Pollard was indeed in Israel's pay, every Israeli prime minister from Yitzhak Shamir to Benjamin Netanyahu has repeatedly asked for his freedom.

In the early 1990s, two members of the Knesset, as well as a representative of Israel's consulate in Atlanta, Ga., visited Pollard in prison at the Federal Correctional Institute in Butner, N.C.

Two years ago, in a remarkable gesture, Israel granted him citizenship. Last year, Immigration Minister Yuli Edelstein and Communication Minister Limor Livnat became the first Israeli cabinet ministers to visit Pollard. Livnat brought him letters of support from Netanyahu and two other ministers. In December, the Knesset formally issued an appeal for a pardon.

Meanwhile, American Jewish organizations have gradually embraced Pollard's cause. Ambivalent at first about the justice of his case, they now rally around him.

In 1995, the head of the Conference of Presidents of Major Jewish Organizations, Lester Pollack, visited him. And two months ago, the conference launched a concerted letter-writing campaign to free Pollard on humanitarian grounds.

After visiting him late last year, the immediate past president of the Union of Hebrew Congregations, Rabbi Alexander Schindler, and the secretary general of the World Jewish Congress, Israel Singer, called for the commutation of his life sentence.

President Bill Clinton, a friend of Israel, rejected clemency pleas in March 1994 and again in July 1996, citing the enormity of his crime, his lack of remorse and the damage he caused to U.S. interests. Former president George Bush had previously refused to commute Pollard's sentence.

Seven years in solitary confinement

The rationale for freeing Pollard – who has spent seven of 13 years in solitary confinement and who has variously described himself as "a front-line soldier deep in enemy territory" and as a trapped "ghetto fighter" – is that the punishment does not fit the crime.

Pollard's sympathizers argue that he has expressed remorse and publicly apologized for his crime, and that he has been punished far more severely than any other American who has spied for a U.S. ally. As examples, they cite the 1996 cases of Robert Kim and Michael Schwartz. Kim was sentenced to 10 years (with eligibility for parole) for selling secret intelligence documents to South Korea, while Schwartz was completely let off for turning over similar documents to Saudi Arabia.

By all accounts, an informal alliance of officials, both active and retired, in the Pentagon and the intelligence community oppose leniency for Pollard, whom they consider a traitor. David Biale, in a piece in the magazine *Tikkun*, claims that some of his harshest critics, such as Sumner Shapiro, the former chief of naval intelligence, are Jews. They are reportedly outraged by Pollard's crime because of the shadow it casts over their own integrity. As Biale puts it, "Pollard was their worst paranoid nightmare come true, something that only an anti-Semite could invent: an American Jew in the defence establishment more loyal to Israel than to the United States."

Although Pollard's hopes of being freed any time soon have dimmed, he continues to fight. Recently, he petitioned the Israeli Supreme Court to force Israel to acknowledge him as its agent. Pollard's lawyer, Larry Dub, believes that such an acknowledgement could clear the way for his eventual release. Dub has also floated a proposal under which he would be released in exchange for a Russian scientist in the United States convicted of espionage.

With no immediate prospect of gaining his freedom, Pollard, suffering from arthritis and developing glaucoma, has grown increasingly bitter. Last October, in a far-fetched analogy, he compared his plight with that of Israel's quick response in obtaining the release of two Mossad agents caught red-handed trying to assassinate a Hamas leader in Amman, Jordan. This, he claimed, was proof of Israel's perfidy. But Pollard is wrong. By word and deed, Israel has shown it is working to set him free.

Portrait of Iraq

During the latest crisis over Iraq's non-compliance with UN weapons inspections, the self-satisfied figure of Saddam Hussein loomed large in the West.

In Iraq, however, he needs no introduction. There, in the "republic of fear," he is portrayed as an avuncular father figure of the nation, according to Paul William Roberts, a Toronto writer who has visited Iraq three times since 1990.

In *The Demonic Comedy* (Stoddart), a lively, irreverent, stylistically eccentric account of a country under siege, Roberts describes contemporary Iraq before and after the 1991 Gulf War.

On his first trip to Iraq in early 1990, he literally comes face to face with Saddam, whose portrait is ubiquitously emblazoned on walls, and factories. Schools, cafes, sports arenas, hospitals and even Baghdad's airport are named in his honor. The cult of the personality reigns supreme in Iraq.

Roberts, given the rare opportunity of interviewing Saddam, depicts him as a cold, aloof individual whose remoteness cannot be penetrated. "I looked back at the eyes and realized what was most unnerving about them was that there was nobody behind them," he writes.

Though reluctant to discuss politics, Saddam is more forthcoming with respect to his favorite film. Not surprisingly, it is *The Godfather*, the saga of a Mafia family.

At the height of the Gulf War, Roberts sneaks into Iraq with the help of smugglers, stumbles upon Scud missile launchers, observes wholesale devastation and is arrested on the outskirts of Baghdad.

Returning yet again in 1995, he discovers that Baghdad is deserted, bleak, forlorn and dark, but not crushed.

Starkly realistic, *The Demonic Comedy* spares no one but the long-suffering people of Iraq.

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Jewish Life

Agunah vigil set for March 10

TORONTO — The fifth annual community vigil for agunot – women denied a Jewish divorce – will take place Tuesday March 10 at 7:30 p.m. with the Ontario premiere of the documentary *Untying the Bonds...Jewish Divorce.*

Produced by the Coalition of Jewish Women for the Get, the documentary was filmed in Montreal, Ottawa and Toronto, and features three women who have stepped forward to share their experience with Jewish divorce.

Project chair Marilyn Bicher says the film illustrates how rabbis, community organizations and women's groups have become allied "toward the release of agunot from their recalcitrant husbands."

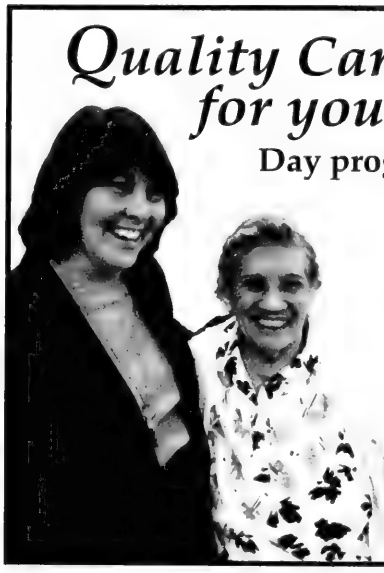
In the film, Rabbis Reuben Poupko and Gavriel Newman explain how rabbis convince men whose marriages are virtually over, to give their wives a get.

The coalition says the documentary should be of special interest to professionals in social work, law, Jewish education and to rabbis. It's meant as a learning guide on Jewish divorce.

"It is so important that Jewish men and women who are about to divorce, or are going through a divorce, should have the right information regarding civil and Jewish divorce," says Norman Joseph, founding president of the International Coalition of Agunah Rights. "It is essential that Canadian federal legislation be used appropriately."

The vigil will take place at the Borochov Centre (272 Codsell Ave.)

For information, call the Jewish Women's Federation, 635-2883, ext. 174, or Na'amat Canada, 636-5425.



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German posting proved interesting

Diplomatically Speaking

By JEHUDI KINAR

In my last column, I described my stint in the Netherlands. This time I would like to describe my stay in Germany. Germany is still the only country to which a staff member of our Ministry of Foreign Affairs can refuse to be posted for reasons of conscience.

Because I was born in the Netherlands during World War II, I had, as a survivor, every right to refuse an appointment to Germany.

When the position of minister-counsellor for Press, Information and Press Affairs at our embassy in Bonn was suggested to me, I asked for a few days of respite.

I knew that a decision to accept this post would be incomprehensible to some of my relatives and friends, especially as for years, my family had made enormous detours across Belgium, Luxemburg and France in order to get to Switzerland, instead of taking the most direct and shortest route through Germany. We "of course" would not drive a German-made car or use any German-made electrical appliances.

But when the date of decision-making came, I decided to accept the appointment. Since my parents spoke German at home, it had become my second mother-tongue. The number of German-speakers at the ministry was very limited and I realized that serving in Germany was like going to the army – if I refused to do the job, it would mean someone else would have to serve in my place.

People often ask me whether I "liked" being in Germany. It was certainly not a question of liking, but I think for an Israeli diplomat to serve in Germany is one of our most interesting postings. It is certainly the most important one in Europe.

From the beginning, I had a profound distrust of Germans above a certain age group. I would ask myself, "Where was he during the war and what did he do?" My experience with the younger generation, however, was very positive. They questioned their parents and especially their grandparents and wanted to know what they had done during the war.

My wife and I made many good and lasting friendships in Germany with people from all walks of life. They showed their friendship, for example, in January 1991 during the Gulf War, when they phoned us regularly just to hear our voices and to know how we were.

Now that there is again talk of a war with Iraq, I am reminded also of what happened in 1990 after the invasion of Kuwait: the Christian groups continued with their organized visits to Israel, while many of the Jewish groups cancelled theirs. I had difficulty understanding this phenomenon.

My wife, who is a sabra (of German background) was born after World War II. She was not as apprehensive as I was about living in Germany, but once she had arrived, she was immediately confronted by prejudices. While being shown around by a colleague in Bonn to help her get accustomed to the shopping areas, a saleslady who had heard them speaking Hebrew asked what language it was. Once told, the saleslady reacted, stammering, "But they always said...but you look so normal." It took my wife some time to overcome this.

I myself also had an unforgettable experience in Germany. In 1983, I officiated at the opening of an Israel Week in the City Hall of Laupheim (not far from Ulm, where Einstein was born). There, a very distinguished-looking gentleman in the crowd asked permission to say a few words. He mentioned that it was for him the first time that he had met an Israeli and that he had been an S.S. officer during the war. He wanted – on the spot – to apologize to the Jewish people and to ask me for forgiveness.

He stretched his hand out to me and I was in a very awkward situation, as I certainly could not forgive him on behalf of others, but could not refuse to shake his hand. (In 1993, I could so well understand Yitzhak Rabin's facial expressions while he shook Arafat's hand.)

Did I like it in Germany? No, but I had the satisfaction of representing the State of Israel, which according to all the Nazi theories, should not have existed, and as a survivor, to be the proof that Nazi Germany had failed.

Jewish Life

Formalities' dangers

By RACHAEL TURKIENICZ

With the onset of Adar, we again prepare for the celebrations of Purim.

The story itself depicts a Jewish community living in exile. They must contend with life in a foreign country that includes both political and social realities.

The villain of the story is the royal parliamentarian Haman, who plots to eradicate the Jews in the empire. The conflict between Haman and the Jews seems to begin with Mordecai's refusal to bow to Haman in the streets of the city. The rabbis discuss Mordecai's behavior and conclude that Haman was wearing an idol and therefore Mordecai could not bow to him. The text does not allude to the issue of idolatry and therefore one needs to ask why did Mordecai not bow down to Haman?

In fact, the entire Jewish people are put in jeopardy as a result of Mordecai's action, which causes one to search for a truly compelling reason for it.

Haman reacts to Mordecai's effrontery by approaching the king with the timeless racist proclamation of all bigots: there are people among us who are different. The king accepts Haman's paranoid portrayal and agrees to a war against the Jews.

The text clearly portrays Haman as a political figure of high ranking and his biased politics are not hidden from view. In fact, a midrashic text states: "Haman came to inquire after Mordecai's welfare. Mordecai said to him, 'There is no peace [extended to] the wicked' and Haman became incensed." According to this midrash, Mordecai was not relating to Haman's pagan beliefs but rather to his personhood.

It was clear to Mordecai that Haman was evil and he therefore refused to bow down.

The fact that Haman is a politician makes the point more forceful.

Mordecai raises the question of whether one should give honor to a person, even a politician, as a matter of etiquette. When a Canadian lawyer enters the Supreme Court, it is customary to bow. However, what if one of the judges is overtly racist and allows these racist views to dictate judicial findings? Should the lawyer still bow? Mordecai's behavior forces us to ask whether we can separate the office from the person and his answer is a resounding no.

The midrash connecting Haman with idolatry certainly explains the religious reason for Mordecai's behavior. However, the more subtle point of the text cannot be dismissed. There are certain values and ethics one expects from people in power and when these morals are lacking, one should not peacefully comply with formalities that are due the position, devoid of its occupant.

I once met a woman who proudly told me her mother had presented a bouquet of flowers to Hitler. When she saw I was aghast, she said that of course she did not agree with his politics, but he was still the head of a country and therefore her mother was privileged.

Across all these centuries of time I stand proud that a leader of my people understood the danger of thoughtless formalities.

A number of Purim sites

By MARK MIETKIEWICZ

Last week we looked at kids' Purim sites on the Internet. Today, more on the happiest holiday in the calendar.

If you want to brush up on Megillat Esther (and if your Web browser can handle Hebrew), you can find the original at **[http://snunit.huji.ac.il/snunit/kodesh/bible/mastr.html]**. Or sit back and listen to "Cantor Rabinovitz" conduct a Virtual Megillah Reading at 613.org **[http://www.613.org/purim.html]**. A traditional English translation of Megillat Esther can be found at Purim Play Today **[http://www.jcn18.com/holiday/purim/mocknews/]**. Each chapter is given headline as if it were published in a modern tabloid newspaper: "King Ahasuerus to remarry; future queen, a commoner, beats out long line of candidates," or "Two royal chamberlains caught in murder/espionage conspiracy; captured by security specialist Mordecai, a former Israeli agent" and "The gang's all here – Haman and sons receive lift."

One of the well-known traditions of the holiday is the obligation to drink until you can no longer distinguish between "Cursed is Haman" and "Blessed is Mordecai." In Drink is the Link, Rabbi Mendel Weinbach looks at the practical application of the mitzvah and the reasons behind it **[http://www.ohr.org.il/special/purim/drnklink.htm]**. Eli Birnbaum also looks at some of the reasons but also gives a recipe for Israeli Orange Brandy **[http://www.wzo.org.il/encountr/drink.htm]**.

I recommend taking a look at Seven Silly and Serious Suggestions for a Wild and Meaningful Purim **[http://www.jewishfamily.com/holidays/danan.htm]**. On the same page, you'll also find a couple of links to some Purim-related discussion areas. The first asks for your special Purim traditions. The other asks how you would answer a child who asks: "Will someone like Haman try to hurt me and other Jews?" How would you respond?

If you still want more about Purim, then stop at these sites. Holidays with a Twist **[http://www.wzo.org.il/encountr/holidays.htm#purim]** has a fascinating article on Other Purims, about Jewish communities throughout history that were saved from almost certain destruction. For more Purim links, see Hareshima **[http://www.hareshima.com/purim.htm]**, Maven **[http://www.maven.co.il/subjects/idx127.htm]** and the Jewish Communications Network **[http://www.jcn18.com/holiday/purim/index.htm]**.

Two years ago, I lamented in this column that although I was able to find some on-line recipes for prune or jam hamantashen, I could find none for poppy seed. Boy have things changed! Poppy seed lovers can now find many recipes on the Internet, such as the ones at the Jewish Food Recipe Archives **[http://www.eskimo.com/~jefffree/recipes/hamindex.htm]**.

Looking for hamantashen that are bit more adventurous? Cream cheese hamantashen sound interesting **[http://www.eskimo.com/~jefffree/recipes/hamacrch.htm]**. I suppose I could even stomach Hamantashen with Marshmallows **[http://www.shamash.org/jrf/tbipa/hol/recipe.html]**. But I'm still not ready for a mishloach manot basket full of, oy, beef-filled hamantashen sitting on my doorstep! **[http://dinnercoop.cs.cmu.edu/dinnercoop/Recipes/jody/FlayshigeHamantashen.html]**

Chag samayach!

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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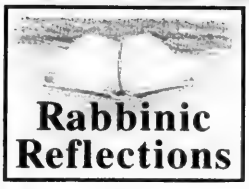

Rabbinic Reflections

By RABBI CHANANYA BERZON

Don't ever forget

On the Shabbat preceding Purim, we read from two Torah scrolls.

From the first, we read the weekly sequence, T'tzaveh. From the second, we read the special portion of Zachor – Remember Amalek. Haman, the villain of Purim, shared a common goal with his ancestor Amalek – the annihilation of the Jews.

The Torah advises us to remember numerous events. At the conclusion of the morning services, various siddurim list all the instances where the Torah tells us to remember. However, only remembering the treachery of Amalek is a mitzvah. Why? What is unique about this specific "Zachor"?

Another aspect of Zachor germane to the mitzvah is a command to destroy Amalek and his descendants. Not only must we remember the evil they attempted to perpetrate against the Jews, but we must also destroy them. How can the Almighty catapult the Jews into the role of destroyers of an entire nation?

We who espouse the attributes of caring, love and compassion are enjoined to kill! Can this be? Evidently the mandate to obliterate Amalek has a timeless message for us. The Jewish people have an enormous responsibility that involves much more than caring for the sick and the poor and helping the deprived and the aged.

Everyone has a responsibility to do good, but there is an added dimension placed upon our shoulders. We have to create and sustain a world where acts of kindness become the lifestyle and the norm of everyone: *Olam chesed yibaneh*. We have to nurture a universe of concern and benevolence. Any sign or vestige that rejects this must be suppressed. We are obliged to guarantee that everyone does good, and those who repudiate this obligation must be broken.

That was the sin of Amalek and Haman. The very nature of Amalek's character as embodied in the attempt to destroy the Jewish people was the antithesis of kindness. The rationale was that the Jews leaving Egypt were tired and weak. They would be parasites and bloodsuckers on the backs of the nations of the world. It was therefore imperative to do a service for the world by annihilating the Jews.

Haman had a similar thought. His theory was that the Jews were spread throughout the world. Their religion was different from that of others and they only caused problems and enmity. The world would be better without them. In today's parlance, we refer to it as ethnic cleansing.

How can a world listen to Iraqi Deputy Prime Minister Tariq Aziz portray his country as a lover of peace, brazenly claiming, "The embargo causes malnutrition and suffering," while the country manufactures chemicals that perhaps will destroy mankind? How can we listen to the audacious Swiss government talk about Jewish forced labor during the Nazi regime as something good that was done for the Jews? "We let some of them go home in the evenings. We even let some attend university part time."

The mitzvah to remember Amalek painfully thrusts us into the role of being the conscience of the world, the town crier, shouting, "Don't forget! Never again! Destroy those inhumans who poison our bodies and minds!" How tormenting and repugnant it is. How much it goes against our grain. It behooves the Jew to neither forget nor sanction anyone else to forgive. Good men might attempt to sit idly by. We don't have that luxury. The burden to be the watchdog of the world is placed upon our shoulders. We cannot just sit by and watch evil flourish. We have to destroy the contagious venom before it pervades the entire world.

Zachor – remember. Don't ever forget!

Rabbi Berzon is the spiritual leader of Young Israel of Chomedey in Montreal.

Guest Voices

Separating shul and state

By RABBI REUBEN POUPKO

That the core proposals of the Ne'eman Committee have been rejected by Israel's chief rabbis should come as no surprise.

Mainstream Orthodoxy is committed to denying any explicit or implicit recognition to movements which, by an Orthodox measuring stick, have failed to heed halachic and theological imperatives. The power to deny that recognition is absent in the Diaspora, but it is wielded in Israel with the simple justification that, when possible, anything regarded as illegitimate must be labelled as such.

In response to plaintive pleas for pluralism, the Orthodox reply that to import the diversity of Diaspora Jewry to Israel is to guarantee, at the very least, confusion on the basic question of identity of Israeli Jews. In the worst case scenario, it would mean the transplantation of the demographics of Diaspora Jewish life along with its religious movements. (Admittedly, however, it is difficult to imagine wholesale intermarriage in Israel.)

The impact of this policy is clear. It further distances Diaspora Jewry from Israel in a way that can have profound implications for Israel's standing in Washington. It leaves many Jews disenchanted with what is often their only connection to Jewish life, the State of Israel. In addition, it strengthens the painful perception that Israel is the cause of disunity among Diaspora Jews.

The reaction of the Conservative and Reform leadership has likewise been disturbing. The singular focus on pluralism has blinded too many to the long-term interests of the Jewish people.

Instead of presenting the issues in their proper context and imploring their communities to challenge offending policies while at the same time stressing solidarity with Israel, too many Reform and Conservative rabbis have openly encouraged Jews to redirect charity from the communal pipeline to partisan religious institutions.

They have also left unchallenged the distortions of the Orthodox position: No Orthodox rabbi or institution has questioned the "Jewishness" of any born Jew. Yet the Conservative and Reform campaign relentlessly implies otherwise. Lapel pins urging Israel not to write off four million Jews are a deliberate distortion that exacerbates the divisiveness in Jewish life and is sadly blind to the impact of its slogans. (When 60 percent of American Jewry is completely unaffiliated, the number four million is a gross exaggeration, as is the claim of the Reform and Conservative that they represent 80 percent of American Jewry.)

The Conservative and Reform movements are in the enviable position of possessing a winning hand. The cultural realities of modern life condemn the Orthodox stance, from the start, as a public relations disaster.

Overwhelmingly, Diaspora Jews view religion as a search for meaning and identity, and therefore, nearly anything with even a scintilla of a Jewish link is beyond criticism.

Orthodoxy believes in something that, to most modern ears, is offensive. Religion, for the Orthodox, may provide meaning and sense of belonging, but first and foremost, it is the search for absolute truth. The divide is unbridgeable.

There is but one solution that can begin to bring the Jewish people back together again. Instead of equal recognition for all streams of Judaism in Israel, we ought to be advocating an equality of non-recognition for all religious movements, in matters of personal status.

It is imperative that this issue, which is fundamentally unresolvable, be eliminated from our agenda by removing all government involvement in religious marriage, divorce and conversion in Israel. For the sake of Zionism, Jewish unity and Jewish destiny, a little separation between synagogue and state can go a long way.

Rabbi Poupko is the spiritual leader of Beth Israel Beth Aaron Synagogue in Montreal.

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Adult study groups tackle Judaic topics

By CYNTHIA GASNER
Special to The CJN

Today, people are looking for answers and ways to connect to the meaningful parts of their lives – affluence doesn't give answers, says Chana Sargon, an independent Jewish educator specializing in the study of biblical events and personalities.

Throughout the community, adult study groups are forming in unprecedented numbers to study a broad range of Judaic topics. To understand this phenomenon, *The CJN* spoke to three independent educators, Sargon, Dr. Elliott Malamet and Selma Sage, to examine people's increasing desire to study Jewish texts.

Sage, a lecturer and leadership trainer, teaches Jewish history with an emphasis on women's role in Judaism.

"I tell my students there is nothing that happens in life that doesn't happen in Tanach – it happens in the text." She says she puts the biblical texts into their everyday lives.

"The classes just form themselves – usually someone in a class forms another class with peers or friends," she says. Sage teaches more than 100 women in a variety of classes, as well as couples.

"Men come from a different perspective. Women think that their husbands and brothers know more than they do, but that is not the reality."

A graduate in classical archeology and moral development and moral philosophy, Sage, who has lectured throughout Canada, the United States and Israel, says she began teaching adults because "I wanted to share my love of the biblical characters."

Her first adult classes were formed with her students' parents, who wanted to learn what they had not learned as children.

"My greatest joy is to share the inspiration of the Torah," she says. Some students prefer studying the themes in the Tanach, while others choose to study line by line. Some devise their own topics, such as the relationship between art and Torah.

Malamet, formerly a professor of English literature and Jewish Studies at the University of Toronto and Queen's University in Kingston, is now involved full time in Jewish education in Toronto.

Well known to many groups for his charismatic teaching, Malamet leads an alternative Shabbat prayer service at Shaarei Shomayim Synagogue called Pray and Learn, which is designed to teach participants about all aspects of prayer and respond to their questions and frustrations about Judaism. His services, which are growing in popularity, include observant to totally unaffiliated Jews.

Chana Sargon

Selma Sage

He lectures to study groups and he recently released an audio tape project entitled, *The Spirit of Judaism*. He says that the project focuses on the questions and concerns of today's Jews, who want to understand how Judaism can be meaningful in their lives.

The Power of Prayer sessions, he says, can best be described as an interactive spiritual self-help program, with suggestions and exercises on defining and working towards a meaningful existence. He adds that the goal of the series is not to simply give information about prayer – it is to bring you to prayer.

Sargon, who grew up in Israel where she obtained her teaching certification, received a teaching degree from the Jewish Teacher's Seminary in Toronto. She is well known for her study groups and lectures on the Bible. Her specialty is making the study of biblical events and personalities relevant to modern day life.

"Women are reaching out to serious texts and the outcome is more involvement in the community," says Sargon. "Their studies affect their lives – family, community – and they gain a better understanding of the values of our traditions."

She believes that we must educate children and parents at the same time so they can share our heritage. It is while teaching children that parents become interested in Judaic studies, she says.

A mother asked her to organize a group of adults in order to share study of the Torah with her children. This led to other groups, leadership courses and classes of diverse people – some studying for the first time.

Many of her students, she says, go on to study in depth. They develop the skills to learn, to question, to make interpretations; and the study has relevance to their lives – socially, politically and spiritually.

Using Sarah as an example of a woman of then and today, Sargon adds, "Today, we can look at our reality and find in the text perceptions which lead to a better understanding of coping with our conflicts as individuals and as a collective people."

It is the enthusiasm and love of Judaic studies shown by Sargon, Malamet, Sage and numerous other teachers, and their ability to bring relevance and meaning to Judaism's texts, that has led to the growth of adult Jewish studies here.

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פון אלענק סילווער

אין מיטן ווינטער, טיילמאל אין חודש „לוטי" (פעברואר) און טיילמאל אין „מארושעץ" (מארץ), ווען אין דרויסן אין גאַנץ געווען א „ברענענדיקער" פראסט און טיפע שניי־מן, איז אנגעקומען דער יום־טוב פורים. איך זאג „יום־טוב", אבער יעדער יד האָט גע־וואוסט, אז „פורים איז נישט קיין יום־טוב און קדחת איז נישט קיין קרענק". פרעגט אבער א שטעטלדיקן יד, וועט ער אייך זאגן, אז ער וויל ליבערשט פייערן פורים ווי קרענקען אויף קדחת.

דער טאג פאר פורים איז געווען „אסתר־תענית", אבער וויניק מענטשן האבן געפאסט, ווייל ס'איז נישט קיין געבאטענער תענית. אז ס'איז ערב יום־טוב האָט מען דערקענט דערמיט, וואס די ווי־בער זיינען געווען שטארק פארנומען. קודם כל האבן זיי געבאקן המן־טאשן און געמאכט קרעפלעך. המן־טאשן זיינען דריי־קאנטיקע טייגלעך אנגעפילט מיט פארשיידענע זיסע זאכן. אריגינעל פלעגט מען זיי רופן מאָן־טאשן, אבער מיט דער צייט איז עס געוואָרן געווארן אויך המן־טאשן. עס פאסט זיך בעסער צו פורים.

קרעפלעך זיינען געווען א נויטיקע „פאַרווּוּנ" פאר פורים. דאס פאלק האט נעשאפן א הומאריסטישע דערקלערונג וועגן דעם. יידן זאגן, אז מען עסט קרעפלעך אין די טעג ווען מען שלאָגט: ערב יום־כיפור, ווען מ'שלאגט כָּפּרות; הושענא־רבה, ווען מ'שלאגט הושענות; אין פורים, ווען מ'שלאגט המן־ען. פארטאגס האט מיין מאַמע ע"ה שוין געהאט אויסגעוועלגערט א בלאט לאקשן־טייג אזוי גרויס ווי דער טיש. דאס האט מען צעשניטן אויף קלענערע פיר־קאנטיקע שטיקלעך און זיי אנגעפילט מיט פלייש אדער לעבער, צעמאלן אויף א האנט־מאשינדל. פון דעם איז געווארן א דריי־עקיק קרעפל. ווען זיי זיינען אפגעקאכט געווארן, האבן מיר קינדער זיי אריינגעכאפט היסטריהיש פון טאָפּ, ווייל מיר האבן זיך נישט געקענט דערווארטן בית זיי האבן זיך אפגעקילט.

גלייכציטיק זיינען די קינדער אויך געווען פארנומען. עס איז געווען נויטיק צו באזארגן זיך מיט בלעכענע אדער הילצערנע גראגערס און המן־קלאפערס, ווי אויך מיט אנדערע „כלים" צו קענען טומלען אין קלאפן ווען מען דערמאנט דעם נאמען „המן" בייס לייענען די מגילה. טיילמאל צווישן שטיקלעך האלץ אויף וועלכע מען האט אנגעשריבן דעם נאמען „המן". מען האט זיי אזוי לאנג געקלאפט און גערייבן בית דער נאמען איז אפגעמעקט געווארן.

אויך האט יונגוואָרצ צוגעגרייט פאר זיך מאסקעס, אדער ווי מען האט זיי גערופן בייַ אונדז אין שטעטל: „מאזשגאס". דאס האט מען זיך אנגעטאן אויפן פנים צו ווערן א „פארשטעלטער" און קענען ארומגיין איבער הייער און זינגען דאס אלטע לידעלע: „היינט איז פורים / מארגן איז אויס, / גיט מיר א גראשן / און וואַרפט מיך ארויס". די שכנים האבן גאנץ גוט געוואוסט ווער דער „פארשטעלטער" איז און אים טאקע געגעבן א גראשן, אדער צווייי. מיין רייכער פעטער בערל שוסטער ע"ה פלעגט מיר געבן פינף גראשן. א גאנצער „מיאָנטעק".

אין אוונט איז די שול געווען פול מיט יידן אנגעטאן אין זייערע וואכעדיקע מלבושים, ווייל ווי געוואגט, עס איז נישט געווען קיין יום־טוב, בלויז א פריילעכער צוזאמענקום. און פריילעך זיינען טאקע אלע געווען. ס'איז פאר מעריב. די באלעבאטים שמועסן צווישן זיך און מען וויצלט זיך. די יינגלעך גיינען ארום מיט זייערע גראגערס און אנדערע קלאפּ־געציינג און קענען זיך שוין נישט דערווארטן. די ערשטע צווייַ קאפיטלעך גיינען אדורך שטיל און רואיק. אבער גלייך בייַם אנהויב פון דריטן קאפיטל, ווי נאר דער בעל־קורא דערמאנט צום ערשטן מאל דעם נאמען „המן", ווערט אן אויסערגעווייַנלעכער טומל אן געפילדער. מען גראגערט אין מען קלאפט פון אלע זיימן, אז עס פארטויבט די אויערן. די על־טערע מתפללים בייַערן זיך א ביסל און שרייַען: „נו־א, הערט שוין אויף, לאזט לייענען!" אבער חברה הערט זיי ווי דעם קאטער אן גראגערן און קלאפן ווייטער.

צומארגנס, פורים, איז ווי א געווייַנלעכער טאג. די געשעפטן זיינען אפן אין בעל־מלאכות טוען זייער ארבעט. אבער יעדער איז אין א פריילעכער שטימונג. מ'טרינקט צו ביסלעך משקה (דעם עכטן פוילישן 95־קער) און מען פארבייסט מיט מאנעלעך, טייג־לער, פידאזשטקעס און נאך אנדערע זיסע זאכן, וואס די ווייבער האבן געבאקן לכבוד פורים. נאך מעריב זעצט מען זיך צו דער פורים־סעודה: זיך מיט קרעפלעך, א שטיקל אינדזיק און אנדערע יום־טוב־דיקע מאכלים. שפעטער קומט משפחה צו גאסט. שטעלט מען אריַיך אריפן טיש פון כל גוסט, זיסע געבעקסן און דער שטאלץ פון יעדער באלעבאסטע — א קוילעטש. מען נעמט א „גלעזעלע" אדער צווייַ, אדער דריי פון יין־שרף און מען איז זיך משמח לכבוד פורים בית שפעט אין אוונט.

אוועק שוין די אמאליקע פורים שמחה, אוועק איז דאס אלטע יידישע שטעטל צוזאמען מיט די יידישע איינוואוינער. פארטילקט זיינען זיי געווארן פון אן אנדערן המן — היטלער ימח שמו. געבליבן זיינען בלויז זכרונות און א בענקשאפט צו דעם אמאל.

האט מיר א פריילעכן פורים!

Teen envoys dispel myths on Israel

By RON CSILLAG
Staff Reporter

Alon Linial (left) and Sivan Pardo give pointers on Israel to a grade 10 class at Oakwood Collegiate last week.

TORONTO — Instead of the peace process, Palestinians, and the continuing tumult over conversion, two young Israeli ambassadors led their Canadian counterparts on a refreshing journey through youth employment, the Israeli club scene, and MTV.

Sivan Pardo and Alon Linial, both 16, are in Canada until mid-March to speak to high school students about Israel, and to dispel misconceptions about the Jewish state.

The teens are part of an annual Israeli foreign ministry program that sends over 100 young people to all parts of the world to discuss Israel with their mainly non-Jewish contemporaries.

According to the Israeli consulate, the purpose of the program is to establish a dialogue and foster better understanding between Canadian and Israeli teens.

Pardo and Linial broke the ice with students at a grade 10 history class at Oakwood Collegiate last week by writing the English names of some of the Canadians in Hebrew on the blackboard.

They then established an instant rapport by revealing that after school, Israeli teens tend to do the same thing as Canadians: some homework, some TV, and plenty of gabbing on the phone with friends.

The Toronto teens giggled when the Israelis revealed their favorite TV shows: *Friends, Seinfeld* and *The Simpsons.*

Israel is "a country of many contradictions," said Linial, a high school student in Kfar Saba, majoring in physics, math and Arabic. People can ski in the north one day, and swim in the warm Mediterranean the next, he noted.

The Oakwood Collegiate students were struck by Israel's smallness when a map was passed around showing the country is just 1.5 times the size of Lake Ontario, and can be traversed, north to south, in just nine hours by car.

"I know we make a lot of noise in the world, but we are small," said Pardo, a student in Tel Aviv, specializing in theatre and literature.

Things turned a bit more serious when the Israeli teens talked about compulsory army service – three years for boys and two for girls.

They also touched on the Holocaust and all of Israel's wars, including Iraq's 1991 bombings of Tel Aviv. To these kids, even the Gulf War is ancient history: they were just eight at the time.

But the Canadians do seem to recall Israel's peace agreements with the Palestinians and Jordan.

Following an upbeat, hip movie about Israel aimed at North American youth, questions come from the multicultural, multilingual class at Oakwood Collegiate.

But they're mainly about what kind of music Israeli kids listen to (hard rock); what time clubs close (later than in Ontario); movies (*Titanic, Sphere*); the legal drinking age (18); and youth employment (not bad, for the moment).

As Pardo told *The CJN* later: "They're more interested in youth than in war."

Escorted by officials from Israel's Toronto consulate, Pardo and Linial visited several high schools in and around Toronto, and are slated to travel to Winnipeg, Calgary, Saskatoon (for the first time) and Vancouver.

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Production of this documentary video & study guide was made possible by grants from: Department of Canadian Heritage, Multiculturalism Program; Women's Programs, Status of Women Canada; Department of Justice, Canada; The Jewish Community Foundation of Montreal; The Jewish Foundation of Manitoba; The Jack and Pearl Mandel Philanthropic Fund (Toronto); The Leah Shopsowitz Fund (Toronto); Cora Cohen; Chair in Quebec and Canadian Jewish Studies, Concordia University; private donations.

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NOW PLAYING

Wake Up Tour designed to counteract student passivity

By DAVID LAZARUS
Staff Reporter

MONTREAL — The catch-words are as snappy as Madison Avenue. Jewish joy. Jewish cool. A "wake-up" call.

But despite the snap, crackle and pop, there's a real seriousness of purpose behind a new movement called the Wake Up Tour being spearheaded by two Montreal students as a way to counteract widespread Jewish student passivity on campuses and to reignite the excitement and joy in simply being Jewish.

The project, essentially a tour of North American campuses combining music concerts and activist activity, is also drawing a level of attention they didn't expect.

Montreal McGill students Justin Korda and Sigmund Shore didn't know what was in store last May at Hebrew University, when they first hit upon the idea of organizing an all student-run tour.

The idea, Korda and Shore, both 19, said in an interview, is that Jewish students of all observance levels should be revelling in the simple joy, excitement, and dynamism of being Jewish "for themselves," instead of basing their Jewish identities on something they inherited from their parents or grandparents.

The movement is also trying to get Jewish students to shift their priorities, to reignite the spirit of Jewish activism that peaked during the 1960s and 1970s, but seems to have dwindled into Jewish student boredom and passivity on campuses.

"Incredibly, anti-Semitism has been the most powerful incentive for students to reaffirm their Jewish identity," Shore wrote in publicity for the tour. "[But] they are mobilized when it comes to reaction, not action.

"When do Jewish students come together to express their Jewish pride, their Jewish joy and their Jewish funk?"

"We're trying to create an atmosphere in North America where being proud of your Jewish heritage is cool," Korda said. "It was too good an idea to put aside."

It was that basic concept, along with loads of supportive e-mail that came their way and interest expressed from over 40 North American campuses, that led Korda and Shore to get the gears in motion for the Wake Up tour.

The tour got off to a rousing start when it won over many at the recent General Assembly in Indianapolis.

But even before then, the tour had already won the strong backing of such notables as World Jewish Congress president Edgar Bronfman, who provided the tour with seed money after meeting with Korda and Shore last year in Israel, and Nobel Laureate Elie Wiesel.

One of the main attractions of the tour – which will take place March 11 to 13 in Montreal, March 26 in Toronto, and at U.S. campuses – will be the popular Israeli musical group, Facing East (also known as the Moshav Band), which has literally struck a chord with large numbers of overseas Jewish students in Israel.

In Korda's and Shore's minds, the band, which mixes the inspirational Jewish music of the late Rabbi Shlomo Carlebach with contemporary rock fare, captures perfectly the senses of joy, cool and pride Jewish young people should be expressing, the idea that "Judaism speaks for all Jews."

Activist flame

The other aspect of the project, with the ultimate goal of keeping the activist flame and renewed Jewish energy alive after the tour ends, will centre on both international and local causes.

All the cities involved in the tour will focus on the issue of Israeli MiA soldiers believed still to be alive in Arab countries, with part of the proceeds of the Montreal concert earmarked for Le Mercaz.

And while the tour is being organized exclusively by students, Korda and Shore said they have received invaluable support and advice from local organizations such as the Jewish Cultural Association, and from such individuals as Morton Bessner, Evelyn Schacter, Irwin and Ariela Cotler, Rabbi Reuben Poupko, Rabbi Joshua Shmidman, Samuel and Brenda Gewurtz, and Simon Ben-Simon.

Almost more than anything else, the two students want people to know that the tour will not be a one–shot deal.

It will be followed up, they said, with seminars, Jewish learning sessions, Shabbatons and other activities, such as weekly sessions of the Late Night Wake Up Society, described as an "open-minded Jewish learning group."

"The post concert experience is an essential part of this," Shore said. "The concert itself is the spark-plug."

More information on the Wake Up Tour is available by contacting Korda, at 931-4044 [Korda@ acc ent.net]; Shore, at 486-7978 [Shore @netAxis.qc.ca]; or the general e-mail address, [shlien@ total.net].

SINGLES EVENTS

Singles Events is an advertising feature of *The Canadian Jewish News*

Deadline is Wednesday, 4:00 p.m., 8 days preceding issue date.

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***The CJN* encourages readers to direct any queries they may have on an upcoming event to the event's organizers.**

Jewish Singles Week - Club Med, Turks & Caicos, April 19-26. All Inclusive. Limited space. **Jewish Singles Registry at 416-483-4151.**

Alumni Assoc. of Israel Programs Presents a Purim Costume Party, March 11 at 8pm, upstairs at the **Unicorn Pub,** 175 Eglinton Ave. E. $8 - advance, $10 - at door. Dress up & get a $buck$. For info email Lori Winch, **winch@sympatico.ca**

Check out Jewish Singles Events on the web, www.total.net/~isreg

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The Cyber Office Café & Sleepless In Toronto presents an open house with computer fun for Jewish singles, 30ish to 40ish. Sun. March 8 at 2pm. 5855 Yonge St. (Newtonbrook Plaza). $5.00 per person. **For more info call 905-881-0376.**

Exhibit aids scholarships

TORONTO —A promising young artist and York University student is exhibiting his work and raising money for scholarships for his fellow students.

Amir Pichhadze's bold and evocative art is currently on exhibit at the Samuel J. Zacks Gallery at York University's Stong College until March 13.

Pichhadze has decided to donate part of the proceeds to an annual student scholarship at York.

"My greatest reward is in sharing my talent and success by helping others," he said.

Pichhadze, a second-year student in York's Visual Arts program, works with both oil paints and pastels. His work has been shown in jury exhibitions in Toronto, New York and Israel.

For more information, call 416-736-2100, ext. 33055.

From coast to coast

Vancouver CJA fundraising surges towards $4 million

By PETER CAULFIELD
Special to The CJN

VANCOUVER — The 1997 Combined Jewish Appeal (CJA) of greater Vancouver is "on track for $4 million," according to the chair of the campaign.

Dr. Jonathan Berkowitz made the announcement at the annual general meeting of the Jewish Federation of Greater Vancouver (JFGV). Berkowitz said he expected the $4 million mark to be reached by the end of February. If the campaign succeeds in reaching that amount, it will exceed by eight percent the 1996 CJA campaign total of $3.7 million.

Berkowitz, who is also the federation president, made his report to an audience of approximately 75 federation board members, agency executive directors and other community insiders, who gathered recently in the L'Chaim Seniors Centre of the Jewish Community Centre of Greater Vancouver.

Berkowitz said the CJA campaign, which began last September, was more than just a financial success. "The '97 campaign had a very positive atmosphere that wasn't always present in the past," he said. "There was a noticeably improved community feeling of support."

JFGV's financial statements, presented by treasurer Esther Mogyoros, showed that last fiscal year's revenues and expenditures statement (as of Aug. 31 1997) showed a small surplus of $4,000 that takes into account a reconciliation between 1996 and 1997 pledge revenues.

Dr. Jonathan Berkowitz

"We're really pleased that federation was on budget last year," said Berkowitz. The favorable results were due to tighter financial control and attention to fiscal management, he said.

Some 350 to 400 volunteer canvassers took part in the 1997 campaign, "an increase over the number who participated last year," said Berkowitz. Approximately 200 of these canvassers were women.

The Women's Division contributed just over $1 million "and counting," according to chair Rose Mikelberg. That figure represents an increase of between two and three percent over the amount raised last year by the Women's Division.

"The Women's Division has traditionally been very successful in raising money for campaign," said Mikelberg. "It has raised progressively larger amounts every year."

Mikelberg said the Women's Division will continue to play an increasingly greater role in future campaigns. "Women are an 'emerging market' for campaign," she noted. "Females are the fastest-growing segment in Jewish fundraising in not only greater Vancouver, but in North America as a whole."

The chair of the 1998 CJA campaign is also a woman. Sondra Ritter, who acted as co-chair of the Business and Trade Division in the 1997 general campaign, is the first woman to be named to the post in the Lower Mainland.

"I think it's good that a woman has been given the chance to chair the general campaign," said Ritter. "It shows that women have something to offer the campaign as a whole."

Although the 1997 campaign has not yet officially been completed, the 1998 campaign is already underway.

"I've had a couple of preliminary meetings, and have found a number of people to act as division heads," said Ritter. "I hope to have the campaign cabinet in place by April."

Seniors program may be extended

By MOURA WOLPERT
CJN Correspondent

HAMILTON — A popular Shalom Village outreach program for seniors will be extended from one morning per week to two, provided there is sufficient response, says program director, Shelley Waxman.

There already is a great deal of interest, she says. "People ask to be on the mailing list, and they are calling us all the time."

Currently, about 15 to 20 seniors attend the Wednesday morning program at Shalom Village Nursing Home. Most are widowed and living alone and the program provides contact with other people, Waxman says.

Some participants are picked up by the Shalom Village van, some by DARTS (Disabled and Aged Regional Transport System), some are brought by a family member and several more come in from the residence next door.

The morning begins at 10 a.m. with a half-hour of socializing over tea or coffee and muffins. Then it's chair exercises led by a fourth-year McMaster University kinesiology student, a hot buffet lunch served by volunteers, and then the main part of the program.

Programs include lectures on a variety of topics such as fire prevention; an art class or a demonstration by a 95-year-old master weaver; outings to the Royal Botanical Gardens; a trip to Niagara-on-the Lake; or a show at Hamilton Place. But as Waxman points out, "when we plan a trip we have to consider people's abilities."

The additional Tuesday program would be entirely "an in-house program, with discussions, for instance, and intellectually stimulating games."

Participant Bertha Ortmann, originally from Berlin, came to Canada from London in 1948. She doesn't drive and the outreach program is a good way to get out and meet with friends. She finds the program varied and interesting and the exercises are popular, she adds.

For Polish-born Reva Aronowitz, outreach is a way of making new friends. She moved here from Montreal four months ago in order to be near her only daughter and two grandchildren, but already she's quite at home. "It's a great program and Shelley is doing an excellent job," she says.

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What's New

By Carolyn Blackman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 9 is deadline for March 19 issue, and Monday March 16 is deadline for March 26. I receive calls and sort my mail on deadline days only. Phone 391-1836; fax 391-0829.

Thursday, March 5

DISCOVERING A SOULMATE

Sephardic Educational Centre, Toronto chapter presents Discovering Your Soulmate: Deconstructing a Jewish Love Affair with **Ricky Cohen**, 7:30 p.m., Sephardic Kehila Centre, $5. Call **Yael** 905-669-7652.

Friday, March 6

MUSICAL LEGACY

Temple Sinai's Musical Legacy program presents Piano Trio in Concert following 8:15 p.m. services.

Saturday March 7

SUNNYBROOK MINYAN

M'yan Or Liberal Minyan Shabbat service 10 a.m.-noon, kiddush following. Sunnybrook Jewish Chapel. For transportation, **Hilda Harris**, 480-4421, ext. 3552.

BEACH HEBREW INSTITUTE

Women's Service, 9:30 a.m., 109 Kenilworth Ave., in honor of International Women's Day, 694-7942.

PURIM COSTUME BALL

Club Aliza, Na'amat Canada is holding a dinner/dance costume ball. Call **Shoshe Frank**, 905-889-9419.

CHARITY BASH

L'Netzach chapter, Toronto Hadassah-WIZO, hosts a charity bash, 9 p.m., 2345 Yonge St. Tickets $10, 630-8373.

Sunday March 8

PURIM CELEBRATIONS

West Toronto Jewish Community Association: Purim carnival, 1-3:30 p.m., Swansea Community Centre, 15 Waller Ave., 236-2054.

Beit Rayim Synagogue and Hebrew School: Purim Israel Funday carnival, 11:30 a.m.-2:30 p.m., 9711 Bayview Ave., 905-770-7639.

Adath Israel Congregational School: Purim carnival, 10 a.m.-12:30 p.m. Free redemption tokens for anyone in costume. Admission $3, game tokens 4 for $1.

Beth Sholom Brotherhood and Sisterhood: Purim carnival 12 noon-3 p.m. Prize for children in costume, free admission.

Beth Emeth Bais Yehuda Young Families Group: Purim carnival, 12:15-2:15 p.m., tickets $2.

Kids Sing Israel presents Purim party with live Israeli music and dancing, 11:15 a.m., Bernard Betel Centre. $1 admission per child.

HESCHEL SCHOOL

Toronto Heschel School celebrates its Chai (18-month) anniversary with screening of Omnimax film, *The Thrill Ride*, Ontario Science Centre, 7:15 p.m. Refreshments 6:30 p.m., 635-1876.

GENETIC RESEARCH

Beth Avraham Yoseph of Toronto presents **Rabbi Moses Tendler** who will speak on Advances in Genetic Research, 8 p.m., 905-886-3810.

SEDER PLATES

Session 2 of seder plate program sponsored by Beth Avraham Yoseph of Toronto Sisterhood features painting and finishing touches, 8 p.m.

FEMINIST BOOK GROUP

Feminist Book Discussion Group, Older Women's Network, *Alias Grace*, 2 p.m., Barbara Frum Library, **Mildred Selznick**, 488-2287.

STORYTELLING ARTS

Jewish Storytelling Arts, Riverdale Jewish Community Centre, 179A Danforth Ave., 7:30 p.m., $3, 440-1330.

COOKING CLASS

Beth Tikvah's cooking classes continue with Purim, 4-5:30 p.m.Call 221-3433, ext. 0.

Monday, March 9

PURIM FROLIC

Kolel: A Centre for Liberal Jewish Learning: Music, magic, auction, desserts and dancing, 8 p.m., Vaughan Estate, 2075 Bayview Ave. 905-709-1900.

FOUNDERS OF ISRAEL

Beth Tikvah Synagogue begins a video and discussion series about

[Cont'd on page 21]

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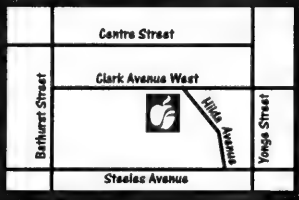

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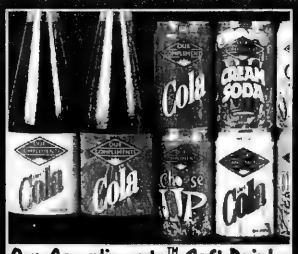

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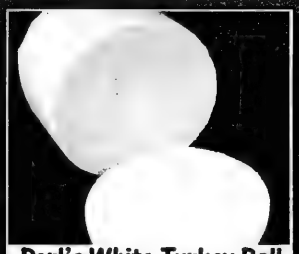

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What's New

[Cont'd from page 20]

the Founders and Fighters of Israel, 8 p.m. First program on Menachem Begin. No charge, 221-3433.

LECTURE SERIES

Beth David B'nai Israel Beth Am and Adath Israel congregations' lecture series with **Dr. Aaron Nussbaum** concludes with The Genizah of Cairo, Adath Israel, 8 p.m.

Tuesday, March 10

HOLOCAUST DISCUSSION

UJA Federation's young leaders' program, Vision, Voices, Vanished Dreams, continues with Dialogue with Holocaust Survivors, 7:30 p.m., First Narayever Synagogue, 123 Brunswick Ave.

VIGIL FOR AGUNOT

The fifth annual Vigil for Agunot sponsored by Coalition of Jewish Women for the Get, 7:30 p.m., at Borochov Centre. Admission free. Call Jewish Women's Federation, 635-2883, ext. 174, or Na'amat Canada, 636-5425.

ROMANIAN LODGE

Romanian speaking B'nai Brith lodge features Purim party, 7 p.m., 15 Hove St., full dinner, live band, $15, 631-0634.

CHUG TANACH

Chug Tanach meets 8 p.m., Associated Hebrew School, Finch building to study chapters 9 and 10, Book of Hosea.

Wednesday, March 11

BEACH HEBREW INSTITUTE

Children's Purim carnival, 7 p.m., and Megillah reading, 7:30 p.m., costumes welcome, 109 Kenilworth Ave.

COSTUME PARTY

Alumni Association of Israel Program presents a Purim party, 175 Eglinton Ave. E., $8 in advance, $10 at the door, $1 off for those in costumes. E-mail at [winch@sympatico.ca].

PURIM SEUDAH

Beth Emeth Bais Yehuda Synagogue seudah, 6 p.m. Prizes for all children, prizes for men, women or family costume. Tables can be reserved. Adults $18; children 5-12 $12; under 5 $6.

And What Else Is New

CHALLENGE OF ANGER

Jewish Family & Child Service presents The Challenge of Anger: for Women. Learn how to express anger in an effective, assertive and non-aggressive way. Daytime and evening groups, **Pat Lieberman**, 638-7800, ext. 215.

PERFORM A MITZVAH

Community Integration Program of Jewish Immigrant Aid Services needs families making seders to host recently arrived families from former Soviet Union, 636-1880, ext. 261.

PURIM AT MOUNT SINAI

Megillah readings will be conducted at Mount Sinai Hospital March 11 and 12. Call **Rabbi Schulman**, 586-8576.

JUBILEE CONCERT

Concert and reception in honor of Israel's jubilee, Tuesday, March 17, 7:30 p.m., Centrepointe Theatre, Nepean, featuring **Cantor Daniel Benlolo, Cantor Stephen Chaiet, Cantor Daniel Lasry, Cantor Pinchas Levinson, Cantor Yair Subar.** Sponsored by Ottawa-area's Beth Shalom West Synagogue. Tickets $25; seniors $18, students $15, 613-723-1800.

WOMEN'S DAY PROGRAM

Aish HaTorah presents What One Woman Can Achieve, March 15, 10 a.m.-1:30 p.m., Aish HaTorah Dan Family Community Centre. Features **Judy Feld Carr, Sherri Wise, Lori Palatnik**. $20, includes lunch. Reservations necessary, **Shellie Grafstein**, 905-771-0903.

VOLUNTEERS NEEDED

Volunteers needed for palliative care unit at Baycrest Centre. Training and supervision provided. Four training sessions begin in March. Call **Sheri**, 785-2500, ext. 2575.

BEREAVEMENT GROUP

Wagman Centre offers a bereavement group for older adults, every other Friday. Call **Paula David**, 785-2500, ext. 2271.

FAMILIES OF DURHAM

Jewish Families of Durham present a Purim party, Sunday, March 15, 4-6 p.m. No charge, thanks to a Jewish Federation continuity grant. Call 905-831-6508.

MINCHAH SERVICES

Mount Sinai Hospital offers Minchah services Monday-Friday, 1 p.m., followed by 15-minute class, in main floor synagogue.

FOR SENIORS

Holy Blossom Temple Lunch and Learn in Retirement joins Beth Tzedec at Beth Tzedec Synagogue, 12 noon. Wednesday, March 11 program features **Joe Peretz**. $2.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 5 is an Israeli movie. **Aaron Dahary**, 661-4689 or **Malka**, 630-5771.

Beth Tikvah Friendship group celebrates Purim with **Boris Neiman**, Monday, March 16, 8 p.m. Members $7, non-members, $9. **Esther Nitkin**, 905-886-5634.

Shaarei Shomayim Friendship Club Purim musical luncheon with entertainment by **Jack Garson**, Monday, March 9, 12:30 p.m. Trips: June 16, The Oak Creek Boat Farm cruise; July 14, three-hour Kingston cruise and entertainment, **Lena Sugar**, 785-5773. Golden Book donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield**, 787-1526.

L.Z.A. Senior Citizens Club presents ladies folk dancing Thursdays, 1:30 p.m.; cultural discussion group Tuesdays, 10 a.m. Centre open for socializing Monday-Friday 10 a.m.-3 p.m.

Senior Adult Services lunch and learn, learn about hearing loss, Thursday, March 12, 12 -1:30 p.m.

Earl Bales Seniors' Club: March 17, public health lecture, 10 a.m.; March 18, Casino Rama; March 22, spring dance, 7:30 p.m., members $4, non-members $5; March 25, Casino Rama; Atlantic City, April 20-25. Call for details. Bingo, mah-jong, bridge continue; knitting classes, Wednesdays, 1:30 in clubhouse. Call 395-7881.

Club Hadar, Meets Mondays and Thursdays, 1-4 p.m., Garnet A. Williams Community Centre Room 2 for Tai Chi, discussions, bingo. **Viola Gladman**, 905-886-2625.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1033 Steeles Ave. W., 225-2112.

Ask questions to the executive director of Federation of Metro Tenants Associations, Monday, March 9, 1:30 p.m., synagogue, no charge.

Parkinson's support group meets Tuesday, March 10, 1:15-2:30 p.m., music room.

Experience the powers of therapeutic touch, with a therapeutic touch practitioner, Tuesday, March 10, 11:30 a.m.-1 p.m. in the synagogue.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, singalongs.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave., 924-6211.

Purim Carnival, Sunday, March 8, 11 a.m.-2:30 p.m. Members $4 child, $10 family; non-members $6 child, $12 family, includes game tickets, entertainment, hamantashen and drinks.

Seniors' Club, Thursday, March 5, 2 p.m., features **Sandra Kingstone**, who will speak about services for seniors. The gala Purim cabaret is on Thursday, March 12, 1 p.m. in Wallin Lounge. Cost $4 members, $6 non-members includes light lunch, desserts. Reservations required.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St., 636-1880.

Free tax preparation for seniors, Monday, March 9. Income guidelines: $15,000 no dependents; $22,500 with dependents. By appointment only. Call **Yvonne**, ext. 259.

Senior Adult Services luncheon, featuring comedian/singer **Tsufit**, Tuesday, March 10, 12:30 p.m. Reserve, **Teme**, ext. 364.

Register for Joy of Relaxation course with naturopathic practitioner. Begins March 24 for four weeks. Teme, ext. 364.

Purim carnival, 11 a.m.-1:30 p.m. Fun for the whole family.

First session of BJC and Mount Sinai pre-natal course is April 1; ext. 229.

Gimme a Break, March 16-20, is for children Junior Kindergarten to Grade 6. Limited registration. Call ext. 378.

Athletic spring programs: martial arts, racquet sports, aquatics, athletics, fitness. **Joe Moniz,** ext. 492.

Matzoh Ball Run, April 5, 9 a.m. Call **Grant Smith**, ext. 374.

BJC Nike Basketball Camp: Aug. 24-28; Aug. 31-Sept. 4; ext. 373.

Sports birthday parties of soccer, floor hockey and basketball for children age six and up. Include food, cake, instructors and loot bags; ext. 248.

SHOPPING EVENT

Dominion Save-a-Centre at Lawrence Plaza recently donated five percent of its total gross sales in a 12-hour period to Toronto Hadassah-WIZO in support of WIZO services in Israel. A pre-Passover shopping event is scheduled for March 31 from noon to midnight. From left, Sharon Kroft, president of Toronto Hadassah-WIZO; Marla Dan, vice-chair of event; Ruth Garb, chair; Carol Lou Spiegel, vice-president; Tony Peleggi, store manager.

SINGLES EVENTS CAN BE FOUND ON PAGE 18

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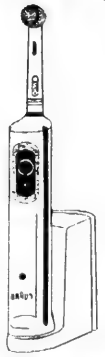

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Shabbat singles dinners offered by Vancouver congregation

By PETER CAULFIELD
Special to The CJN

VANCOUVER — The Jewish community in British Columbia's Lower Mainland is the third largest and the fastest growing in Canada.

But despite the fact that an estimated 20,000 to 25,000 Jews now call the greater Vancouver area home, many singles find themselves at loose ends, especially on Friday nights.

"There are many Jewish people here with no connections or attachments to the community," said Anne Goldberg, executive director of Congregation Schara Tzedeck, Vancouver's oldest Orthodox synagogue. "Nobody who lives here seems to have actually been born and raised in Vancouver; everybody seems to come from somewhere else. And, to make matters worse, there appear to be fewer things for Jewish singles in Vancouver to do than in other Canadian cities."

In April 1997, Goldberg and Schara Tzedeck decided to do something about the situation by organizing Friday night Shabbat dinners for singles.

"Many singles spend Friday night at home alone," Goldberg said. "Either they don't have family here or they don't want to impose on their friends. It's those people we're targeting with our program. Before our Shabbatons began, there weren't any Friday night programs exclusively for singles."

Anne Goldberg

The first singles Shabbat dinner held at Schara Tzedeck attracted about 70 people. "The people who attended reacted very positively," Goldberg reported. "They told us they had had a wonderful time, and that the program filled a real need for them."

The idea for the Friday evening Shabbatons for singles came from a similar program the synagogue joined about 10 years ago. "Our synagogue participated in the Shabbas Across America program, organized by the National Jewish Outreach Program of New York," said Goldberg.

"Shabbas Across America, which is aimed primarily at families, brings 'beginner' Jews into a Jewish 'inner circle' at Friday night Sabbath programs that combine a religious service and dinner afterwards."

The families' program was so successful that Schara Tzedeck decided to "customize" it for singles.

The singles Shabbat dinners take place approximately every two months. Representing the synagogue are Goldberg; Rev. Joseph Marciano, the synagogue's mashgiach, and his family; and occasionally, cantor Yaacov Orzech. Rabbi Daniel Epstein, head of Judaic studies at Maimonides Secondary School, the Lower Mainland's only Jewish high school, officiates at the services.

Friday evening services 'user-friendly Orthodox'

Goldberg describes the services, which take place after the regular Friday evening service, as "user-friendly Orthodox.

"Many of the people who attend are not familiar with the Friday service. Rabbi Epstein goes through the service slowly, explaining the meaning and significance of the prayers. He makes it very accessible to people."

The service is followed by dinner, singing, storytelling and discussions. The whole evening lasts two to three hours.

"It's a traditional, friendly Shabbat dinner," said Goldberg. Normal attendance at the dinners is approximately 50; the maximum to date is 80.

Schara Tzedeck has made efforts to encourage the members of several Jewish singles groups in the Lower Mainland, including Jewish Solos, the Teva Club and the Party Mob, to attend the Friday evening dinners.

Goldberg believes the evenings are a success. "People keep coming back. Not only that, they tell their friends, and then their friends come."

The next dinner is tentatively slated to take place at the end of March, just before Pesach. For information, contact Congregation Schara Tzedeck at 604-736-7607.

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From coast to coast

Anti-Semitic incidents up in Winnipeg: B'nai Brith

By MYRON LOVE
Prairie Correspondent

WINNIPEG — B'nai Brith Canada's Winnipeg office has announced a slight increase in the number of anti-Semitic incidents in Winnipeg in 1997.

The organization reported in a press release last month that there were 18 incidents last year, compared to 17 the year before. The overall national level has declined," the press release said.

The most notable incident occured last September when a Jewish employee arrived at work one morning to find swastikas and anti-Semitic graffiti at his work station. That same month, a woman was threatened with firing for requesting time off to observe Rosh Hashanah and Yom Kippur.

Last March, three teens broke into a house and spray-painted it with swastikas and anti-Semitic slogans. The residents, however, aren't Jewish. The youths were arrested.

In total, there were six acts of vandalism and 12 cases of harassment, including one assault. Not included in the list, because the motive was unknown, was an incident in December where an unknown person fired a bullet into the Herzlia Adas Yeshurun Synagogue in south Winnipeg.

"The reporting procedures we have in place are working well," says David Davis, Manitoba chair for the League for Human Rights. "We are able to get on the cases quickly. There is obviously more education that still has to take place."

BBC forms coalition

MONTREAL — B'nai Brith Canada (BBC) has formed a coalition with English rights lobby group Alliance Quebec and the partitionist Quebec Committee for Canada to demand equal funding from the Quebec government for its support of the federal government's seeking of a Supreme Court reference on the legality of Quebec unilaterally declaring independence.

The coalition was formed in response to the Parti Québécois (PQ) giving $300,000 to the group Pro-Démocratie, which is opposed to the Supreme Court's dealing with the issue.

BBC regional executive director Robert Libman said the coalition, which supports "the rule of law and primacy of the Canadian constitution," should receive the same amount of public money for promoting a different point of view.

"Quebec is presently in a pre-election/referendum period. To suddenly cough up $300,000 to favor one side is the height of hypocrisy, especially after [the PQ government's] righteous defence of the need for a level playing field, which they repeated ad nauseam before the courts throughout their defence of Quebec's referendum law."

מזל טוב Mazel Tov

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Happy first birthday to Ethan Tal Levy from parents Edith & Alan and grandparents Evelyn & Leo Levy and Ana and the late Harry Itzcovici.

Happy birthday to our grandson Zakary Wexler. We love you, Bunica and Bunicu, Nety & Herman Wexler.

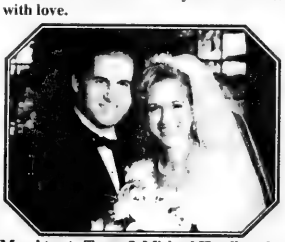
Spencer, you have brought much joy to our lives. Mazel tov on your first birthday. Love from Bubbie Sheila & Grandpa Phil Solomon.

Happy third birthday to our granddaughter Danielle Alexandra Rose on Feb. 28 from Bubbie Rhoda & Zayde Irv Kasner with love.

Happiest 75th birthday Sol Zulauf. Good health and love from Belle, Debra, Randi, Steven, Leslie, Sandra, Lindsay, Matthew, Daniel and Nicolle. Hugs and kisses.

Congratulations to Helen & Jack Gold on their 50th wedding anniversary and Jack's 75th birthday. Love, Bertha, Arlene, Mitchell, David and Laura.

Mazel tov Robyn & Ilan on your engagement, from parents, Sophie & Joel Shafer, Pnina & Uri Lenga; grandparents, Ibi & Sandor Weiss, Ida Shafer, Bella Rochwerg.



Mazel tov to Tracy & Michael Handler who were married on Sept. 7. Proud parents are Leah & Henry Klein and Sandra & Herb Handler.

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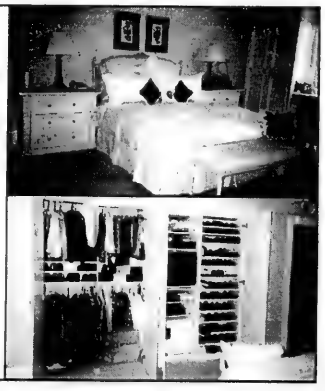

From coast to coast

Book surveys anti-Semitism

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Lionel Steiman sees his newly released *Paths to Genocide: Antisemitism in Western History* (published by MacMillan Press in Great Britain and St. Martin's Press in the United States) as an attempt to bridge the gulf between broader general books on the subject and those highly specialized studies that are beyond the scope of the average reader.

"My book is for the serious reader, those who are academically inclined with an interest in this subject yet are not specialists," says the longtime University of Manitoba history professor who teaches a course on the history of anti-Semitism.

"I do not claim to be contributing new knowledge on the subject," he says. "Rather, I have attempted to synthesize a number of major scholarly works covering the period from the Middle Ages to the late 19th century."

The question of anti-Semitism is something that began to percolate in the back of his mind when he was a child growing up in north Winnipeg, he says. Although he never experienced anti-Semitism personally, he comes from a mixed Jewish-Christian background (his father was Jewish) and, he says, he was always aware of his two sets of relatives and the differences between Christians and Jews. As well, graphic magazine photos of concentration camp survivors left an indelible impression on his young mind.

He actually began his research into the history of anti-Semitism in 1983 in preparation for the course that he introduced three years later.

He began working on the book about 10 years ago.

Anti-Semitism, he says, has been an intrinsic part of the western cultural tradition for most of the last 2,000 year. Since the Holocaust though, there has been a huge change in attitude.

"It used to be respectable," he notes. "People didn't feel they had to apologize for it or speak in hushed tones. Now, it is no longer the socially significant force it used to be.

"I am not saying that it is no longer a problem or that it has disappeared. It is good that we have organizations like B'nai Brith that monitor it. But anti-Semitism is no longer part of the cultural baggage that students bring to university with them, for example, as it was when I was attending university in the early 1950s. Most kids today view Jews as just another ethnic group."

He suggests that this is partly a result of a decline in interest in Christianity. Most students don't know enough about Christianity to be anti-Semitic, he suggests.

"You need a certain amount of Christian baggage in order to view Jews in the role of the other."

Shuls hit by arson

[Cont'd. from page 1]

He said the fires at his shul blew out the window of a men's washroom, scorched an exterior wall and damaged a permanent sukkah outside.

"We are a small, tightly-knit community, and now is the time to come together," Santopinto said. "We have great confidence in the judicial system. The police have been wonderful.

"London is a diverse ethnic community, and we've always had the sense that we were safe. We still feel safe."

William Klein, president of Or Shalom, said damage to his 300-family member synagogue was minimal.

These were the first attacks against the Jewish community here in memory.

"People are buzzing," said Hillel Boroditsky, executive director of the London Jewish Federation. Some among the city's 2,700 Jews have been shaken and worried, he said, but overall, the community is handling the incidents well.

A meeting among the federation and all synagogues was scheduled for this Wednesday to review security.

Boroditsky said widespread media coverage of the fires has been more upsetting to the community than the fires themselves.

Concerns of an orchestrated attack by anti-Semites were somewhat allayed when police arrested a lone suspect.

Jonathan Bishinsky, 38, of London, has been charged with one count of arson in the Beth Tefilah fire. He appeared in court Monday morning for a bail hearing. Police have not yet laid a charge in the Or Shalom fire.

Insp. David Lucio of London's police department said further charges may be laid.

Canadian Jewish Congress, Ontario region, is satisfied the police acted quickly.

"The community appeares to be calm," added CJC's Danny Fine.

Early indications are that this was not a hate crime, Fine said.

School reunion planned

MONTREAL — The students who graduated from Jewish People's Schools in 1948 are planning a 50th anniversary reunion on May 24.

However, they can't find all the graduates. In particular, they are looking for Marvin Brown, Benny Clemens, Aubie Levine, Irving Silver, Harvey Thau and Rose Taub Bush.

Information on these people should be directed to Sheldon Weinstein at Jewish People's Schools and Peretz Schools, 5170 Van Horne Ave., Montreal, H3W 1J6, telephone 514-731-3843 or fax 514-731-0343.

The date was chosen to coincide with a Baron Byng High School reunion.

Members of the class of '48 will look at the modern Jewish People's Schools and Peretz Schools (JPPS) and Bialik facilities – two elementary schools and a high school. (Jewish People's Schools and Peretz Schools merged in 1971 and Bialik High School was established in 1972.)

The schools will mark their 85th anniversary in September, having educated more than 50,000 students.

Reunion chairs are Hazel Lyon Lederman, Evelyn Sirota Cherniak and Laya Itman Blander.

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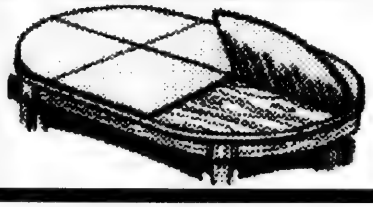
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Coast to Coast

UBC's Hillel House brings Yiddish alive for students

By PETER CAULFIELD
Special to The CJN

VANCOUVER — Faith Jones says learning Yiddish is like being in high school again.

Jones, a first year graduate student in library science at the University of British Columbia (UBC) has been studying Yiddish for a year-and-a-half. She says, however, "it's still hard work."

She is one of six students taking a weekly Yiddish language course at UBC's Hillel House. She also attends another weekly Yiddish class at the Vancouver Peretz Institute.

Jones, who was raised in a secular Jewish home, says "When I was little, my grandmother used to speak Yiddish, and I loved the sound of the language. I felt very close to my grandmother. Speaking Yiddish was important to her and it's also important to me."

Michelle Gumprich, who teaches the Hillel class, also feels a personal connection with the language. She is an education graduate of the University of Saskatchewan, and grew up in Saskatoon with barely a word of Yiddish around her.

"For me Yiddish is a love, a passion. I'm a 26-year-old Canadian woman who wants to speak the language of my ancestors. Yiddish is my connection to an identity that is humanistic, non-religious and a defiance of Hitler," she says.

Gumprich thought of running a Yiddish course in the mid-'90s, when she was Hillel program director, but she was unable to find an instructor.

Last summer, deciding it was time for her to learn the language, she enrolled in an intensive six-week course at the Uriel Wejnreich Summer Program for Yiddish Literature, Language and Culture at Columbia University. "I was exposed to Yiddishkeit through lectures on everything from Rival Yiddish Dialects to Women and the Bund. I sang and danced Yiddish, I ate Yiddish, I watched Yiddish films and, eventually, I spoke Yiddish, too."

Although, at the start of the course she possessed nothing more than a desire to learn, by the end Gumprich had mastered enough of the language to be able to teach elementary Yiddish conversation.

After she had returned to Vancouver, Gumprich convinced Hillel's current program director, Daniella Weber, to let her offer a Yiddish course. The class was advertised to Hillel members by e-mail and by posters inside Hillel House.

Gumprich says that, although Poland was the centre of pre-war Yiddish language culture, other regions of Europe made important contributions as well. "There are four different Yiddish dialect groups," she says. "Lithuanian is a more literary Yiddish. The Polish variant was used by the majority of Yiddish speakers. And there are also Galician and Romanian dialects. They're all quite different."

'Beautiful language'

About 80 percent of Yiddish vocabulary is derived from German, says Gumprich. Hebrew is the source of another 10 percent, with Slavic and the local national tongue each lending five percent.

"If you think Yiddish is not useful as a spoken language, go to the Lower East Side," says Gumprich. "Speaking Yiddish is the key to getting the bargains. A friend and I charmed a store owner into selling us clafs [the mezuzah scroll] for a great price. By the end of the transaction, she was ready to take us home and feed us chicken soup with knedlach, and for me some schmaltz because I'm too thin."

Jones says that all the hard work she has put into Yiddish is paying off. "I can understand a lot, and I can say a few things now, too."

She believes everybody – not just Jews – should learn Yiddish. "It's a beautiful language, and we should do all we can to keep it alive. It would be a great shame to let it die. If we don't do it, who will?"

THE GENERATIONS MEET

Three-year-old Erin Rosenberg, a student at Temple Sinai Nursery School, shares a happy moment with Zulma Cowan, a member of the Samuel Lunenfeld Special Day Care at Baycrest Centre for Geriatric Care. Children ages three to five from the school visit the day care, an adult day program for seniors with cognitive impairment, on Friday mornings. The children and seniors sing, dance and light Shabbat candles together. [Photo courtesy Baycrest Centre for Geriatric Care]

Fashion show to celebrate work of Israeli designers

By MYRON LOVE
Prairie Correspondent

WINNIPEG — The creme de la creme and the hottest rising stars in Israel's fashion industry will be featured at a fashion show organized by State of Israel Bonds in Winnipeg May 14, in celebration of Israel's 50th anniversary.

The show, titled From Sabra Style to Cutting-Edge Chic, will feature swimwear designs by Gottex, Gideon Oberson's haute couture collection, Dorin Frankfurt's fashions for the millennium, and a tribute to Israel's past in the designs of recent graduates of the Shenkar College of Textile Technology and Design.

Textiles and apparel is Israel's fifth-largest industry and one of the country's major employers. The industry represents nine percent of GNP and employs more than 54,000 people.

In addition to the fashion show, that evening Israel Bonds will honor 12 outstanding individuals, couples and organizations for their contributions to the Jewish community here and their ongoing support of Israel.

The honorees include the Asper Foundation (Israel Asper is the honorary chair of the evening), Mona and Gerald Gray, Drs. Lyonel and Esther Israels, Justice Guy Kroft and Hester Kroft, Rabbi Akiba Lubow, Laurie Mainster, Hope and Howard Morry, Gordon Pullan, Fanny and Charles Shore, Fannie and Abe Simkin, The Jewish Foundation of Manitoba, and Marion and Ed Vickar.

A similar fashion show is planned for Toronto's Yorkdale Shopping Centre in the Bay Court, March 8 at 8 p.m. Proceeds benefit Mount Sinai Hospital.

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Ms. Imber teaches the Holocaust to Israeli high school students and army units as well as to students from foreign countries. She has developed educational units on the Warsaw and Lodz Ghettos for Yad Vashem, Israel's national Holocaust museum, and has led many student groups on visits to sites in Eastern Europe. In conjunction with Israel's Ministry of Education, Ms. Imber is currently developing training programs for guides of youth groups to Poland.

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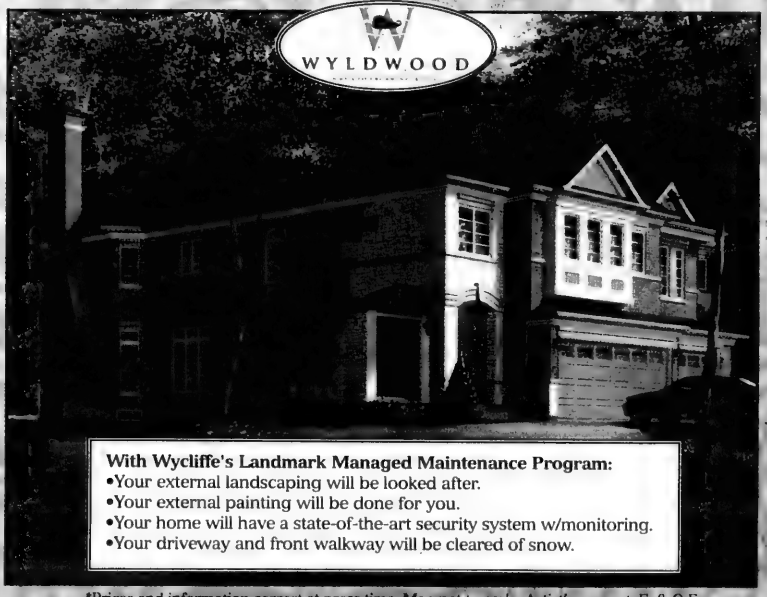

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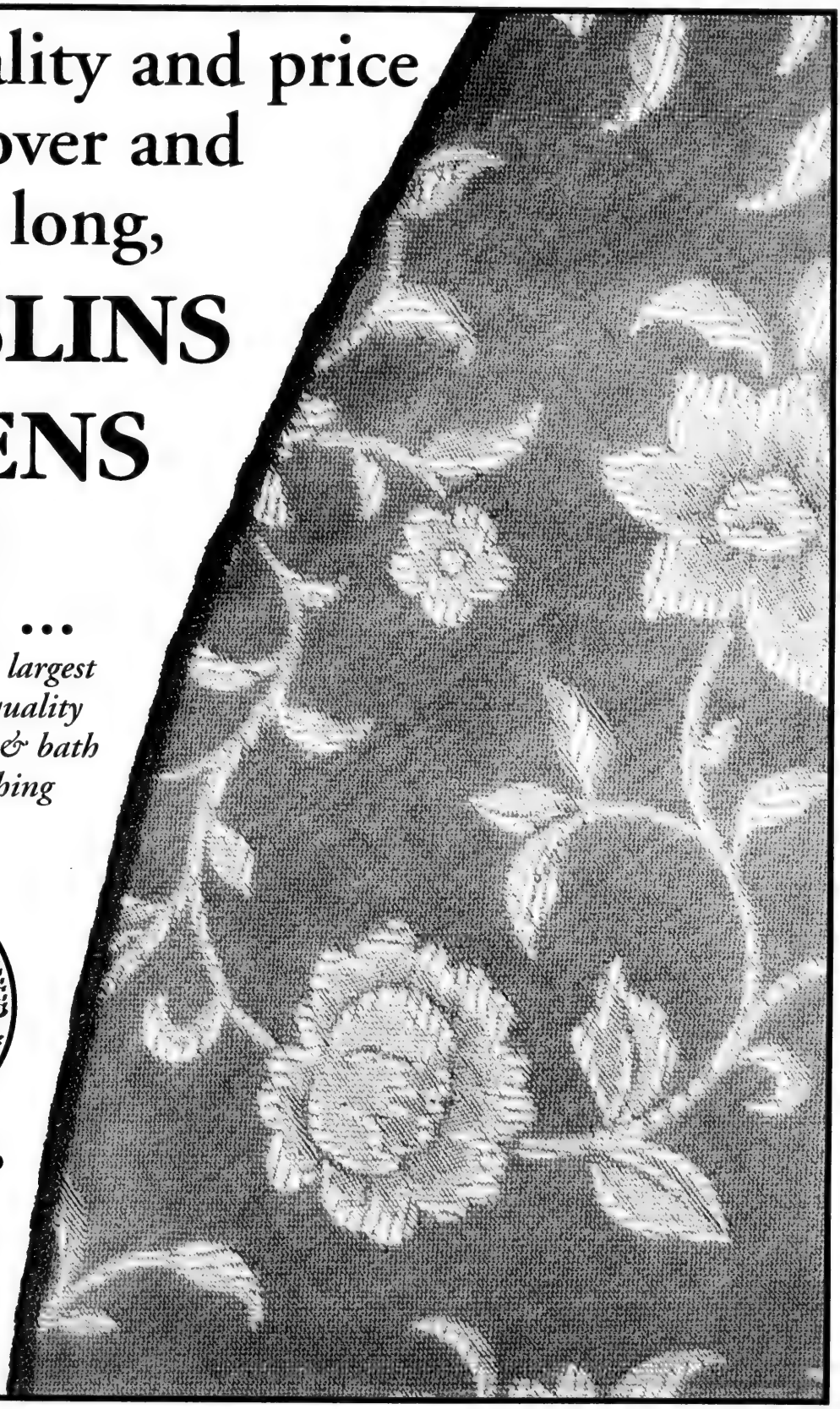

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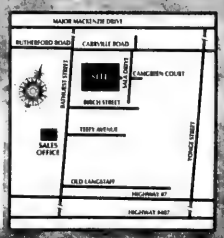

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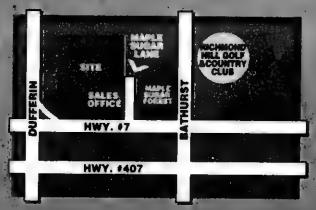

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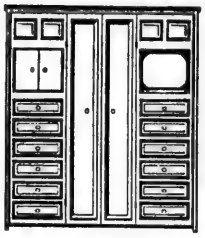

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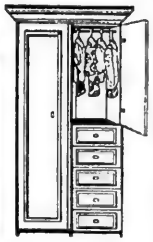

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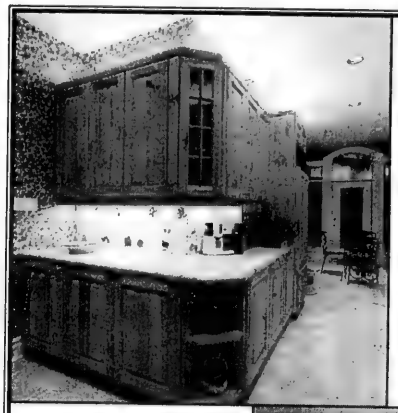

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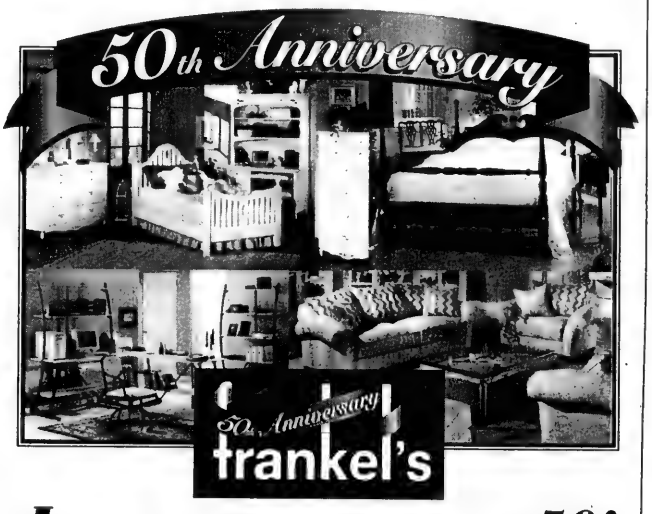

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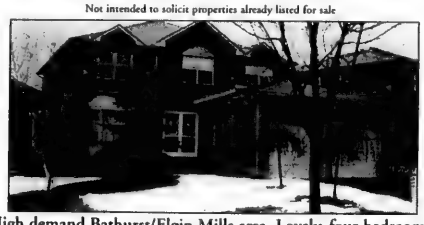

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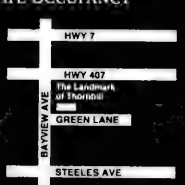

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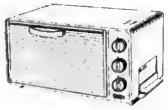

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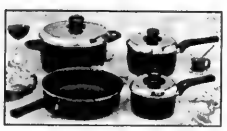

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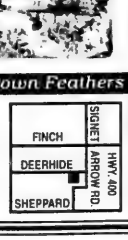

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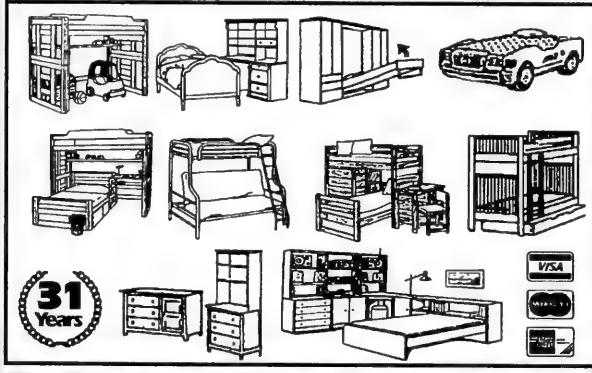

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The Pyrex trademark is so popular people think it's a generic name; it has been at home in kitchens for almost 80 years. While not for use on a stove element or under a broiler, it withstands oven temperatures. Pyrex, available in a number of colours, is ideal for baking, serving or storing, unites fashion and function.

Corelle Dinnerware has the durable, light, semi-translucent look of fine china. It's chip-and-break-resistant, dishwasher safe, and resistant to oven heat; its styles match table settings from bold to elegant.

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Corelle Co-ordinates includes counter savers, and thermal servers to keep beverages hot or cold. There are glasses, teapots, cream and sugar sets, gravy boats, utensils and soft goods like placemats and oven mitts.

Corning consults forward-thinking designers and appliance makers, and has one of the world's foremost research facilities. They also make the ceramic space shuttle tiles and laser parts; and the technology they bring into your kitchen is state-of-the-art.

Corning asks you, the customer, what you like or dislike about products and designs; patterns and products to meet your needs. All products come with a use, care and safety booklet, and a warranty.

You will find Corning's Toronto stores at 1150 Sheppard Ave. W. (Factory Outlet Mall), Downsview, 633-5636; at 60 Look Cres., Richmond Hill 905-771-3578; and at 1755 Pickering Parkway (Pickering Home & Leisure Centre), 905-428-9530.

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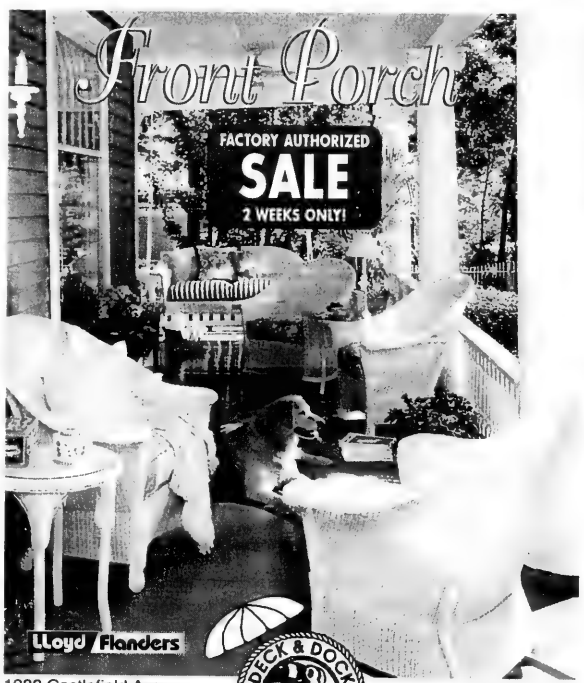

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Einstein's 'greatest day'

By DAN IZENBERG
Jerusalem Post Foreign Service

Seventy-five years ago last month, Albert Einstein paid his first and only visit to the Land of Israel to witness the accomplishments of the 90,000 Jews living here at that time, and to present the first scientific address ever delivered at the Hebrew University.

Historians of the brilliant physicist paid virtually no attention to his brief visit in February 1923, according to Ze'ev Rozenkranz, curator of the Albert Einstein Archives at the Hebrew University.

All we know of Einstein's visit derives from his rather stenographic diary entries, handwritten in German, plus accounts in the two Hebrew papers of the day – *Doar Hayom* and *Ha'aretz* – and the English-language *Palestine Weekly*.

Einstein arrived in Palestine shortly after being awarded the Nobel Prize. His general theory of relativity had been published in 1916, in the middle of World War I. Because of the hostilities, however, it was only scientifically verified in May 1919. Six months later, Einstein and his discovery became famous throughout the world.

Einstein was a proud Jew, a modernist and an internationalist, and all these qualities come through in the terse entries he made during his stay here.

He believed in Ahad Ha'am's idea of cultural and spiritual Zionism and, as such, was a strong advocate of the proposed Hebrew University. Two years before coming to Palestine, he accompanied Chaim Weizmann on a tour of the United States to raise money for its medical faculty.

Einstein and his wife Elsa reached Port Said on February 1, 1923.

After crossing the Sinai Peninsula by train and reaching the coastal plain, he recorded his first impression of the Holy Land: "We travelled along a plain with very meagre vegetation. From time to time, Arab villages and Jewish colonies, olive trees, cactus plants and orange trees flashed by."

The following day, Einstein's train stopped at Lod (Lydda) and he was met by Zionist leaders, including Menachem Ussishkin, Benzion Mosinson, Meir Dizengoff and David Yellin.

From there, he travelled past "a spectacular valley of rocks, to Jerusalem," where he was met by Shlomo Ginzburg, the son of Ahad Ha'am, who had been appointed by the Zionist Executive to be Einstein's official escort.

The following day, Samuel took his guest to the Old City. On his way there, Einstein saw a "stern, bare, hilly landscape, breathtakingly beautiful, with white houses, some of them capped with domes, and a blue sky. The city is also beautiful, crammed into the square walls."

On Sunday, Einstein visited Jericho and called it a day of "unforgettable brilliance."

On Monday he was taken to see the new Jewish neighborhood of Bnei Bayit (later renamed Beit Hakerem.)

"The workers have no previous experience or training, and yet, in a short time, do wonderful work. The managers don't earn more than the workers," he wrote.

The next day, Einstein gave an impassioned speech at thenow-defunct Lemel School . "I consider this the greatest day of my life," he said. "Hitherto, I have always found something to regret in the Jewish soul, and that is the forgetfulness of its own people – forgetfulness of its being, almost. Today, I have been made happy by the sight of the Jewish people learning to recognize themselves and to make themselves recognized as a force in the world.

"This is a great age, the age of the liberation of the Jewish soul. And it has been accomplished through the Zionist movement, which has remained a spiritual movement, so that no one in the world will be able to destroy it."

The highlight of the visit came the following day, when Einstein delivered a speech on the theory of relativity, attended by British High Commissioner Samuel, senior British officials, Jewish and Christian notables, heads of Jewish institutions and scientists from Tel Aviv and Jerusalem. Moslem notables were also invited but declined to attend, the Hebrew papers reported at the time.

Einstein began his speech in Hebrew, which, he recorded, he could barely read. As a gesture to his audience, few of whom knew German, Einstein gave his speech in French and said, with self-deprecating humor, that if his listeners did not understand him it would not be because of the material, but because of his poor French.

Afterwards, he walked the length of the hill where the Hebrew University was to be built.

During the next few days, Einstein visited Tel Aviv, Jaffa, Mikve Yisrael, Haifa, the Jezreel Valley and Lake Kinneret.

After a day-long tour of Tel Aviv, he wrote: "What the Jews have done in the city in just a few years is incredible. A modern, Hebrew city bursting with economic and spiritual life which is created out of the soil. It is hard to believe what an urban people we Jews are."

Einstein also wrote about the agricultural and industrial accomplishments of the pioneers.

At the Mikve Yisrael Agricultural School, he was impressed by the artificial techniques developed to hatch chicken eggs. At Rishon Lezion, he was impressed by the size of the winery.

Heading north to Haifa, Einstein visited the Reali High School and the Technion. He also stopped over at the home of an unidentified Arab friend, where he was visited by an Arab author and his German wife.

"The Arab man-on-the-street hardly knows anything about nationalism," he observed.

Later, on the way to the Kinneret, Einstein visited Nahalal, which was under construction, and Nazareth. He stayed over at a private estate at Migdal and drove along the Kinneret, which he described as "landscape similar to Lake Geneva. The sun bursts forth and the surroundings are fertile but suffer from the plague of malaria."

Einstein made his way back to Port Said on February 14 and from there to Germany where he resumed his position at the Berlin Academy of Research. In 1930, he accepted a position at the Institute of Advanced Studies in Princeton University where he remained for the rest of his life. He died in 1955 at the age of 76. Three years earlier, he had rejected an offer to become the second president of the state of Israel.

"All my life I have dealt with objective matters," he explained. "Hence I lack both the natural aptitude and the experience to deal properly with people and to exercise official functions... I am more distressed over these circumstances because my relationship to the Jewish people has become my strongest human bond, ever since I became fully aware of our precarious situation among the nations of the world."

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Israeli intelligence helped expose Iraqi germ program

Jewish Telegraphic Agency

NEW YORK — Israel provided vital information that helped force an Iraqi official in 1995 to admit to developing biological weapons, according to the *New York Times*.

The *Times* published an investigation last week reporting that Israeli intelligence officials had given documents to the United Nations Special Commission for Iraq (Unscom), the UN inspections team that has been trying to uncover information about Iraq's weapons programs.

Without the documents, UN inspectors might have been forced to give Baghdad a clean bill of health and abandon their weapons-inspection program.

By 1994, Unscom's biological team had discovered the existence of a clandestine Iraqi group known as the Technical and Scientific Materials Import Division, that appeared to supply a potential germ factory in Iraq.

Unscom pressured Baghdad

But the team needed more information in order to pressure Iraq to abandon its denials regarding its production of biological weapons. So in December 1994, it wrote to a handful of nations, asking if they had any information about biological materials sales to Baghdad.

Intelligence experts cited by the *Times* say that Israel provided copies documenting sales of 10 tons of growth media in the 1980s from a British company named Oxoid to Iraq.

Growth media, which are used to feed and breed germs, have many legitimate uses in hospitals and clinics. But the large amount of the media imported by Iraq indicated that Iraq was using them to fill biological weapons.

Armed with this information, Unscom officials pressured Baghdad. In a few months, their efforts paid off: In July 1995, Dr. Rihab Taha, the acknowledged leader of Baghdad's civilian germ effort, admitted, for the first time, that Iraq had produced germs for biological warfare.

Commandos find Scuds

By DOUGLAS DAVIS
Jewish Telegraphic Agency

LONDON — Israeli commandos operating behind Iraqi lines have found evidence of Scud missiles, according to the London-based newsletter *Foreign Report*.

The Israelis have been operating in Iraq's western desert – which Iraq used as a launching pad for 39 Scud attacks on Israel during the 1991 Gulf War – in a bid to reduce the chances of a new Scud attack in case of renewed fighting in the Gulf.

The newsletter also reports that Israeli, American and British special forces operating inside Iraq are unlikely to be withdrawn in the immediate future, despite this week's agreement between Baghdad and the United Nations.

The forces were part of the preparations for military action against the regime of Iraqi President Saddam Hussein to force compliance with UN demands for unlimited access to weapons sites.

Quoting U.S. sources in Amman, Jordan, and in the Israeli air force, the newsletter says that in addition to searching for Scud missile bases, the units have been conducting reconnaissance missions of Iraqi troop movements, as well as preparing drills for rescuing downed American and British pilots and arranging hideouts.

Russia's cooperation sought

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — Industry and Trade Minister Natan Sharansky flew to Moscow last Sunday to nail down a Russian commitment against supplying dual-purpose nuclear technology and ballistic missile components and expertise to Iran.

Except for a meeting with Russian industrialists, Sharansky's talks with Prime Minister Viktor Chernomyrdin and Foreign Minister Yevgeny Primakov will focus on prospects of developing strategical cooperation between Russia and Israel, an aide said.

"Sharansky is certain that Russia is well on its way to regaining its status as a superpower and therefore believes it is essential for its relationship with Israel to be positive and mutually advantageous," he went on.

The prospective meeting with Chernomyrdin is scheduled in advance of the Russian leader's planned rendezvous in Washington with U.S. Vice-President Al Gore. There too Russia's involvement in Iran's ballistic missile program will be the central issue.

Two weeks ago, Sharansky met Gore in Washington to discuss efforts to encourage Russia to refrain from nuclear and missile cooperation with Iran.

The trip is Sharansky's second to his native land since his release from a Soviet prison in a 1986 East-West prisoner swap.

Last week, Iranian Foreign Minister Kamal Kharrazi visited Russia, where he and his counterparts pledged to abide fully by the United Nations charter and international obligations in working together in the field of civil nuclear power.

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Bridging Israel's great divide

By AVI MACHLIS
Jewish Telegraphic Agency

If two prominent Knesset members have their way, observant and secular Israeli Jews will soon embark on intense "final-status" talks to resolve their many bitter disputes.

To that end, Alex Lubotzky, a moderate Orthodox member of the centrist Third Way party who has been a driving force in efforts to resolve the conversion crisis, and Yossi Beilin, the Labor party architect of the Oslo accords, recently released a draft document dubbed the New Covenant on Religion and State.

The release of the document comes in the wake of the apparent failure to secure agreement on a proposed solution to the conversion crisis.

Earlier this month, the Orthodox Chief Rabbinate rejected the Ne'eman Committee's recommendation to involve Reform and Conservative rabbis in preparing prospective converts while retaining Orthodox control over the actual conversions.

The Lubotzky-Beilin document, while backing the Ne'eman Committee approach, is much broader in scope. Indeed, it goes beyond the recent debate over the lack of recognition for non-Orthodox streams in Israel.

It addresses some of the most hotly disputed issues confronting Israeli society, including the notion of civil marriages and burials, the broadening of Jewish education to reflect all the religious movements and military service for Haredim.

It was drawn up with the help of Meimad, the moderate Orthodox movement, and Drachim, an institute dedicated to bridging the religious and secular divide – a gap that in recent months has occasionally turned violent.

But the ambitious covenant's chances of success may be similar to that of the Ne'eman Committee.

Dozens of secular and moderate Orthodox leaders are ready to back the pact, say Beilin and Lubotzky, who see the accord as a framework for discussion and legislation.

But without support from Israel's increasingly powerful haredi community, say experts, the initiative may be doomed to failure.

"This is not an ideological statement, it's a practical document listing the problems disputed in Israel and making suggestions for solving each one," Lubotzky said in an interview.

The goal, he explained, is to solve the quandary of the "status quo" – the agreements on religion and state struck between David Ben-Gurion, Israel's first prime minister, and the Orthodox religious establishment.

"The idea of the status quo was to freeze issues of religion and state so that we won't fight with each other," said Lubotzky. "But the truth is, we are fighting all the time, and both sides are unhappy with the status quo."

Beilin agreed. "The most important point here is that we are ready to touch the taboo of the status quo," he said.

Draft covenant

Unease with the status quo, states the covenant, is the common denominator uniting religious and secular Israelis.

To deal with the problem, the covenant addresses a dilemma posed by the fundamental definition of the State of Israel as a Jewish and democratic state.

"The democratic and pluralistic character of Israeli society has been progressively deteriorating," it states. "On the other hand, there is a widespread feeling that the State of Israel's Jewish character has been weakened, and Israel may become a society in which Jewish culture is not central."

To solve the problem, the two lawmakers are promoting a Jewish education curriculum to be taught alongside a curriculum on democracy and human rights in all public schools.

Representatives from all walks of Jewish life would draw up the program by participating in a council that would also be responsible for addressing Israel-Diaspora issues.

The covenant also calls for setting up a framework for civil marriages, divorces and burials. But the Chief Rabbinate is unlikely to relinquish its control over these rituals.

The document also recommends a trade-off regarding the public observance of the Sabbath and Jewish holidays: The Orthodox would agree to allow places of entertainment to open, as well as limited public transportation. At the same time, commerce and industry would be shut down.

This could be relatively easy to implement, since in many Israeli cities, aside from transportation, this arrangement is already a fait accompli.

The covenant also envisions compulsory military service for haredi Jews.

But getting the Haredim into uniform will not be easy – the status quo has allowed them to avoid military service by studying in yeshivot.

According to the document, the army would create special programs to accommodate their needs. Beilin said this issue was not created in an effort to alienate the haredi community from the proposed accord. "We would like to open a dialogue with them," he said.

But Knesset member Shlomo Benizri, of the Shas party, is not looking for such a dialogue. He said in an interview that the covenant addresses an "artificial" crisis invented by the Israeli left.

"Secular Israelis can live their lives today as they please," he said. "There is no need for a covenant when there are no problems. We are in favor of tolerance while maintaining the status quo."

Benizri need not worry, according to Moshe Lissak, a sociology professor at the Hebrew University in Jerusalem and an expert on the rifts in Israeli society.

"I doubt this covenant has a chance," he said. "It is an agreement between the most moderate religious Zionists and the secular public, and it doesn't address some of the focal issues, such as the massive funds that flow to [haredi] yeshivot and allow them to constantly increase their power."

At the same time, Meretz, the left-wing secular party, has not yet taken an official position.

[Cont'd. on page 39]

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Israel & the Jewish World

Two crewmen killed in IDF jet fighter crash

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

JERUSALEM — An air force F-15 flying low over the West Bank last Sunday in a routine training run hit an antenna on Mount Eval, outside Nablus, and crashed into a nearby mountain. The two aviators died instantly.

They were identified as pilot Maj. Uriel Kolton, 27, from Bat Yam, and weapons officer Capt. Uri Manor, 21, from Haifa.

OC Air Force Maj.-Gen. Eitan Ben-Eliahu appointed an internal inquiry to be headed by a colonel. IAF flight training was halted for a day.

The advanced F-15D had been flying at a height of about 2,000 metres at sea when, at around 10 a.m., it headed east in a simulated attack, said Brig.-Gen. Avner Naveh, chief of the air branch.

He said that the jet swooped down to about 1,260 metres. The entire attack was to have lasted two to three minutes.

The peak of Mt. Eval, one of the highest mountains in Samaria, is bristling with military antennas. Most pilots are aware of them. Kolton was a deputy squadron commander and considered a veteran pilot. He radioed in that the weather was not bad, and that he could carry on with the simulated attack. It was the last word received from him.

The plane hit one of the antennas while flying at a speed of some 800 kilometres an hour

Senior officers believe that the jet exploded on contact with the 80-metre-high antenna and that chunks of the aircraft fell into a nearby wadi, after which what remained of the plane ground its way up the next hill, leaving a charred trail of pieces.

Shuki Levine, security officer of the Samaria Regional Council, described the crash on Army Radio.

"There was a strong explosion and a mushroom cloud over Mount Eval. We saw pieces of the plane. We wanted to save the survivors if there were any. But there was nothing left to talk about," Levine said.

The IAF is to investigate whether clouds in the area blocked the pilot's view of the antenna, or whether it was a case of human error. The likelihood of technical malfunction is considered low, but the possibility is also being examined.

The weather was borderline, but it was more likely that the crewmen missed sighting the antenna because they were intensely concentrating on the exercise when the crash occurred.

The F-15D was the most advanced model of the U.S.-built jet until the arrival this year of the F-15I. The F-15I has a terrain-following radar system that experts believe could have prevented this type of accident.

Very shortly after the plane disappeared from radar, IAF helicopters and rescue crews converged on the site. IDF troops were brought in for ground searches.

The F-15D does not have a black box, but carries equipment that videotapes its flights. The video, if found, could provide clues to what happened. Air force officials would not say whether they had found it.

The last time an F-15 crashed was on January 20, 1997, but the crewmen managed to bail out. In that accident, the aircraft apparently hit a flock of storks and plummeted into a cow shed at Kibbutz Revivim.

Indictments expected

By GALIT LIPKIS BECK
Jerusalem Post Foreign Service

JERUSALEM — More indictments might soon be filed in the Maccabiah disaster case, Tel Aviv District Attorney Miriam Rosenthal said at a press conference last Sunday.

The state has already charged five people with causing death by negligence. Rosenthal said the indictments currently considered are related to charges resulting from building code violations, not negligence.

The Maccabiah case was treated very quickly and efficiently considering the complexity of the investigation, she said.

She emphasized that the speedy treatment was not due to pressure received from the Australian Jewish community.

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Israel offers to leave southern Lebanon

[Cont'd. from page 1]

the moment the Syrian channel reached the point that permitted it, Lebanon would be invoked."

The source said that throughout this stage of intermittent negotiations, Israel "did not want to upset the Syrian apple cart. We did not talk about Resolution 425 because we relied on the peace process."

The sea change in policy, as enunciated by Netanyahu and supported by Mordechai, he went on, is that "now we are talking about 425, which Lebanon has always wanted us to implement."

Resolution 425 was adopted by the UN body in 1978 after Operation Litani – an incursion that brought the IDF to the southern banks of the Litani river. It called for the IDF's withdrawal and interposed the UN Interim Force in Lebanon (UNIFIL) as the intended peacekeeping buffer.

The source summarized the current initiative as a three-phased progression: IDF withdrawal, restoration of Lebanese sovereignty over the evacuated area, and the establishment of peace and security along the international border. "One is dependent on the other," he said.

He differentiated between the new approach and the former one to the extent that now "we are not talking about peace or normalization, but only about security." This requires that Israel and Lebanon sit down and and discuss the requisite arrangements, he went on. UNIFIL could serve as a facilitator, but not as the guarantor of tranquility along the border.

The source assumed that since the arrangements needed for peace and security directly relate to the local inhabitants, this would inevitably lead to mutually-acceptable assurances for the safety of the South Lebanon Army's officers and men.

MK Ephraim Sneh (Labor), a former IDF commander for the south Lebanon area had some criticism for the proposed withdrawal. He said that "accepting the UN resolution means abandoning the security of the northern communities."

Senior Syrian officials described Netanyahu's proposal as the "Lebanon First" idea in a new guise and another attempt by Israel to split the Lebanon and Syria tracks.

Both Lebanon and Syria made it clear that the only interpretation of 425 that they would accept would be a full and unconditional withdrawal without any security arrangements.

Vedrine supported their view.

More Maccabiah indictments expected

By GALIT LIPKIS BECK
Jerusalem Post Foreign Service

JERUSALEM — More indictments might soon be filed in the Maccabiah disaster case, Tel Aviv District Attorney Miriam Rosenthal said at a press conference last Sunday.

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She emphasized that the speedy treatment was not due to pressure received from the Australian Jewish community.

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The Week in Israel

Feb. 23

• The National Religious Party elected Transportation Minister Yitzhak Levy as its new leader. He replaced the late Zevulun Hammer as party leader and was expected also to assume the education portfolio in government.

Feb. 24

• Prime Minister Benjamin Netanyahu advised the cabinet the Palestinian Authority (PA) has released approximately 150 Palestinians who were arrested last summer in the wake of suicide bombings in Israel.

• Danny Yatom, head of the Mossad, resigned amid swirling rumors of a failed intelligence operation in Switzerland.

Feb. 25

• PA chairman Yasser Arafat rejected Netanyahu's suggestion of a Camp David-style summit to reach a final status agreement.

Feb. 26

• The government reduced the number of gas mask distribution centres.

• Three soldiers were killed and three were wounded in south Lebanon when Hezbollah launched a mortar attack on their outpost at Karkum. The fallen soldiers are Assaf Rosenfeld, Yoni Dviri and Ronen Eshel.

Feb. 27

• Defence Minister Yitzhak Mordechai met with Abu Mazen, the man rumored to be the next chairman of the PA. The two discussed security arrangements for the airport to be built by the PA.

50 Years Ago

JERUSALEM Feb. 23 ***(JTA)*** — The Haganah today appealed to the Jews of Palestine to remain calm and not take the law into their own hands as tension mounted throughout the country in the wake of the worst explosion in recent Palestine history; it took the lives of more than 50 Jews here yesterday. Thus far the total of known dead is 52, with nearly twice that many injured and wounded. A dozen more Britons and Jews were slain during the night in clashes between police and troops and Jewish civil guards and underground forces.

With files from JTA

Calculated ambivalency

By SHELDON KIRSHNER

A policy of calculated ambivalency guided the Palestine Authority (PA) during the latest Iraqi crisis.

Mideast Analysis

However, the Palestinian masses in the autonomous areas, especially Islamic fundamentalists, were fervently and unequivocably pro-Iraqi. They expressed sympathy for Iraq and its people, praised Saddam Hussein as an Arab hero willing and able to stand up to the United States and Israel, and denounced American military bravado.

As the crisis intensified, deepened by the prospect of a possible Iraqi refusal to cooperate unconditionally with UN weapons inspectors, the PA came out against the use of force to solve the problem, but advised Baghdad to comply fully with UN resolutions.

During the 1991 Gulf War, Palestinians cheered as Iraq fired missiles at Israel, the PLO backed Iraq and Yasser Arafat was photographed hugging Saddam Hussein. Arafat soon realized he had backed the wrong horse. Saudi Arabia, Yemen and the Arab Gulf states severed ties with the PLO and cut off all financial aid. Palestinian workers there were summarily expelled. The PLO was ostracized by Arab leaders, who had turned on Iraq following its invasion of Kuwait in August 1990.

This time around, with the political climate having changed, the PLO was determined not to blunder again. Israel and the PLO had signed the Oslo accords. The PA, therefore, could ill afford to antagonize Israel, its negotiating partner, or the United States, whose support and understanding it requires to advance its national agenda.

Yet the PA also recognized that there was grassroots dissatisfaction and frustration with the virtual breakdown of the peace process and the continued economic stagnation.

At the outset of the crisis, senior PA officials, such as Gaza police chief Mohammed Dahlan, said that the PA would take no steps to prevent pro-Iraqi demonstrations, as urged by Israel and the United States. But within days, following a series of Palestinian marches in Nablus, Jenin, Ramallah, Hebron and Gaza, during which Israeli and American flags were burned and protesters called for missiles to be lobbed at Israeli cities, the PA banned all demonstrations.

The ban was defied, and more pro-Iraqi rallies took place in towns and refugee camps in the West Bank and the Gaza Strip. In response, the PA closed nine radio and television stations which had fanned pro-Iraqi feelings .

Fatah, the largest faction within the PLO and one controlled by Arafat, organized several pro-Iraqi demonstrations. The PA, concerned by the slippage of its popularity due in part to its suppression of dissent, did not challenge Fatah's democratic right to demonstrate.

But the PA imposed three conditions: No desecration of Israeli and American flags, no marches to Jewish religious sites, and no confrontations with the Israeli army.

Fatah ignored these demands. In Hebron, demonstrators threw bottles and stones at Israeli soldiers. When the troops reacted with rubber bullets, Palestinian policemen suddenly appeared, dispersing the rioters. One of the most violent demonstrations occurred in Gush Katif, when Palestinians attempted to tear down a fence being erected by Jewish settlers near Neveh Dekalim. As tempers flared, Palestinian policemen and Israeli soldiers pointed rifles at each other in a threatening gesture.

In Nablus, protesters tried to reach Joseph's Tomb (where six Israeli soldiers were killed during the course of widespread Palestinian rioting in September 1996). They were pushed back by PA police. In Bethlehem, a similar scenario unfolded at Rachel's Tomb. And in Khan Yunis, where Palestinians chanted, "Beloved Saddam, hit Tel Aviv," PA policemen did not even bother to intervene.

In a show of authority, the PA arrested 200 Fatah activists. But the events of the past few weeks have not gone unnoticed. The PA does not have a sufficiently firm grip on its people. Anti-Israel sentiment still runs deep. Some Palestinians continue to be seduced by Arab dictators masquerading as heroes.

Israel's great divide

[Cont'd. from page 36]

Amnon Rubinstein, the former minister of education, has expressed support for the initiative.

Others in that camp have criticized Beilin for going too far by agreeing to Jewish education in all schools and not going far enough to separate religion and state.

Meretz and the Orthodox political parties could hold the keys to the accord's success or failure.

And although the fierce rhetoric between these two extremes in Israeli Jewish society has become commonplace, beneath the surface there are initial rumblings of change.

Since last summer, a small group of haredi lay leaders and Meretz activists have been quietly meeting in Jerusalem to discuss some of these thorny issues.

It is not a simple process, said Robert Terris, a Meretz member of the project's steering committee.

"But we are discovering that sitting and meeting 'the other' is fruitful, if only to shatter stereotypes, and to discover that you can vent your concerns and demands in an atmosphere of dialogue," he said.

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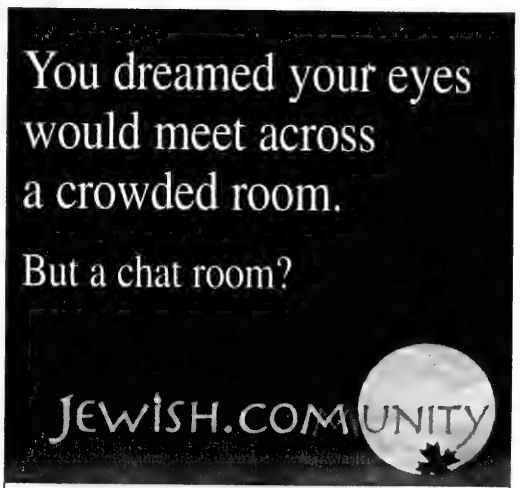

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Israel & the Jewish World

Lithuania launches new war crimes charges

By LEV KRICHEVSKY
Jewish Telegraphic Agency

MOSCOW — Lithuania is pressing charges against a second man alleged to have participated in the murder of Jews during World War II.

Kazys Gimzauskas, 89, is suspected of giving orders to arrest, imprison and execute Jews while he was deputy chief of the Nazi-sponsored Lithuanian secret police, known as the Saugumas, from 1941 to 1944.

The Lithuanian Prosecutor General's Office has already sent to court the case of his wartime boss, who was in charge of the security police.

The trial of Aleksandras Lileikis, 90, was slated to open in a court in the Lithuanian capital of Vilnius this week.

Both Lileikis and Gimzauskas deny the charges. Gimzauskas said he and his former boss were "Lithuanian patriots" who belonged to the anti-Nazi resistance.

"Of course, I participated [in the underground], and this is no secret," Gimzauskas said in an interview last week.

He added that he has submitted to the authorities documents proving his anti-Nazi activities – as well as names of witnesses who could testify on his behalf.

The bedridden Gimzauskas said he would not be able to attend his own trial.

A court date for his trial has not been set.

Germany occupied Lithuania from 1941 to 1944, during which time approximately 94 percent of Lithuania's pre-war Jewish community of 240,000 died in the Holocaust. The Baltic country is now home to some 5,000 Jews.

Most historians say ordinary Lithuanians helped with the killings.

Gimzauskas moved to the United States in 1956 and lived in Saint Petersburg, Fla. He returned to Lithuania in 1993, while he was under investigation by the U.S. Justice Department's Office of Special Investigations.

In 1996, he was stripped of his U.S. citizenship for lying about his wartime past on his immigration application.

Besides Gimzauskas and Lileikis, there are at least three more Lithuanians living in their homeland who have been stripped of their American citizenship.

Meanwhile, Lithuania's new president called in his inaugural address last week for "tolerance for ethnic minorities and different religions."

Valdas Adamkus, 71, a longtime resident of the United States, left the Baltic country for Germany in 1944. After he was elected in January, reports surfaced in the Russian press that Adamkus fought for the Nazis during World War II.

Adamkus, a Chicago resident from 1949 to 1997, denies the accusations.

IDF nabs arms from Jordan

Jerusalem Post Foreign Service

JERUSALEM — Security sources said they are investigating whether the suspected Palestinian gunrunner captured over the weekend attempting to smuggle two boatloads of small arms from Jordan via the Dead Sea was in the service of the Palestinian Authority (PA).

Reserve troops captured the Palestinian late last week, the army said. He had just landed along the northwestern shore of the Dead Sea with two motorized rubber dinghies filled with over 100 weapons and thousands of rounds of ammunition.

Military sources said the cache included 60 Kalashnikov assault rifles, seven shotguns, 38 pistols, ammunition and clips. It was the second time this year that the IDF foiled an attempt to smuggle weapons along this known gun-running route, but IDF officers said the size of the cache was unprecedented.

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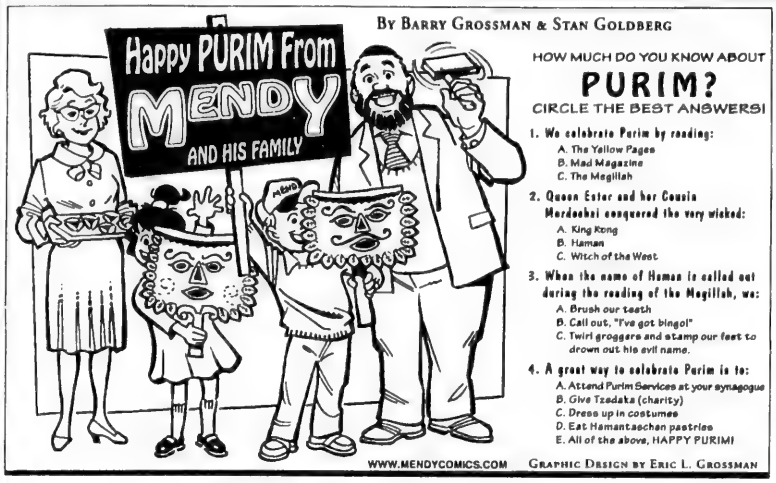
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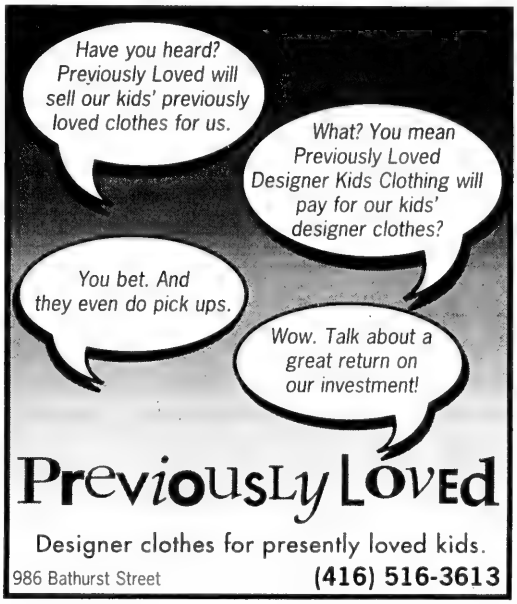
GETTING READY TO SHOW THEIR COSTUMES IN THE BIG PARADE

The children of the BloorJCC Nursery school in downtown Toronto are seen here getting ready for the school's 45th Purim Parade. The costumes and the crowns are all home-made. In addition, the children are carrying noisemakers which they also made and whose proper use they will be practising to ensure they produce the best noise possible at both the megillah reading and the parade. The BloorJCC Purim Carnival will be held on Sunday, March 8, from 11 a.m. to 12:30 p.m.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Students in grades 2 and 5 and United Synagogue Day Schools (USDS) write to penpals at Hadassim Child & Youth Village in a program co-sponsored by Toronto Hadassah-WIZO.

USDS kids partnered with class in Israel

By LEILA SPEISMAN
Staff Reporter

Hadassah-WIZO's longtime support of Hadassim, a school for troubled teens near Tel Aviv, has been given a boost by the students of United Synagogue Day School (USDS).

The 1,500 children at the three branches of the school are involved in Kids for Kids Sponsor-a-child, which includes a pen-pal program, raising money and a series of three hike-a-thons.

Each class was partnered with a class at Hadassim, and the students have been corresponding with each other, exchanging letters, pictures and murals, and photographs.

Last week, the youngsters began to raise money. Hadassah president Sharon Kroft explained that for each $36 a class raises, a leaf is added to a special mitzvah tree, which will be a permanent fixture in the school. Every $360 enables a child to be sponsored at Hadassim.

In late May or early June, each campus will go on a hike at a conservation area. "It will not just be an endurance test, but they will learn about nature at the same time," Kroft told *The CJN*.

The children are very enthusiastic about Kids for Kids. One Grade 7 student is quoted in a media release as saying "It makes me feel proud that I am trying to make a difference for our school and for Hadassim. Anyone will know that it feels great to do this."

Kroft said that the project began because USDS wanted their students to really learn the meaning of tzedakah. Since many mothers (including project co-marketing co-chair Donna Bank) are members of Hadassah, the pairing seemed only natural.

It is also to celebrate the coinciding of Israel's 50th and the 36th anniversary of USDS.

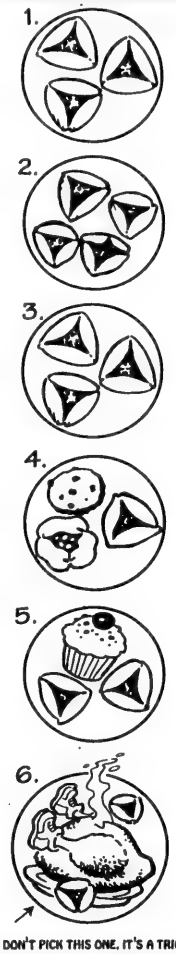
Hadassim opened in 1947 to help children orphaned during World War II. It now serves 1,250, including kids from troubled or problem homes, and largely immigrant children from the surrounding area. There are many who have recently immigrated from Russia and Ethiopia.

Some of the money collected will be given to the Hospital for Sick Children, and to a North York women's shelter.

HAMANTASCHEN,

a traditional Purim delight, is a 3-cornered pastry filled with a sweet filling.

Can you find 2 plates that are alike?



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Three years ago, Sonia Nutov was a passenger on a bus which was bombed. She could hardly walk. Today she dances again.(D. Guthrie)

CJ Kids

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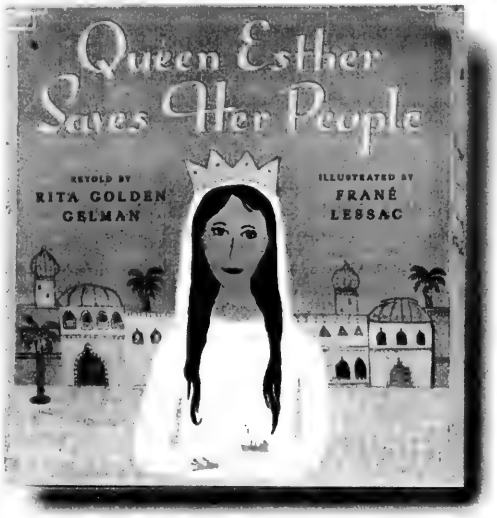

Unique characters a Purim story highlight

By LEILA SPEISMAN
Staff Reporter

Purim is a wonderful holiday. We dress up in costumes, eat hamantaschen, have parties, and exchange shalach mones, gifts of food, with our family and friends.

The most important part of the holiday is going to the synagogue, and hearing the reading of the Megillah, the story of Queen Esther, Mordechai, Haman and Achashverosh. Every time we hear the name "Haman," make a lot of noise, so as to blot out even the sound of his name.

You can read the story of Esther as it is retold by Rita Golden Gelman in the book *Queen Esther Saves Her People* (Scholastic Press, 1998), with illustrations by Frané Lessac.

The book begins with Achashverosh, king of the Persian Empire, who "was vain, foolish and hot-tempered." He liked to show off his riches, but left the business of running his empire to his advisors.

Gelman explains that "Achashverosh was too busy drinking and eating to bother with thinking."

When his wife, Queen Vashti, refused to appear at his banquet, he had her banished from the kingdom.

Because he was very lonely and bad-tempered, his advisors suggested that he search throughout the kingdom for a queen who would be even more beautiful than Vashti.

Although Mordechai tried to hide Esther, she was finally taken to the palace along with the other girls. Because "her natural beauty ...sparkled and radiated," the king chose her to be his wife.

The book goes on to explain that Haman, the prime minister of Persia, hated Mordechai, because he refused to bow down to him. So he persuaded the king to order that every Jew in the kingdom should be killed.

You know the rest. Esther invites the king and Haman to a banquet, where she declares that she is a Jew, and so would be killed along with all the others. In a rage, the king ordered Haman to be hanged. The Jews were saved.

You will enjoy the entertaining and often funny way Gelman tells the story of Purim. You will especially enjoy the illustrations, full of beautiful, rich colors, and many touches of humor, such as a dog laughing, Haman arguing with his wife, and a lion that on different pages, keeps Achashverosh company, eats Haman's robe, and stands on the palace balcony with Esther and Mordechai, while the king plays ball with a pet dog.

HIGH SHOULDER RIDE
Basketball star, Kevin Rankin was recently at Ben-Gurion Airport when a group of children arrived from the Chernobyl area in the Ukraine. Chabad has brought more than 1,500 Chernobyl children to Israel for medical treatment.

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Photographer seizes the moment

By MIRIAM CHINSKY
Special to The CJN

Beverley Abramson catches the crucial instant with an understanding of natural beauty. Running until April 1.

TORONTO — Somewhere near Safed in Israel, a small boy gazes with wonder through sparkles of light at something only he can see. Photographer Beverley Abramson's exhibition Journeys has seized the moment.

Although she has "always carried a camera," Abramson's full-time focus on photography was kindled during an intensive workshop in Paris and Provence offered through a Ryerson Polytechnic University program. A career and education consultant at the University of Toronto for several years, she opted for a change in her own career.

In addition to pursuing further photographic studies she is exploring new directions.

Her current show expresses a fascination with travel. She has taken her camera to Asia, the Middle East, Europe, North and Central America and presents a wide vision from the remote stillness of Scotland's Isle of Skye to the mystique of Israel.

Experience the lure of a lighthouse built circa 1860 at Skye by Robert Stevenson's father and the brilliant flame of an Israeli sunset at Hadera.

See the indigenous umbrella trees of Tuscany, the golden warmth of a harvest field, the caring of a shepherd with his flock.

Go to Arles in France, where sunflowers and scarlet poppies are a fresh, yet poignant reminder of Van Gogh who roamed this same countryside.

Experience Paris from the intimate interiors of expatriate Canadian painter Joe Plaskett's extraordinary house, to the elegant architecture of the Galerie Lafayette.

And peer through the lens at golfer Tiger Woods as he practices for the British Open at Troon.

Abramson's collection reveals a particular strength, the ability to catch the crucial instant with an understanding of natural beauty and human qualities. It is showing at Scaramouche Restaurant, Benvenuto place, until April 1.

In May she will exhibit at Gallery One in Yorkville and in June she mounts a solo show at Holy Blossom Temple.

Sculptor gives pieces a soul

By MIRIAM CHINSKY
Special to The CJN

Ethel Rosenfield (inset) and "Standing Figure."

TORONTO — Ethel Rosenfield 87, a wisp of a woman with a sculptor's firm grip is definitely outspoken.

An aficionado of Henry Moore "the greatest sculptor of our age," she dismisses considerable contemporary sculpture as "so much trash."

This is not to decry abstract or experimental form. In fact she declares, "Everything that is really art is abstract," and she herself carves abstractions, talking without false modesty about their depth and import.

Born in Poland in 1910, she immigrated to Montreal in 1919 and waited until she was over 45 and her children were sufficiently independent before enrolling in night classes at Ecole des Beaux Arts. She studied under Armand Filion and later continued during the day with Louis Archambault.

Driven to make up for lost time, she worked wherever and whenever she could in studios with other sculptors, even, at times, in a freezing garage.

In 1962 she was a co-founder of the Quebec Sculptors' Association. She has lived in Toronto since 1978.

Rising to the arduous physical challenge, Rosenfield works primarily in stone – Indiana limestone, Carrara, Verona and Quebec marble, though she has also used bronze and wood.

Passionately devoted, she creates both rugged, powerful pieces and polished symmetry. Not given to fads, she is direct, honest.

Regularly lighting a cigarette (she is an inveterate smoker) at Beckett Fine Art on Scollard Street following a solo exhibition, she discusses her work.

Comparing painting and sculpture, she stresses that while a picture is one-dimensional, we see a sculpture in its totality. "It has many dimensions. Every time you look, you see something you didn't see before."

Pointing to a sensuous feminine figure in polished Carrara marble with a "hole" in the middle she states, "That is not a hole; it's a space. This piece has life, a soul."

In contrast, *Standing Figure*, in unpolished Indiana limestone, conveys masculinity, forcefulness.

Family, also limestone, has several components reaching outward yet rooted at the core.

Rosenfield believes it is important for an artist to be consistent, not to jump from one thing to another. Always open however, she maintains that she learns from young people and "they learn from me."

Her work has been shown extensively in Quebec and Ontario as well as at the Rodin Museum in Paris and other venues in Brussels, London and the United States.

Thomas Beckett (Beckett Fine Art Ltd.), now her exclusive agent, affirms, "We're very lucky to have Ethel in Canada," and describes her as a sculptural icon.

Travel, Arts & Business

Eye on Arts

by Bill Gladstone

SECOND NOVEL FROM CYNTHIA HOLZ

Bronx-born **Cynthia Holz** first came to Canada as a correspondent for *Business Week*, then left journalism so she could focus on writing fiction. She's been a resident of Toronto since 1976.

After two dozen of her stories were published in Canadian magazines, Random House published 10 of the best in *Home Again*, a short story anthology that appeared in 1989. Numerous stories dealt with Jewish widows or widowers coping with the loss of a partner.

Holz's first novel, *Onlyville* (Porcupine's Quill Press), the story of a woman's quest for autonomy and understanding, gained critical acclaim in 1994. Now she has just published a second novel, *The Other Side*.

The Other Side begins when Holly, an actor and housecleaner, comes home from a rendezvous with her married lover to find her gay roommate slumped over the kitchen table, a suicide victim. After the police leave, she discovers that he is still present as a ghost, haunting the kitchen. What follows is an exploration into the lives of two lost souls, with some surprises.

A creative writing instructor at Ryerson Polytechnical University, Holz's writing is known for its immediacy, warmth, vivid images and realism. Paradoxically, even her depiction of a ghost seems realistic, since Marc's limited supernatural abilities are carefully defined; he is not the Shakespearean variety of ghost, ominous and threatening, with vague and sweeping powers. The kitchen is his primary realm.

Published by Second Story Press, *The Other Side* is available in bookstores for $15.95.

* * *

Two Comedy Events: The fifth annual March of Dames Comedy Festival features female performers such as **Diane Flacks**, **Sue Morrison**, **Stella Walker**, **Shoshana Sperling**, **Lisa Brooke** and many others. Theatre Passe Muraille, 16 Ryerson Ave. March 24 to 29, $10-$20. 416-504-7529.

• Yids In The Hall, Yuk Yuk's monthly night of "guilt-free" Jewish comedy, is hosted and produced by **Lou Eisen**. On March 8, the headliner is **Martina Gabriel**. Yuk Yuk's Superclub, 2335 Yonge St., Toronto. $5-$15. 416-967-6425.

* * *

Music at Harbourfront: Array-music presents works by four composers who are major practitioners of improvisation and the democratic process. **Malcolm Goldstein**, **Nic Gotham**, **Ann Southam** and **Robert W. Stevenson** all have developed unique methods of creating music that calls on all performers collectively to make spontaneous decisions about form and content.

The concert is called Organize – Music In The Process. At Du Maurier Theatre Centre, Harbourfront, March 13, 8 p.m. Adults $18. 973-4000.

* * *

Healthy Alternatives: Hungarian-born **Susan Stern** came to Canada in 1957 and later served as a volunteer in the Israeli-Arab Six Day War. The chair of the cultural arts committee at the Bloor JCC, Stern also serves as an arts advisor to TVOntario and the city.

She is the host of the television series *Healthy Alternatives*, which covers such topics as acupuncture, aromatherapy, holistic dentistry, naturopathy, vegetarianism, vitamins and yoga. The show airs on Rogers community channel 10, Wednesdays at 2 p.m.

* * *

Cancer Benefit: The Bayview Support Network at the Toronto-Sunnybrook Regional Cancer Centre presents *Claptrap*, a play by **Tom Woods** performed by the Canadian Stage Company. The play provides a satirical look behind the scenes of the theatrical world.

It's being staged at the Bluma Appel Theatre at the St. Lawrence Centre for the Arts, April 24, 8 p.m. Tickets are available at a discounted price of $45 from Mridula Sood (480-5204) until March 20.

* * *

Arts Briefs: The Photographic Historical Society of Canada presents its annual spring Photographica Fair, March 22, Queensway Lions Centre, 3 Queensway Lions Court, one block west of Kipling and south of Queensway, Toronto. $6. 10 a.m. to 3 p.m. 221-8888.

• **Toronto Senior Strings** is seeking enthusiastic music-loving volunteers with publicist skills to help with promotion. Call Ruth Budd, 488-9454 or Ann Harris, 769-5071.

Israelis flock to Air Canada

By EDGAR ASHER
CJN Israel Correspondent

TEL AVIV— In less than three years Air Canada has become a major carrier from Israel for businesspeople and tourists visiting Canada and the United States.

The company recently announced that in May it will also introduce a new twice-weekly nonstop service from Montreal to Tel-Aviv, and the Toronto service will be increased to five times a week in April. When the new Montreal service comes into operation, it will mean that Air Canada has a flight to Israel at least once every day of the week.

"We haven't just increased flights," said Ruth Ben-Tzur, Air Canada's general manager in Israel. "We have completely overhauled our reservation and sales service. Up until the end of last year, reservations and sales were handled by a general sales agent, but since January we have handled this ourselves so that the customer service of Air Canada's office here is the same as in any major city in the world that the airline serves."

"There is no doubt that we have put Canada on the map as far as Israelis are concerned," Ben-Tzur said. "Between October 1997 and March 1998, over 4,000 Israelis will have flown to Canada from Tel-Aviv by Air Canada.

This week...

Ashkenaz, the Bloor JCC and the Downtown Jewish Community Council present the annual Purim Carnival – Yiddishe schtick and cunning disguises, food, games, prizes, featuring Shadowland Theatre, David Bookbinder, David Wall (Flying Bulgars), Michael Wex and the Purimspiel. March 8, 11 a.m. to 2:30 p.m. Admission: Members $4/child, family $10. Non-members $6/child, family $12.

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

* * *

TVOntario is premiering *Asylum*, Garry Beitel's newest documentary, March 11 at 10 p.m. EST.

Asylum presents the experience of three refugee claimants from their arrival in Canada to the final decision of the Refugee Board and beyond.

Beitel accompanies his subjects as they adapt to a new country and deal with lawyers and officials in preparation for their hearing.

Written and narrated by Beitel, whose credits include *Bonjour! Shalom!* and *Bittersweet Deliveries*, was produced for the National Film Board of Canada by David Wilson.

* * *

Simchah Jacobovici's newest documentary, *Hollywoodism: Jews, Movies and the American Dream*, will be screened on CBC March 8 at 8 p.m. EST.

Jacobovici's film, based on Neal Gabler's book, *An Empire of Their Own: How the Jews Invented Hollywood*, documents the influence of Jewish immigrants on Hollywood films.

Concert Calendar

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Authors & Poets

When Pesach arrives this spring, so too will the second annual *CJN* Literary Supplement. We therefore again invite the authors and poets among our readers to submit their works to us. We are looking only for works of fiction or poetry that explore Jewish themes.

The works must be original and previously unpublished. The fiction cannot be longer than 1,500 words. We must receive your works ***no later than March 16, 1998*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4. If you want us to return them, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. We look forward to receiving your submissions.

The editor.

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Key West a photo paradise

By JAMES PASTERNAK
Special to The CJN

Western Union schooner docks after a sunset tour.

KEY WEST — The journey through southern Florida to Key West will take the visitor to one of the most fascinating small cities in North America.

Key West is the southernmost part of the continental United States. It can be reached by driving south on U.S. Highway 1, which runs over a series of bridges connected by several islands known as the Florida Keys.

While many tourists come here to escape the cooler temperatures of the north, Key West, with its fascinating history and local culture, makes the accommodating climate (average 25C) secondary. The town is full of historical sites and has developed a mystique created by many of the town's famous visitors.

The island was discovered by French explorer Ponce de Leon in 1513 and after a series of transfers, it was sold by the Spanish government to businessman John Simonton of Alabama for $2,000.

An American naval base was built on the island in 1823 and Key West has since played a strategic role in American foreign policy in the Caribbean. It was the launching point for the ill-fated Bay of Pigs invasion of Cuba in 1961.

In 1920, the island became the site of the air passage service from Key West to Havana, Cuba. This same laneway was also the first international airmail route.

Many writers and other celebrities have found inspiration in Key West. Thornton Wilder wrote *The Matchmaker* here and Richard Bach's 1977 bestseller *Illusions* was written while the author sat on his boat near Key West.

Perhaps the most famous writers who lived here were Tennessee Williams and Ernest Hemingway. Williams bought a home here in 1949 and it is generally believed he wrote *The Glass Menagerie* and *A Streetcar Named Desire* here.

Williams' house is open to tourists. There is also The Tennessee Williams Fine Arts Centre that offers theatre, dance, films and concerts during the winter season. It is located at the Florida Keys Community College.

Hemingway was the island's most famous resident. He wrote 75 percent of his books at his Whitehead Street house including *A Farewell to Arms*, *The Snows of Kilimanjaro* and *For Whom the Bell Tolls*.

Hemingway's house is now a museum that provides daily guided tours. Open to visitors since 1964, the house holds Key West's first swimming pool (built during the '30s for $20,000). Some of the descendants of Hemingway's cats (identified by their six toes) can still be seen around the residence.

The museum allows visitors to see and touch many of the artifacts that the author collected in his travels through Spain, France and Africa.

Fans of Hemingway will enjoy the Hemingway Days Festival in July. In a salute to the famous author, there is a Hemingway look-alike contest, a short story competition, beer drinking at the famous Sloppy Joe's bar, a street fair and a bill fish tournament.

Former U.S. president Harry Truman visited the island 16 times from 1946 until his death. He stayed at a former military housing unit now called The Little White House located at the president's gate to the Key West Naval Station.

There are currently 500 to 600 Jews living here (including at least one expatriot Canadian), according to Rabbi Paul Grob, spiritual leader of the 112-year-old egalitarian Conservative shul. There is also a Lubavitch congregation on the island.

Rabbi Grob is quick to point out the "extreme closeness" between the two congregations, including joint activities for all the holidays and joint minyans. Sometime this month, a kosher grocery store is scheduled to open. The Jewish community of Key West accommodates about 30 to 40 seasonal visitors, Rabbi Grob says.

One cannot forget the famous sunsets of Key West. Almost every evening tourists and residents gather at Mallory Square to watch the sun set where the Gulf of Mexico meets the Atlantic Ocean. It is a picture-taking paradise.

One of the last remaining tall schooners in the world, the *Western Union*, departs for daytime, sunset and starlight trips most days from Mallory Square.

Accommodation in Key West is plentiful as there are dozens of hotels and motels inside and outside the town. Roosevelt Boulevard offers the security of the most established hotel chains. Cheap to moderately priced accommodation can be found in the Simontown/South Streets area.

Campers will find Boyd's Campground on Highway 1, which accommodates tents and trailers.

The lonely planet in books

By SHELDON KIRSHNER
Staff Reporter

Travel refreshes the body, the mind and the soul. The following guidebooks, all published by Lonely Planet and distributed by Raincoast Books, will lead you to vacation destinations bound to stimulate the senses.

If you're casting about for something new in eco travel, look no further than Belize, a pint-sized nation of natural wonders squeezed between Guatemala and Mexico. *The New Key to Belize*, by Stacy Ritz, fills you in on the tantalizing details.

For a broader perspective of this area, greatly influenced by Mayan culture, read *Guatemala, Belize & Yucatan* by Tom Brosnahan and Nancy Keller.

With its tropical rainforests, beaches, coral reefs and dormant volcanoes, Costa Rica is a must-see destination. And in *Costa Rica*, Rob Rachowiecki ticks off the places you should add to your itinerary.

Stretching 4,300 kilometres from the tropics to the Antarctic, Chile is an unusual country, with jungles, icefields and far-flung islands. *Chile & Easter Island*, by Wayne Bernhardson, makes it come alive.

Ecuador and its ecologically unique possession, the Galapagos Islands, tend to overwhelm even the most jaded of visitors. *The New Key to Ecuador and the Galapagos*, by David Pearson and David Middleton, provides an excellent overview.

From Egypt to Namibia, Africa is a vast continent, waiting to be discovered. *Africa*, compiled by 15 writers, is the last, exhaustive word on the subject.

Like Africa, India is extremely diverse. Written by five experts who have meticulously explored this fascinating sub-continent, *India* is as vital and as saturating as the country itself.

Antarctica, with its eerie landscapes, is probably the most inaccessible land mass in the world, a redoubt of icebergs and a refuge of penguins, whales, seals and birds. In *Antarctica*, Jeff Rubin explores the loneliest destination on this planet.

Travel, Arts & Business

Directory targets women

By PAUL LUNGEN
Staff Reporter

TORONTO — Instead of giving men the business, two young entrepreneurs have created a directory to help women locate services and products offered by other women.

Launched in Winnipeg a little over a year ago, the directory "is like a yellow pages, but just for women," said Paula Lewis, founder of net-working women, the company that publishes the directory. Her partner, Sherry Warsh, is the company's representative in Toronto and Eastern Canada.

"This directory isn't just for working women," said Warsh. "It's for all women. If you're an entrepreneur or a professional or in the trades or in a retail environment, then you can list in the directory."

So far, the company has published two versions of the directory – a "hard copy," printed booklet and an Internet Web site [www.escape.ca/~womwork] that records over 4,000 "hits" a month. The printed version, containing about 130 listings, is available only in Winnipeg but a Toronto edition is on the drawing boards, slated for distribution sometime in the spring.

The directory has proven extremely popular in the prairie city. When Lewis first distributed it in January 1997, she placed 10,000 copies in high traffic areas like supermarket checkouts, libraries and with women's groups. Within 48 hours, all the store copies were gone and the feedback she received both from clients and readers was positive, she said.

Lewis and Warsh, both 35, believe the directory is an idea who's time has come. Whether as a booklet or on the Internet, it has struck a cord among women who, for a variety of reasons, feel more comfortable doing business with other women.

"There are a lot of women who are successful" who use the directory. Others who find it helpful are "women who are senior citizens who feel vulnerable or are afraid to have a man come in to do some work in their house," Warsh explained.

"Some women who've been sexually abused as children don't want to get medical services from men," Lewis said. "It brings back bad memories."

Others simply enjoy the camaraderie and support they get dealing with other women while some women want to avoid the condescension they've experienced doing business with men. Lewis tells the story of a female lawyer who decided to start her own practice after 10 years in a large law firm. Her banker agreed to open a line of credit for her, but only if she had her father co-sign the loan.

Unhappy with those terms, the woman found a female loan officer at another bank who approved the loan without unreasonable conditions, Lewis said.

Though the company is still new, it's been making money since it started operations, Lewis said.

The directory is available free of charge, with net-working women generating revenue from the sale of advertising space. People who list in the directory are charged $90 a year in Winnipeg, $200 a year in Toronto. The print run in Winnipeg is 10,000 but in Toronto, 50,000 to 60,000 copies are planned.

The listings resemble business cards, with an extra line or two containing a brief description of the services offered. For a larger fee, clients can place a larger, display ad. Lewis reports that 80 percent of the directory's clients renewed their ads after the first year.

Net-working women also publishes a quarterly bulletin that profiles advertisers and it is canvassing its clients to see if they'd consider pooling together to obtain group benefits.

Lewis and Warsh have ambitious goals for net-working women. They have hired two sales associates in Manitoba and plan to expand the company's presence to Vancouver and Calgary. Warsh, a native of Montreal, said the company will hire sales people to canvas the greater Toronto area and the company plans to eventually expand to Ottawa as well.

Currently, Lewis and Warsh operate the company from their homes during their spare time. Lewis has a full-time job as director of operations and special projects at Klinic Community Health Centre and she's the mother of three young children. Warsh, with a background in personnel consulting, has two young children. Both say they do most of their work in the late hours of the night after the kids have been put to bed.

Warsh and Lewis were friends for 11 years before becoming business partners. They met through their husbands, Elliot Goszer and Monty Warsh, who have been friends since childhood.

Sherry Warsh

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Business Profile

Objets d'art strong sellers in United States

Sisters rejuvenate ancient art of mosaic

By PAUL LUNGEN
Staff Reporter

TORONTO — In her eight years in business, Rebecca Dennis has become adept in the art of tastefully and gently smashing antique porcelain china and ceramic plates to pieces – and putting them back together again to form a unique brand of artwork.

The smash and crash technique adopted by Dennis is the first creative step in the ancient art of mosaic, which Dennis and her sister, Paula Funt, have rejuvenated to create an eye-catching line of furniture and objets d'art.

The stunning creations crafted by the sisters have caught on like wildfire south of the border, which now accounts for 90 percent of their sales.

Their acceptance in the more conservative Canadian market has been slower to develop but in the last two years, their company, Mosaicwares, has expanded beyond their expectations, becoming a large-scale export firm.

Where once the sisters designed, manufactured and sold their own product in cramped quarters on Eglinton Avenue, today they occupy 4,500 square feet in a warehouse, employ 16 workers and send their products all across the United States.

For Dennis, that "overnight" success was eight years in the making and it took the more open-minded American consumer to catch on to the colorful and expressive Mosaicwares designs.

She started the company about eight years ago when she decided to repair a wrought-iron table that she'd received as a gift. The top had broken, so she obtained some tiles, smashed them with a hammer and glued and grouted them to the frame. The reworked table won rave reviews from her friends, so she decided to create more. After she'd finished four tables, she showed them at the Outdoor Art Show, held every July at Toronto City Hall. The response was good so she began adding other items to the line.

Since hardly anyone was doing mosaic work at the time Dennis and her sister, "literally had to invent the techniques to get the patterns out of the china and cut the pieces." They used to hand-break the china and cut out flowers and other motifs.

Through a lot of trial and error, they developed the technique to make products that last and which look appealing. Though mosaic is an ancient art, "we changed it so it's more '90s, more our own history," Dennis said. "You can see a Staffordshire floral piece mixed with a '60s border."

Employing wrought iron bases that are manufactured out-of-shop to Mosaicwares' specification, as well as wooden frames, the final product line includes mosaic-encrusted mirrors, cake stands, end tables, coffee tables, chairs, clocks, plate holders, lamps and a line of Judaica.

Rebecca Dennis (left) and her sister Paula Funt show off some of the mosaic creations that have proven very popular south of the border. [Paul Lungen photo]

Production is highly labor intensive and prices range from $100 for a trivet to $4,300 for an armoire. The average price for a object is in the $400 to $500 range, with a three-tier cake stand their biggest seller.

For years after she started the business, Dennis slogged it out in tiny premises in various locations, increasing annual sales by increments. Her husband, Steven, used to say "'dear, you have to get a real job,'" she recalls.

In their first five or six years in business, the sisters sold modest quantities at art shows and on consignment in small shops. Then, three years ago, they took their show on the road, packing 35 items and renting a booth at the Philadelphia Buyer's Market, a designer show.

The substantial cost of the venture coupled with the intense competition surrounding them made the sisters quite apprehensive. But, "about one hour into the show, our booth was standing room only," Dennis said. By the time they returned to Toronto, they had received $35,000 US in orders from eastern seaboard retailers.

"After the show, we found it difficult in our basement on Eglinton to do everything, so we started to hire people," Dennis said. "Then a beshert thing happened. We got a call from an American woman. She said she was a sales rep in Florida and she'd seen our pieces in a store. Now she's our national sales manager in the United States."

A veteran of the New York shmatte district, Elyse Silver has knocked on a lot of doors in the United States introducing Mosaicwares to the American market.

"We're in Neiman Marcus now," Dennis said with a look approaching astonishment on her face.

Later this month, the sisters will be doing a "PA," a personal appearance at the chain's Ft. Lauderdale store, one of 18 Neiman Marcus outlets that carries their product.

In addition, Henri Bendell, an upscale U.S. department store has picked up their pieces and they continue to seek exposure at high end shows in New York, San Francisco and at the High Point, Atlanta show. Their product is also available in about 10 stores in the Toronto area.

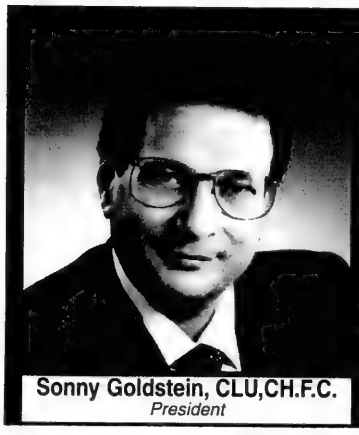
Dennis is too modest to cite specific sales figures. All she'll say is that they're 300 percent higher than when they were on Eglinton and that they send a large shipment south of the border every two weeks.

Neither Dennis or Funt, who studied to be a designer, have formal business training, but together they've done all the firm's purchasing, selling, invoicing, payables, receivables, public relations, customer services and, of course, the gluing and grouting of the pieces.

Dennis believes she developed her business skills by osmosis while working for her father, Harry Berkelhammer, in his company, Manville Lumber. "All the years I worked for my dad, I used to think it was in vain or I wanted to do more with my life. Now I realize that what I took for granted, people go to school to learn about," she said.

"You look back and realize that everything you've done helps," Funt said. "From our dad we learned how to use raw materials and how to work to a plan."

Under their current division of labor, Dennis oversees quality control and public relations while Funt deals with suppliers.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Genetics a factor in onset of colon cancers

To Your Health spoke with Dr. Steven Gallinger, research director of the Steve Atanas Stavro Familial Gastrointestinal Cancer Registry and senior scientist of the Samuel Lunenfeld Research Institute of Mount Sinai Hospital, about recent colon cancer research.

To Your Health

Did you know that after lung cancer, colon cancer is the second leading cause of cancer mortality?

Alarming statistics show that colon cancer will strike approximately one in every 20 Canadians.

Both men and women have an equal chance of developing the disease. More than 80 percent of colon cancer patients are 60 years or older.

At least five to 12 percent of colon cancer cases are thought to be hereditary in nature. Many advances in research have been made on these hereditary types of colon cancer, which typically affect the population at a younger age.

In certain families, the risks of developing colon cancer are passed down from generation to generation, reports Gallinger. The two types of syndromes that fall into this category are Familial Adenomatous Polyposis (FAP) and Hereditary Non-Polyposis Colorectal Cancer (HNPCC). Research efforts have already identified five genes responsible for the development of these diseases.

One of the genes, APC, is the cause of FAP. FAP is responsible for about one percent of all colon cancers. The disease is easy to recognize as patients develop hundreds to thousands of polyps at an early age, usually in their teenage years. The odds are that one in two children of a parent that has FAP will develop the disease.

"With the discovery of the APC gene in 1991, we can predict with almost 100 percent certainty which family members will develop FAP," says Gallinger.

"Those people at risk will be screened through their teenage years and if they develop many polyps, the colon is removed and the risk of developing colon cancer is, therefore, reduced dramatically. If the colon were not removed, these people with the mutated APC gene would, with certainty, develop cancer in their 30s to 40s. In effect, preventive surgery is now based on what the DNA tests tell us."

The more common hereditary cancer, HNPCC, accounts for about five percent of all colon cancers. It is harder to identify these people as they may carry an abnormal gene but the colon is not typically lined with polyps. These people develop colon cancer around age 40, about 25 years younger than the general population.

With the identification of the four genes responsible for HNPCC in 1994, the role of the registry was expanded to serve families affected by the disease. Currently, testing is at a research stage and the registry is focusing on testing for two of the genes. Therefore, even if a test is negative, there is a chance the person may still develop hereditary colon cancer.

"An abnormal gene responsible for HNPCC may be present in about one of every 200 to 1,000 people," says Gallinger. "Studies have shown that about half of the individuals in an HNPCC family have inherited the abnormal gene and many of them will develop colon cancer at a younger age.

"We can now detect this genetic abnormality by DNA testing in the children and relatives of those with hereditary colon cancer. This allows us to monitor high risk individuals and intervene early if precancerous polyps appear."

Similar to FAP, high risk individuals are monitored with a colonoscopy every two years.

However, at this point, their colons are not removed preventively, as with FAP patients. With HNPCC, the colon cancer risk is not as clearly understood, so the treatment is not as straightforward.

"If we prevent colon cancer in high-risk families, we will help hundreds of people. Yet, the greater challenge is to prevent cancer in the general population. We are targeting the high risk groups because we understand the genetics much better and we may be able to apply what we learn to the general population.

"For example, the gene that causes FAP, the APC gene, is very important in the development of all forms of colon cancer. A great deal has been learned about colon cancer by studying the APC gene. If we know precisely what APC does and if perhaps we find a way of putting the gene or APC protein back into the cells that have lost functional APC, then we have a chance of preventing colon cancer in everybody, not just in FAP."

According to Gallinger, it is inevitable that more genes will be found that cause hereditary cancer. In addition, the technology for genetic testing will improve to the point where it is cheaper, easier and more accurate. Genetic analysis that is currently done by manual techniques will be automated.

Also, scientists are starting to explore what colon cancer genes do and why individuals are at high risk when carrying these abnormal genes. Once the normal function of these genes is known, drugs will eventually be developed that can restore their function, and ultimately prevent cancer.

Dealing with grief and loss

TORONTO — Social worker Anne Brener, a specialist on dealing with loss and grief, will give the Marsha Goldstein Quiles Yahrtzeit shiur on March 22. She will be discussing practical and spiritual strategies for coping with bereavement through Jewish tools of healing and transformation.

The lecture, delivered in memory of the sister of Rabbi Elyse Goldstein, will be held at B'nai Brith House, 15 Hove St., at 7:30 p.m. Admission is free, but pre-registration is required.

Brener is the author of *Mourning & Mitzvah; a guided journal for walking the mourners path through grief to healing.*

Her lecture is sponsored by Kolel: a centre for Liberal Jewish Learning, Bereaved Jewish Families and B'nai Brith Canada.

Brener will also hold a special workshop for professionals in the mental health, psychology and social work fields, on creating rituals for mourning: therapeutic tools, on March 23, 9 a.m. to 12:30 p.m., at the Lipa Green Building. That event is sponsored by Kolel and by Jewish Hospice. Cost is $40.

On March 25, psychotherapists and educators Dr. Elaine Cooper and Alenna Strauss will lead an experiential follow-up workshop for those who have experienced loss. Small group discussions will include Judaic text study and meditation.

Enrolment is limited, and by pre-registration only. Cost is $20. Call for the location.

For more information, or to register, call Kolel, at 905-764-1329.

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Spacious 3 bedroom home, large eat-in kitchen, great lot, deck, sparkling hardwood floors, finished basement. **Asking $289,900.** Call Michael Harari at (416) 717-2204.

1ST AD – BATHURST-WILSON – 2 CUSTOM HOMES
Here's an opportunity to choose from 2 homes that will be ready for the Fall! Check out the model home! 40'x132' lots, 4/5 bedrooms, stucco, finished basement and loads of extras! **Prices start at $529,900.** Call Michael Harari at (416) 717-2204.

BATHURST-CENTRE – 4 BEDROOMS
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FINE HOMES

VERY VERY SPECIAL - NEAR CASA LOMA
Located amidst the townhouses of Castle Hill, this unique & lovely home has been totally reno'd. The newly completed lower level provides a 3rd bdrm. & fabulous 2nd. bath. Perfect for the professional -- walk to the subway. *Carol Cotton.

• • •

AVENUE RD/LAWERENCE - $609,000.
Newly built home w/finished lower level. 4+ bdrms. Marble ensuite. Fabulous slate & granite kitchen. CAC. Private drive & built in garage. Quality finishings. *Ruth Kaufman.

• • •

ALLENBY AREA - $379,000.
Avenue Rd/Eglinton. 3 bdrms. Formal dining rm. Main floor powder rm. Master w/ensuite bath. Fireplace. CAC. Fin. lower level. Private drive & double garage. *Donna Taylor.

• • •

YONGE/EGLINTON - $169,900.
Quiet luxury building. Rarely found corner unit overlooking courtyard. Bright & airy suite. Central air, 24 hour conc. Walk to subway, restaurants. *Elaine Pike.

• • •

BAYVIEW/DAVISVILLE - JUST LISTED
$269,900. Lovely 3 bdrm. semi on quiet street. Modern, eat-in kitchen w/walkout to deck. Finished lower level. CAC. Don't miss seeing. *Edie Winberg.

• • •

BATHURST/FINCH - $249,000.
1ST AD. Lovely "Savoy" condo. Spacious, bright corner unit. 2+ bdrms. Marble ensuite. Reno'd kitchen. 2 walk-outs to balcony. CAC. Parking. Security. *Leslie Dennis.

• • •

BAYVIEW-YORK MILLS. - $375,000.
Spacious bungalow on 100' x 112' lot boasts 3 bdrms. Updated kitchen. Finished lower level. Double garage. Spectacular perennial garden. *Edith Weiss.

• • •

"SKYVIEW" EXECUTIVE SUITE
$232,000. Stunning condo w/spacious, elegant layout. Huge solarium can be 2nd brdm. Exceptional kitchen. Former model suite. Building offers all amenities. *Heather Sherman.

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LESLIE/STEELES - $328,000.
Opportunity to own this Wycliffe-built special "Bungalow Townhome". Custom upgrades, multi fireplaces, 3+ bedrooms + sumptuous l/lvl. Dble. gar. *Heather Sherman

• • •

PRIME CEDARVALE - $279,000.
Wonderful, renovated s[SOLD]me. Perfect beginning for "top-up". Finished l/lvl. Fireplace. CAC. Priv. drive. *Leslie Dennis.

• • •

FIRST TIME BUYERS - $264,000.
Mt. Pleasant/Eglinton. Lovely 2 bdrm. Modern kitchen w/walk-out to deck. Reno'd ba[SOLD]/whirlpool. Skylight. Front pad pkg. Walk to Bayview shops. *Carol Cotton.

• • •

AVENUE RD./FAIRLAWN - $425,000.
Delightful 3+ bdrm. home on deep lot. Updated eat-in kitchen. Main flr. family rm.w/sky[SOLD]/o. Powder rm. Marble fireplace. Central air. Large, finished l/lvl. *Cathy Goldman.

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4+ bdrms., liv. & din. comb., fam. rm., 4 bths., kit. w/built-in appls., fin. bsmnt., dble drive, gar.

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SHEPPARD ALLEN RD.
3 bdrm. bung., 2 bths., 2 kits., L-shaped liv. & din., fin. bsmnt., prime development area, steps to subway.

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Lots of home, low price! Open concept. Four bdrms., family room, spacious eat-in kitchen, finished bsmt., only $379,000. **Call now!** Call David Eichorn (416) 787-1712.

AVENUE ROAD / LAWRENCE — HOT NEW LISTING!
Prime desirable location! Stately 2 storey on 49.50 x 110 ft. lot, lots of potential, spacious principal rooms. **WON'T LAST**, only $479,000. Call David Eichorn (416) 787-1712.

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BATHURST / YORK DOWNS – SPACIOUS EXECUTIVE HOME
4 + 1 bedrooms, main floor family room, study, separate entry to in-law suite, backs onto Clanton Park, only $469,000. Call Michael Klugman (416) 787-1712.

INVESTMENT — STORE WITH APTS, BATHURST / EGLINTON
New listing! Fabulous location on Eglinton Ave., high-traffic area, store + 2 spacious apts., asking $369,000. Call David Eichorn (416) 787-1712.

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BATHURST / LAWRENCE — REDUCED TO SELL!
Spacious 3 bdrm. bungalow on gorgeous 55 x 132 ft. lot, shows very well! Sauna in basement, sep. entry to in-law suite. Asking $289,000. Call David Eichorn (416) 787-1712.

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CLANTON PARK AREA
Spacious ranch bungalow, 3 + 1 bedrooms, shows very well, new hardwood floors, new roof, new furnace, 64 foot frontage, asking $355,000. Call Esther Rubenstein (416) 787-1712.

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3000 BATHURST — SPACIOUS CONDO — REDUCED
Desirable unit, western exposure, 2 bedrooms + den, 1,450 sq. ft. (approx.), shows very well, only $229,000. Call David Eichorn (416) 787-1712.

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BATHURST / LAWRENCE — REDUCED
Great 3 bdrm. value, 47 x 120 ft. lot, desirable location, fin. bsmt., only $269,000. ACT NOW! Call David Eichorn (416) 787-1712.

BATHURST VILLAGE — SPACIOUS SIDE-SPLIT
Extra wide lot, 69 ft. front, 3 + 1 bdrms., family-size kit., sep. entry to in-law suite, $314,900. Call David Eichorn (416) 787-1712.

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AVENUE ROAD / CASTLEFIELD — REDUCED $50,000
Total reno, loaded w/upgrades, 2 storey beauty, main flr. fam. rm., Allenby area, only $549,000. Call Richard Cash (416) 787-1712.

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BATHURST / GLENCAIRN — EXCLUSIVE LISTING!
Detached brick bung. on 40 x 133 ft. building lot, fab. location, only $254,900. **Won't last!** Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE — PRIDE OF OWNERSHIP!

Facing parkette! 3 bdrm., 2 storey, thermopane windows, w/o from living room to spacious porch, gorgeous landscaped 53 x 120 ft. lot, asking $315,000. Call David Eichorn (416) 787-1712.

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BAYVIEW/YORK MILLS RENTAL
3 bdrm. executive townhouse - LR w/fireplace, w/o to patio, A/C, garage opener. $1,900. Call Carol Lou Spiegel*

YORK DOWNS RAVINE – 66.7'x410' LOT
Bathurst/Wilson stately Georgian Millionaire's row, Country setting, tennis court. $1,595,000. Gert Kerbel*

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Just Listed - "ONE OF A KIND" PURDON/WILMINGTON $469,000 Elegant Custom Built Home on Quiet Court. Lrge Principal Rooms! Fin. w/o Bsmt! Fab. Finishes! **PAULINE GOLD - 905-889-2200 "GOLD AWARD 1997" HomeLife/Bayview Realty Inc.**

30 CONDOMINIUM FOR SALE

Bath./Antibes - PH, 2 bdrm., 1 1/2 bth, ravine, spa, sec, tennis crt. No Shabbos calls 661-1665.

35 CONDOMINIUM FOR RENT

100 Canyon - 2 bdrm. + sol., pkg. Avail. May 15. 633-6030.

Bath./Steeles, 2 bdrm., 5 appl., pkg., sec. April 1. 905-886-8085

Promenade condo, 2 bdrms., 2 bths, 1250 sq. ft, from May 1. Reasonable. 416-633-3345.

60 SHARED ACCOMMODATION

Senior female seeks same to share home $400/mo. 770-5236

75 APARTMENT FOR RENT

Bath./Lawrence, bsmnt apt., 1 bdrm., liv. rm. & kit. area., pkg., close to Shuls. 416-789-1515.

Clark/Bathurst - bsmnt. apt., 2 bdrms., sep. entr., 3 appls., $650/mo. incl. 905-761-8025.

BATHURST-SHEPPARD
Very lg. 1, 2, 3 Bedrms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr. From $850.
960-3238 - Bus.
631-9377 or 631-0388 - Super

85 APARTMENT WANTED

Retired couple seeking 2 bdrm apartment in Toronto vicinity, Bathurst from Lawrence to Steeles, for June 1st. 781-7359

95 DUPLEX/ TOWNHOUSE FOR RENT

Allen/Lawrence - 1 bdrm, in 6 plex, lwr. lvl, pkg, lndry. 905-886-5515 or 416-783-0179.

125 FLORIDA PROPERTY FOR SALE

Lauderdale Lakes - 55+, beautiful 2 bdr, 2 bth, 2nd flr., overlooking pool. Eat in kit., cer. vestibule kit. & terrace. New Kenmore kit. Maint. $145/mo. Call 954-748-5166.

130 FLORIDA PROPERTY FOR RENT

Passover on the beach, Hollywood - 2 bdrms., 1 1/2 baths, available April. 905-770-0358.

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96 ft. waterfront, year round home, open concept, island kitchen, tastefully decorated. 60 ft. dock, boathouse, dble. garage.
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215 PROPERTY MANAGEMENT

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240 EMPLOYMENT OPPORTUNITIES

SUMMER STAFF WANTED
for **1st Rate Jewish Camp in Pocono Mountains in US** - Cabin Counselors, Unit Heads, Lifeguards, Instructors, Office, Kitchen and Administration Staff. Interviews to be held on **March 9 at BBYO Office, Thornhill, call 516-355-2267** for more information & to set up an appointment for an interview.

A small Jewish school requires exper. bookkeeper/sec. Approx. 10 hrs./week. Flexible schedule. Call after 8 pm. 905-881-9387.

Orthodox Jewish Day School seeks qualified pre-school teacher, fluent in Hebrew, for a.m. position beginning April 98. Fax résumé to 905-771-1807.

P/t esthetician req'd., 2 half dys./wk. and Sundays 781-2963

Program/Assistant Director
Joint Federation/Centre position in Windsor, Ont. with responsibilities in both. MSW or equivalent required with 5 years minimum experience. Oversee Centre programming, responsible for major community events, staffing of key lay committees, fundraising, budget development and administration. Strong Jewish background necessary. **Fax résumés: Attnention Steve Brownstein, Executive Director at 519-973-1774.**

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247 DAY CARE

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Cleaning lady avail. for homes, refs. Call 9am - 6pm. 654-3218

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Cleaning with pride at afford. prices.Res./Comm. **FREE** Est. Insured, Bonded. **905-502-5899**

Exper. lady will take care of eldery,evg/wknds,legal. 241-4508

Experienced cleaning lady avail., refs. Sonia 532-6693.

Frustrated by trying to find a suitable nanny? Let us help you. We have dependable, caring nannies who are thoroughly qualified, personally interviewed & pre-screened. All refs. are checked. Some are CPR trained. Low finders fee.
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257 HEALTHCARE AVAILABLE

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We provide RN's, RNA's, and cleaning ladies. Call any time. **416-636-4462** or **416-636-1377.**

HCA with exp. looking for a job as a caregiver. Call 281-1097.

RN with 20 yrs. + exp. will care for cognitively impaired seniors in their home. Salary negotiable. Call 905-272-9173.

257 HEALTHCARE AVAILABLE

RPN private duty specialists avail. Refs. 905-738-8225.

259 SENIORS

Sitter avail. to care for adults in need, day/night, refs. 221-4325.

260 BUSINESS PERSONALS

Bringing People Together. The top-rated service that puts your needs 1st. 905-731-5204.

Driver & car for appt's., etc., no wheelchairs. Pref. 24 hr. notice, reasonable. 905-731-2815.

Jewish Singles Registry, over 1545 members. Website. www.total.net/~jsreg. 483-4151

264 SOCIAL ANNOUNCEMENTS

Lori & Sam Ber are proud to announce the engagement of their daughter **Miriam** to **Brian Siozberg**, son of Judy and the late Hy Siozberg. A wedding is planned for July 1999.

270 PERSONALS

Prof. in urgent need, seeks emergency aid from a caring Philanthropist. Call Manny at 416-657-8530 or 416-599-6701.

275 PERSONAL COMPANIONS WANTED

DJM, 56, tall, fit, sincere, seeks SJF n/smkr., for meaningful relationship. Box 223, Station T, Toronto, Ontario, M6B 4A1.

DJM, observant, 43, seeks attractive, intelligent, vigorous, loving JF, 30-38 to share my passion for life. My interests inc. art, music, cycling, martial arts, Judaic studies. I love kids. I am fit, 6', attractive. Please include recent photo. CJN Box # 7018.

Hi! I am a SJM 30's, looking for similar SJF, for serious relationship. Please call 416-633-1273.

I am looking for a nice Jewish man, 35-40 years old, for my niece. She is tall, blond, slim, elegant, from a good Jewish family. Looking for a relationship leading to marriage. Serious replies only. 416-492-9040

JWF, ex S. African, 72 yrs. young, seeks male & female companions for movies, outings, vacations. CJN Box 7016.

A senior female widow seeks companionship, male or female. Reply to CJN Box # 7015

A wish to reciprocate qualities of **respect,** intelligence & humour, is put forth to a mensch by a 35 yr old girl who is warm & caring, fun & fit, family & goal oriented. Our best is yet to come! 416-724-3395 • also mail.

JWM, 50, 5'8", own business, attr., athletic, romantic, European educated, mensch, humorous, seeks SJF 40-50, n/smkr., no dependents, marriage oriented. CJN Box # 7014.

Ladies & Gentlemen!? Mr. Cupid Dating Services can assist you to find relationships or friends. Call 416-782-7592.

Tired of the singles scene? Active, fit, prof., SJM, with many interests, late 30's, seeks SJF, 29+, for serious relationship. Reply to CJN # 7007. **Let's start something great!!!**

• CJN Boxes for Personal Companions Wanted ads are valid for 30 (thirty) days only (from 1st publication date). Replies must be received within this time frame in order to be forwarded to the correct CJN Box #.

275 PERSONAL COMPANIONS WANTED

Replying to a Companion ad with a CJN Box Number?

Address your mail to:

The Canadian Jewish News
1500 Don Mills Rd.
Suite 205
North York, Ontario
M3B 3K4
Box # _____

CLASSIFIED ADS/ SERVICE DIRECTORY ADS
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The CJN requires that advertisers check their advertisement upon publication, as *The CJN* will not be responsible for more than one incorrect insertion, and there shall be no liability for non-insertion of any advertisement. Liability for errors in advertisements is limited to the amount paid for the space occupying the error. All copy is subject to the approval of the management of *The CJN*. *The CJN* reserves the right to classify all advertisements.

Service Directory & Classified Ad Deadlines are Wednesday, 8 days previous to the issue, by 4 pm.

300 ARTICLES FOR SALE

Blue Jay tickets for sale. 2 excellent seats next to 1st base. Reply to CJN Box # 7017.

Israel Stamp Collection, mint, 1960 - present. 905-527-2604.

305 ARTICLES WANTED

I will buy your coins, stamps, gold & silver for cash. 605-1640

330 OBITUARIES

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Monuments
3173 BATHURST ST.
(416) 787-0319

FORGOT ABOUT YOUR HIDDEN TREASURES? WANT TO SELL THEM? CALL TANYA AT (416) 391-1836
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330 OBITUARIES

FINKELMAN, Michael - on Feb. 12, 1998, late of 44 Lisa Cres.

FEJER, Tom - on Feb. 13, 1998, late of 40 Brookfield Rd.

GOLDBERG, Maurice - on Feb. 13, 1998, late of 110 Promenade Circle, #1210.

LEIBOVITCH, Katie - on Feb. 13, 1998, late of 429 Walmer Rd.

RADULESCU, George - on Feb. 13, 1998, late of 370 Ridelle Ave., #2106.

DONENFELD, Samuel - on Feb. 16, 1998, late of 7420 Bathurst St., #409.

LEVINE, Stan - on Feb. 16, 1998, late of 1368 Avenue Rd.

LOREN, Phil - on Feb. 16, 1998, late of 3800 Yonge St., PH #20.

NESBITT, Moray - on Feb. 16, 1998, late of 126 Essex St.

GROMAN, Mayer - on Feb. 17, 1998, late of 113 Lindsey Ave.

SAMUELS, Frances - on Feb. 17, 1998, late of 12 Glenayr Rd.

STEINBERG, Renee - on Feb. 17, 1998, late of 70 Sylvan Valleyway.

WALLERSTEIN, Molly - on Feb. 17, 1998, late of 10 Senlac Rd.

FRANK, Irene - on Feb. 18, 1998, late of 533 Brookdale Ave.

HACKER, Harvey - on Feb. 19, 1998, late of 29 Shenstone Rd.

SPRING, Samuel - on Feb. 19, 1998, late of Forest Glen Nursing Home.

BENJAMIN'S PARK MEMORIAL CHAPEL

GORDON, Sadie - on Feb. 14, 1998, late of 1 Canyon Ave.

PEARL, Goldie - on Feb. 16, 1998, late of 65 Wynford Heights Cres.

BOMZA, Harry Louis - on Feb. 17, 1998, late of 3560 Bathurst St.

GERTSOVICH, Anatoly - on Feb. 17, 1998, late of 185 Highbourne Ave.

GOLDBERG, Lily - on Feb. 18, 1998.

SMITH, Annie - on Feb. 18, 1998, late of 3705 Bathurst St.

Steeles Memorial Chapel

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Bostons has an Eastern European flavour . . . our chef brings 15 years experience at United Bakers Restaurant to our cozy, family-run restaurant. Come and try some of our specialities:
Lox & Cream Cheese Bagel.....$4.25
Gefilte Fish Platter.....$5.95*
7 oz. Filet of Sole.....$6.95*
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1958 Yonge Street
Phone: 416-932-1913
Hours:
Mon. 8:00 a.m. - 3:00 p.m.
Tues.-Fri. 7:00 a.m. - 9:00 p.m.
Sat. & Sun. 8:00 a.m. - 8:00 p.m.
Reservations accepted

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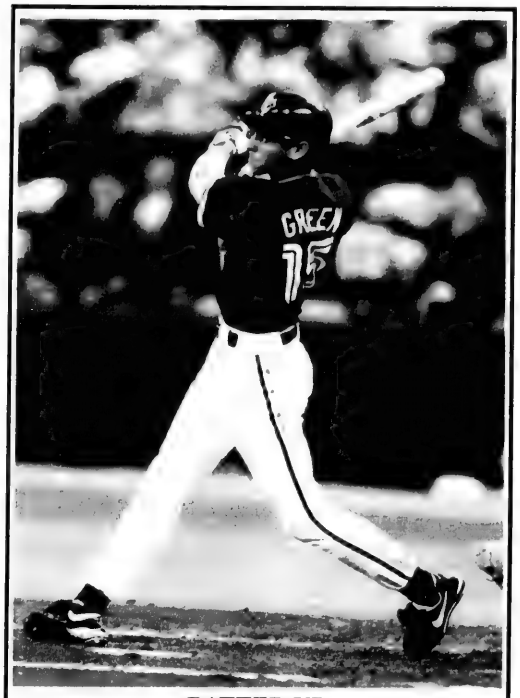

BATTER UP

The boys of summer are gearing up for another baseball season, including Toronto Blue Jays outfielder Shawn Green. With a new manager running the team, it's expected Green will be a key man in the Jays' lineup this year.

Canada's hockey not golden

By PAUL LUNGEN
Staff Reporter

Who'd have believed it? That Canada's pride and joy, the men's hockey "dream team," would come home from Nagano with as many medals as the Israeli figure skating squad.

Breakfast club sports mavens from Richmond Hill, Ont., to Richmond, B.C., who watched with pride as the Israelis competed on the world stage, couldn't shake the realization that our hockey players weren't good enough. That the world will never be the same again. That a monumental tragedy had befallen Canada.

Opinion

C'mon Canada, get over it. Despite Canada's disappointing fourth place showing, the sun still rose the next morning and life went on.

Don Cherry notwithstanding, Canada's showing was neither a disaster nor a tragedy, but simply a reminder that in the world of hockey, there are a lot of teams as good as Canada's. Commentators are concluding that Canada will never again be a dominant player in international hockey unless we start to stress skills and skating at an early age.

But I'll go even farther than that. In my humble opinion, we never were as great as we thought we were and we're not as bad as we currently think we are. There's plenty of hockey history to back that up.

Think back to all those glorious Canadian victories in the past 26 years. In 1972, we iced a team of top professionals and barely, just barely, eked out a series win over our arch rivals, the Soviet Union. It took a last-minute goal in the last game to permit Canada to claim hockey supremacy.

In 1976, at the first Canada Cup, the best Canadian team ever was head and shoulders above the rest of the competition and won fairly handily. But in the subsequent Challenge Cup and in the 1991 Canada Cup, Canada lost fairly handily.

At the next Canada Cups in 1984 and 1987, it took the combined efforts of Canada's very best skaters at the peak of their careers – Gretzky, Bossy, Tonelli, Coffey, Messier and Lemieux – to beat the Soviets, and then only by the skin of our teeth. Don't forget, Canada didn't romp over the opposition in either of those tourneys. In '84 we won in overtime and in '87, it took Gretzky and Lemieux at their best to sink the Soviets late in the series' last game.

Canada won the 1991 Canada Cup without too much opposition, but in 1996, the Americans rode hot goaltending to a win over Canada. And don't forget that Canada was lucky to beat the Swedes in the semi-final.

In all, Canada's international hockey record has been mixed.

Looking at Nagano prior to the games, an objective observer not caught up in the excitement of the Canadian dream team might have suggested it would take our best playing their best to win gold. In Nagano, a number of factors kept the Canucks from being their best.

Clearly, the loss of Paul Kariya was a major setback in a tournament in which the top teams were so evenly matched. There were no soft touches among the top six teams, so any edge would have helped. Coupled with the loss of Joe Sakic, arguably one of Canada's top three forwards along with Kariya and Eric Lindros, Canada was behind the eight ball right from the opening faceoff of the game against the Czech Republic.

Many Canadians, this one included, believed there was enough offensive talent on the bench to pressure and beat the Czechs despite those setbacks, but another factor entered into play to hamper the Canadian effort.

The enormous expectations placed on the shoulders of our professionals cost them at least a period of good hockey in that key game against the Czechs. Sure the Czechs were good, but have you ever seen a group of experienced skaters as tight and tentative as Canada was in the first period against the Czech Republic? It seemed that no one could give or take a pass, stickhandle or win a race for the puck. The Czechs, on the other hand were much looser.

Canada improved as the game went on and late in the game and in overtime carried the play, while the Czechs played tough defence throughout, lined up on their own blueline, forced the Canadians to shoot the puck deep, held on and relied on Dominik Hasek in a shootout. It was a winning strategy.

At the other end of the ice, Canadian coach Marc Crawford and his staff erred in several respects, I believe. Not only did they not get the team loose and ready to play that opening period, their game decisions left a lot to be desired In that Czech game and in others, Crawford should have shortened his bench much earlier.

Some of the Canadians never adjusted to the big ice and they should have been left sitting at the end of the bench. Brendan Shanahan, a great player in the NHL, was a bust in Nagano, and can anyone point to the positive playoff contributions made by Theo Fleury, Rod Brind'amour, Scott Stevens, Eric Desjardins, Shayne Corson, Al MacInnis, Steve Yzerman or Joe Nieuwendyk?

Crawford should have done like the Czechs and double-shifted his more effective players – Lindros, Gretzky, Primeau, Linden, Recchi. Great players get better when they get lots of ice time and if Lindros and Primeau were Canada's best forwards, why were they playing only one shift out of four?

Crawford should also take some heat from a decision in the bronze medal game against Finland for his power play setup when Canada had a two-man advantage for almost two minutes. For the first half of the penalty, he failed to send out a big man to screen the Finnish goaltender. In the Czech game, where were the big Canadian forwards when it came to screening Hasek? So many 200-pounders and so little drive to the net.

It was disturbing that in many aspects of the game, Canada was outplayed. Canada's vaunted forecheck was spotty in coming up with the puck; we lost a lot of physical battles for the puck; despite our high-priced talent, we were inept in carrying the puck over the opposition blueline. Still, the Czechs deserve a lot of credit for their tight defensive style that also forced the supposedly more skilled Russians to dump and chase in the gold medal game.

More was expected of our Olympians, but the reality is that the Czech Republic, Russia, Finland, Canada, Sweden and the United States are now so evenly matched, it will take all our top players playing at their very best for Canada to win.

Entering a tournament without carrying the weight of the Canadian national psyche on their shoulders should help our pros play up to their abilities. It's time we realized that in the brave new world of international hockey, we're not first among equals, but instead one of six nations that will take turns sharing that honor.

J.C.C. MACCABI YOUTH GAMES

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TRYOUT SCHEDULE

Boys' Baseball	Sun., Mar. 29: 11:00 a.m. - 12:00 noon (meeting)
Boys' & Girls' Basketball	Boys' *Sun., Mar. 22, Mar. 29: 8:00 p.m. -10:00 p.m. Girls' * Sun., Mar. 22, Mar. 29: 6:00 p.m. - 8:00 p.m.
Golf	Sun., March 29: 9:00 a.m. - 10:00 a.m. (meeting)
Boys' Soccer	Wed., March 25, April 1, April 8: 6:30 p.m. - 8:00 p.m.
Swimming	Sun., March 29: 10:00 a.m. - 11:00 a.m. (meeting)
Table Tennis	Sun., March 29:11:00 a.m. - 12:00 noon (meeting)
Tennis	Tues., March 31: 7:00 p.m. - 8:00 p.m. (meeting)
Track	Sun., March 29: 10:00 a.m. - 11:00 a.m. (meeting)
Beach Volleyball	Sun., April 19: 1:00 p.m. - 3:00 p.m.
Volleyball	Boys' *Sun., Mar. 29, Apr. 5: 9:00 a.m. - 10:30 a.m. Girls' *Sun. Mar.29, Apr. 5: 10:30 a.m. - 12:00 noon

Since the maximum Toronto contingent is 100 athletes, it is possible that some of the above sports or gender/age groups may not be represented at the Games. Not withstanding a fair tryout format, the final decision for inclusion on the team is at the discreation of the coaches and committee.

All tryouts: Bathurst Jewish Centre, 4588 Bathurst Street
(416) 636-1880 ext. 374

The Inside Back

Property owning problems

By JONATHAN SHIFF

As anybody who has bought real estate in Israel knows, the procedure can be confusing and mystifying. One of the factors that complicates matters so much is the question of ownership.

Most of the land in Israel is owned either by the government or by quasi-governmental bodies such as the Jewish National Fund. This means that in most places, the purchaser doesn't actually end up owning the land, but in fact leases it from the government for 49-year periods at a time. This is safe and reliable, and most residential leases are automatically renewed.

Much of the land in Jerusalem, however, has an additional quirk: vast tracts of property in some of the best neighborhoods are actually owned by various churches.

One particularly problematic case is in the popular and expensive Jerusalem neighborhood of Rehavia. Built in the early part of the century, its charming streets and boulevards are favored by native Israelis and foreign investors alike.

One interesting complex of buildings was built in the 1930s on land owned by The Superior Father of the Fathers of Notre Dame de Sion. The company that built the buildings leased the land from the church. The lease runs out in 2034.

While 2034 might seem a long way off, in real estate terms the end of the lease is already looming and the uncertainty has drastically driven down the value of the apartments in what is otherwise an expensive part of town.

Since the Rehavia property is the first such lease scheduled to come up, many people involved in real estate will be watching carefully to see what happens. There are several possible scenarios:

Presumably, the church will want to either extend the leases or kick out the tenants. The latter option seems less likely, because it will be more expensive and will also lead to some kind of intervention, as both the government and the courts will be loath to allow hundreds or thousands of mostly elderly people to lose their homes.

Furthermore it is worth noting that by at least one estimate, the price paid by the original leaseholders in the mid-1930s was equal to the value of the land, so that in effect they purchased the land outright.

If the church agrees to extend the lease, it will want to charge rental payments. These could be quite expensive, given the location and value of the land, but charging too much will tempt the Knesset or the courts to intervene.

On the one hand, it will be hard for judges and legislators to make a case for intervention, since the purchasers knew what they were getting into and contracts must be honored. At the same time, it will be hard to stand by and not try and fix the terrible mess the situation could create. In England, for example, the Parliament forced churches to transfer land to the leaseholders.

For the courts, this may be a no-win situation: there is no legal basis to harm the owners' property rightsby extending contracts which have ended; and state involvement (i.e. expropriation, forcing the churches to extend leases) could have disastrous effects on the perception of Israel as a place that encourages investment and permits the market to work freely. There is also an issue of Israel's relationship with the world's churches.

Nonetheless, there will be great political pressure to prevent a situation where the churches take advantage of a 100-year-old agreement to present people with the false choice of either losing their homes or their money.

Whatever happens in Rehavia will likely be a precedent for many other properties in Jerusalem. For the legal profession it provides a fascinating study. For the potential investor it contains pitfalls, and such issues must be examined thoroughly before a purchase is made. It is therefore worth remembering that, if the three criteria around the world when it comes to real estate are "location, location, location," in Israel this should be replaced with "location, location, registration."

Jonathan Shiff is an attorney practising in Israel.

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Purim Recipe

1/4 cup butter or margarine, softened
2 large eggs, separated
1 1/3 cups all purpose white flour
1/8 tsp. cream of tartar
1 cup poppy seeds
1/4 cup sugar
1 tsp. vanilla extract
1 1/2 tsps. baking powder
2/3 cup packed brown sugar

Grind seeds in blender until most are broken up. Set aside. In medium bowl at medium speed, cream butter with sugar; mix in egg yolks and vanilla. Add flour, baking powder and mix well until combined and crumbly. Firmly press crumbs into greased 9" square baking pan. Set aside.

In clean bowl with clean beaters, beat egg whites with cream of tartar until frothy. Gradually add brown sugar until stiff peaks form, then fold in poppy seeds. Evenly spread meringue mixture over dough in the pan. Bake in preheated 350°F oven 30 minutes, or until top is set and very lightly browned. Cool completely in pan on wire rack. When cool, cut into 4 large squares, then diagonally cut each square into 4 triangles.

About Life

Dear Ella,

Stan and I have been dating for 3 months now. He's a sweet guy and although he is between jobs, we've actually started talking about a future together.

We are still in the process of learning about each other. There are, however, some things he does, particularly one that I'm not sure I know how to handle.

He has an unusual jealous streak. But it is not evident when I speak to or look at other men.

The other evening we were going out. When I dressed, I wore a beautiful broach that I received as a birthday gift from an old boyfriend. Stan commented on the broach and when I innocently offered the information of where it came from, he said if I ever put that thing on again he would not go out with me.

The comment blew me away. I took off the broach, but haven't been able to stop thinking about this incident.

Do you find this strange?

Lose the Broach

Dear Lose the Broach

It sounds like Stan has some demons to battle.

One possiblity is his insecurity in being out of work. He might be wishing that he too could buy you beautiful jewelry and he may feel inferior at this particular moment in his life.

You say he has never shown signs of jealousy before this episode. You were right not to antagonize him at that moment by insisting on wearing the broach; however, this is a subject that should not be put away forever, especially if you're planning a future together. It needs to be talked out.

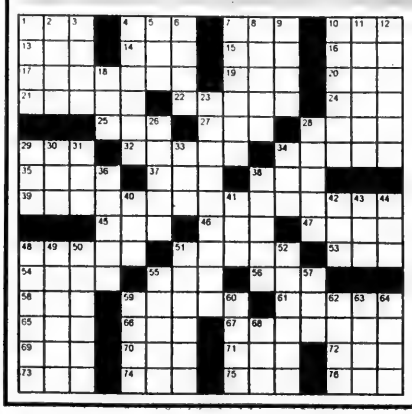
Let some time pass and if possible, maybe even wait until he has found another job.

When you feel the time is right, bring up the broach incident. Let him know that you wore it simply because it was a nice broach and not because it brought back memories of your old boyfriend. See if his outburst was truly triggered by his insecurity about a previous relationship you had, or a problem he has with pride and the inability to be able to afford to buy you a beautiful gift too.

In the meantime don't stir the pot. When you go out with Stan, leave the broach at home. It is obviously very uncomfortable for him and until the two of you can talk it out, it's best left out of the picture.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

CROSSWORD PUZZLE



Across

1. Yoelson
4. Haifa to Hebron (dir)
7. Acted
10. Gideon's best men
13. Generation (Heb)
14. Tref meat cut
15. Haifa to Jerusalem (dir)
16. Aaron's co-leader
17. Ancient enemy
19. Air Org.
20. Exist
21. Spitz jewelry?
22. Make Challah
24. American Mossad
25. Bathsheba to Solomon
27. Corp.
28. End like Rabin
29. ___ Mitzvah
32. Did Masada
34. Pursue
35. Jan Peerce specialty
37. Radioman Allen
38. Literary initials
39. Broadway songwriter
45. __tadrut
46. Top for Gottex
47. Resnik's Org.
48. Writer Gertrude
51. Comedian Fields
53. Thou possessive
54. "Can we __?", Joan Rivers
55. Biblical sign of mourning
56. Break the ninth
58. Al Rosen stat
59. False witnesses
61. __ after meals
65. Capp or Jolson
66. Methuselah
67. High Priest Eli
69. Alephbet member
70. Bet (Eng)
71. Divorce papers
72. Damage
73. Depot (abbr)
74. Asner and Koch
75. Last degree
76. Switch positions

Down

1. Man (Heb)
2. Few
3. Gad's boy
4. Sacred sanctuary
5. Used his tuches
6. Valley (Heb.)
7. Protect
8. Asimov
9. Reason for shiva
10. Murray lesson
11. Judaica
12. Genesis activity
18. Gives a horn?
23. Atom physicist
26. Marrean emulators
28. Artist Ben
29. Sculptor's style
30. Chagall genre
31. Gelilah act
33. Oakland A's Holtzman
34. Charisse
36. City of Asher
38. Tref crawler
40. Biblical measure
41. Jewish Org.
42. Nosh (Eng)
43. Sort of? (ending)
44. Mike Nichols' partner
48. Tefilin features
49. Mount Sinai stone
50. Elijah disciple
51. Hebrew letters
52. Thou shall not steal
55. Needed chicken soup?
57. Koufax stat
59. Pierced as sign of bondsman
60. Noah's rainbow
62. Stones for David
63. Actor James
64. Gabbai catch
68. Hebrew letter

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 49.)

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This Week

National

Jurist pushes for international war crimes court. *Page 15*

Informal Orthodox coalition encourages Jewish unity. *Page 20*

On Campus

York U.'s Israel Day attracts 300 students. *Page 26*

Arts

Anti-hero of new Jason Sherman play is not very credible. *Page 38*

Hidden Treasures is a selection of works by contemporary artists. *Eye on Arts.* *Page 39*

Sports

Hy Buller was an NHL All-Star. *Page 46*

Index

Purim Schpiel 2
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
GTA 15
What's New 16
Just Between Us 22
On Campus 26
Coast to Coast 27
International 29
Health 37
Travel, Arts & Business 38
Classified 42
Sports 46
Ask Jesse 47
Crossword 47

Shabbat: Ki Tisa
Candlelighting: 6:03
Adar 15, 5758
Havdalah: 7:08

www.cjnews.com

Jewish groups slam report

Immigration and refugee proposals widely condemned

By RON CSILLAG
Staff Reporter

TORONTO — Immigrant and Jewish groups have slammed sweeping reforms proposed to Canada's refugee and immigration systems as everything from cold-hearted to outright racist.

Immigrant advocates fear the recommendations could lead to a new closed-door immigration and refugee policy for Canada.

Mainly, they fear the recommendation – one of 172 – that newcomers be required to speak English or French. It's a provision groups say would have prevented thousands of now-successful Canadians from coming to this country.

Jewish groups are also upset with possible new restrictions on family reunification and refugee claims.

Recommendations in a report commissioned by Ottawa seem motivated by a desire to restrict the number of immigrants and refugees allowed into the country, B'nai Brith Canada (BBC) told public hearings in Toronto last week.

The proposals should be shelved because they are unfair, hypocritical and mean-spirited, BBC says. But the Quebec branch of Jewish Immigrants Aid Services (JIAS) and Canadian Jewish Congress, Quebec region, in their joint appearance at the hearings in Montreal, sounded a much more conciliatory tone, praising parts of the report.

Continued on page 22

FLOWERS FOR THOSE WHOSE GRAVES ARE UNKNOWN
An unidentified woman lays flowers on the symbolic tombstones of relatives during a remembrance ceremony for fallen Israeli soldiers whose burial places are unknown. The annual ceremony is held on the seventh day of Adar, the date attributed by tradition to have been Moses' last day of life. *[RNS/Reuters photo]*

Memory's resolute grip

Editorial

There is a common theme in the two pictures on this page, which even their total contrast in subject, presentation, color and mood cannot suppress or hide. That theme, of course, is the elevation of human memory as the key instrument of Jewish survival.

The unidentified older woman pays homage to a fallen relative on the occasion of the memory of the death of Moses some 3,500 years ago. The colorful stylization by 10-year-old Deena Markus of the clown dutifully bidding us to have a Happy Purim is also a rendering of homage, through memory, to the vanquishing of a tyrant intent on destroying a diaspora Jewish community, which took place some 2,500 years ago.

The unidentified older woman in Israel and young Deena Markus in Canada are joined by a straight line of peoplehood held tight on either side by the resolute grip of divinely inspired, commonly shared memory. To all the readers of *The CJN*, we convey our wishes for a happy, healthy Purim.

The CJN celebrates Purim.

Look for our Purim Contest winners and our special Purim Schpiels.

Ariel Sharon visits King Hussein — please see page 29

Brief Purim Schpiels

CANADA

Shabbat Dinner Guest

TORONTO — Toronto Mayor Mel Lastman last week invited Ontario Premier Mike Harris for a Shabbat dinner at his home.

"We need to talk and the Common Sense way to do so is over a friendly meal," said the gregarious mayor.

The premier's office seemed pleased with the invitation. It issued the following statement: "The premier is happy to eat at the furniture salesman's home any time, but especially so on Shabbat, knowing business will not be discussed."

Dinner's Over

TORONTO — Jewish officials from around Canada have agreed to end the practice of serving expensive dinners at honoree functions. From now on it will simply be coffee and donuts, with the occasional croissant thrown in.

Consulting the Bible

OTTAWA — In an attempt to explain the freak weather patterns which recently battered Quebec and eastern Ontario, meteorologists are now turning to the Bible.

According to one federalist weather forecaster, the bad weather is a sign that the Almighty is becoming perturbed by the growing political separatist rumblings in Quebec.

Premier Lucien Bouchard's office said the reports were proof that Ottawa is getting desperate. The premier told Quebecers that if Quebec were a sovereign state it would not be subject to these adverse weather patterns.

Food For Thought

OTTAWA — Finance Minister Paul Martin today urged Canadians to start saving old scraps of food to use as future savings vehicles.

The message came following a recent auction of the memorabilia belonging to the late Duke and Dutchess of Windsor. Among the items sold was a piece of wedding cake which fetched $26,000.

Martin said that by saving a few morsals here and there, Canadians could put away a tidy nest egg by the time of their retirment. He denied that the plan was a move to eventually end the Canadian Pension Plan.

Niceness Awards

VANCOUVER — The Jewish community last week launched a new award for Nice Jewish people.

The community is planning a celebration to celebrate the award, which will be highlighted with an outdoor arts festival.

Premier Lucien Bouchard of Quebec was outraged, saying that his province also has nice Jewish people.

Chaos at Airport

TORONTO — Police were called to Pearson International Airport yesterday to quell a disturbance surrounding the abrupt departure of Israeli Rabbi Pinchas Leib Obergegessen from Toronto.

A spokesperson said that they had gotten a tip that the rabbi would be surrounded by a large group of people seeing him off, although it was unclear whether they would be there to wish him well or to make sure he got on the plane.

Grasshopper Pie

TORONTO — The Vaad Hakashruth has organized a committee to determine what species of grasshopper are actually kosher, and what method of shchitah would be appropriate.

It's My Deli

MONTREAL — Quebec Premier Lucien Bouchard today admitted that if Montreal really wanted to stay in Canada, he would have no option but to let them go. However, he stressed, that Schwartz's Deli would have to stay in a sovereign Quebec, as he swears by the food.

Constitutional experts were left puzzled however, wondering how they would cordon off the deli from the rest of the city.

Wrong Size

MONTREAL — Quebec scientists have determined a way to shrink people to the size of an ant.

While there is yet no commercial value to this new procedure, the province's language police immediately said they would investigate to ensure that any signs reduced to microscopic proportions still comply with the law.

"French language atom-size signs must still be twice as big as English language atom-size signs," said one official.

Saddam for Lunch

TORONTO — Ontario Premier Harris has invited Saddam Hussein to a working lunch in an effort to share information on common problems with teachers, health care workers, unions, property taxes, education, welfare and casinos.

ISRAEL

Seeing Double

JERUSALEM — Art aficionados were raving at the unique, trans-cultural art exhibit currently at the Jerusalem Museum featuring the works of Monet, Manet, Reuven Reuven and Tom Thomson.

Art aficionados were raving at the unique, trans-cultural art exhibit currently at the Jerusalem Museum featuring the works of Monet, Manet, Reuven Reuven and Tom Thompson.

Lemech-Files

JERUSALEM — In an effort to put the entire conversion issue to rest, the Likud government has called upon the famed Lemech-Files investigators.

"The truth is out there," said the prime minister, "and we will find it if it takes 1,000 years."

Politically Incorrect

JERUSALEM — Radical feminists last week stormed the offices of the Weizmann Institute demanding that the name of the institution be changed.

Protesters brandished banners demanding that the name of the institution be changed to the Weizperson Institute.

A Lot of Naches

JERUSALEM — The Naches party last week announced that it would be fielding a slate of candidates in the next Israeli elections.

According to documents filed in the Knesset, the party's central platform advocates Naches for everyone.

The party's sage scholars have recently demanded that the government enact legislation imposing child quotas for all Jewish couples.

"Couples should have at least one child a year, maybe more," said Rabbi Farfetched. "You can never kvell enough."

More Purim spiels on pages 3-7

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UJA Federation takes over Leafs/Raptors

By JEFF ROSEN
News Editor

TORONTO — In a move that is expected to stun the sports world and have lasting repercussions in the Jewish community for years to come, it was announced that UJA Federation of Greater Toronto would be taking control of the Toronto Maple Leafs and the Toronto Raptors.

In a media briefing held on the concourse level of Union Station, sports mogul Steve Stavro announced that he was turning control of his prize winning teams over to Leafs' partner, Larry Tanenbaum, who was recently named chair of the *Israel at 50* campaign.

The deal also allows Tanenbaum to select a new arena site for the Leafs and the Raptors.

In a breathtaking revelation to the media gathering, Tanenbaum added that the federation will quickly move on plans to relocate the Leafs and the Raptors to a new home in the soon-to-be-renovated Bathurst Jewish Centre/Lipa Green complex.

While he expects that some area residents will oppose the increased traffic the new facility will bring, he said he has received assurances from Toronto Mayor Mel Lastman that there will be no problems in the rezoning process.

Reached on the beach in windswept Florida, the Mayor of Everything He Sees said, "The way I see it, the Jewish community can erect traffic controls on Bathurst Street from Wilson to Steeles."

Lastman denied rumors that he would be receiving lifetime season's tickets for the Leafs or Raptors. However, he said he would not be insulted if the community wanted to name the new arena in his honor.

The mayor's political ally, Howard Moscoe, agreed with Lastman, saying that in addition to traffic controls, he would be pressing the TTC to build a new subway line right to the facility's front door.

Unnamed sources have reported that as part of the deal, Stavro received exclusive shopping rights within a 25 mile radius of the new sports facility. He was also promised that every Jewish organization in the Greater Toronto Area would name him as their guest of honor at one of their dinners sometime in the next five years.

B'nai Brith Canada (BBC) officials expressed shock and outrage that they weren't consulted on the plans. It is believed that the organization is launching a fact-finding mission to Maple Leaf Gardens to explore whether anti-Semitism played any part in Stavro's decision to sell his interests to the federation, as opposed to BBC.

As for the fate of the Air Canada Centre, title to which the Jewish community will also be given as part of the deal, Tanenbaum said an unnamed Israeli airline has already stepped forward, and the nearly completed arena will soon be renamed the El Al Centre.

He denied rumors that the Mossad would have a secret operations room on the premises of the centre. The new sports giant did confirm rumors, however, that the federation is currently talking with the directors of *The Canadian Jewish News* to relocate the newspaper to the El Al Centre.

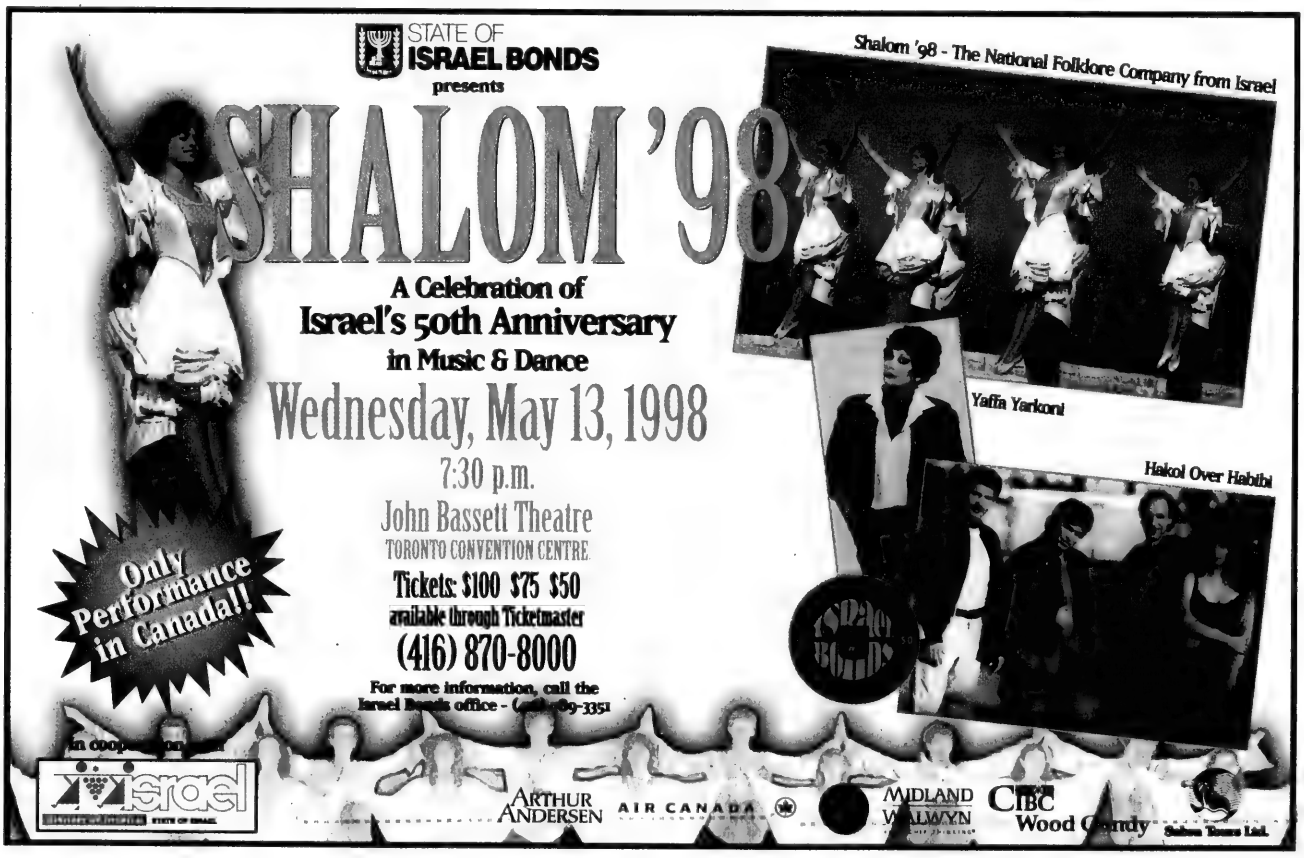
The CJN's general manager Gary Laforet said the move would finally allow the paper room to grow and ensure proper space on the hardwood floor of the basketball court for the production department to spread out.

The paper's editor also praised the move, saying that "such a wonderful facility would better enable the editorial staff to get in touch with their feelings."

When contacted in his home in Quebec City, Premier Lucien Bouchard said that Montreal's Jewish community should regard the move as insulting and humiliating and that such an indignity would not have occurred if Quebec were a sovereign nation.

Some bloopers of biblical proportions written by young students:

- In the first book of the bible, Guinessis, God got tired of creating the world, so he took the Sabbath off.
- Adam and Eve were created from an apple tree.
- Noah's wife was called Joan of Ark.
- Lot's wife was a pillar of salt by day, but a ball of fire by night.
- Sampson was a strongman who let himself be led astray by a Jezebel like Delilah.
- Moses led the Hebrews to the Red Sea, where they made unleavened bread, which is bread made without any ingredients.
- The Egyptians were all drowned in the dessert.



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How Mike saved Canada

The boy was born to golf. He could not remember the very first time he walked onto a golf course; nor could he remember when he had not been on a golf course.

For him, the golf course was the most perfect place to be, where space and time converged into one great harmony of expanse, color, movement and sanctuary. He could look as far as possible into any horizon and see all around him the exquisite partnership between man and nature.

From a very young age, tagging along with his father, when he first discovered the velvety green spaces alongside the rough, untended forests, the golf course became his favorite playground. It was where he felt totally free, unencumbered by the thousands of intrusive, irritating decisions that were part of every hour of every day.

At school, for example, he always felt uncomfortable, trapped by the teachers' constant harping demands to answer questions and to find the main points in every ridiculous, boring lesson.

At home, he felt the same way, weighed down by the permanent millstone of conversation and responsibility: always having to choose just the right thing to say and the right thing to do.

He was stymied by what he called the mental maze of so many decisions, unable to see a clear way forward; unable, as well, to find his way back.

Thus, most of the time he simply refused to make decisions, to find answers, or to ask questions.

But this only infuriated his teachers, his friends and his family. Mistaking his sincere inability for a streak of irremedial stubbornness, everybody, in turn, would urge him, even yell at him to make up his mind.

"Decide. Say something, anything. Choose an answer, any answer," his geography teacher would scream. "Sure it's a gamble, but so what! All of life is a gamble."

"All of life is a gamble." The phrase stuck with him from early childhood through adolescence into adulthood.

Whenever he found himself in a situation that called for a decision, which was every day, a hundred times a day, his old geography teacher's advice roared back at him like the words of the national anthem.

"All of life is a gamble."

It became his holy text, guiding him through the heavy traffic of decision-making like a seeing-eye dog:

"All of life is a gamble."

Except on the golf course, where he felt liberated from even the tiniest decision. Unlike other golfers who puzzled at the selection of the right club or labored at just the precise measure of muscle in a swing, Mike was a natural. He didn't think about the mechanics of golf. He never second-guessed himself on the course. He just played.

And he played beautifully.

His golfing reputation spread throughout the Nipissing region that was his home. He was known as Masterstroke Mike.

Eventually, Mike's notoriety as a golfer led him into public life. He ran for election and after a handful of years, won his way up the political ladder to the very top rung: Premier Mike Harrison.

He won the leadership of the party with a brilliant proposal that came to him one night in a dream like a sudden burst of white hot lightning across a summertime Nipissing sky. He dreamt his old geography teacher was yelling at him in front of the whole class: "Decide, already. Gamble, Mike. Life is one big gamble, anyway."

Casinos! He promised to build a casino in every major community of the province. To ensure that the people would have enough money to lose at the casinos, he promised a 30 percent reduction in their taxes.

* * *

Some years later, as events unfolded without their usual predictability, history called upon Masterstroke Mike in a very significant way.

Livid Lucien, the perpetually angry premier of Quebec, devised yet another crafty and diabolical scheme to dismantle the country. He challenged anyone to step forward from among the lackey federalist leaders to play a round of golf to determine whether Quebec would stay in Canada. Having failed for the 10th time in 20 years to win a referendum on separation, he was desperate. But he also knew that Canadians were so exhausted, so irritated and so totally fed up with the constant nail-biting, high-wire tension of endless referenda, they would accept the challenge.

He was right. Canadians did.

Not surprisingly, they chose Masterstroke Mike as their champion. The country was nervous though because Livid Lucien was a good golfer himself. He was known to be without equal at teeing off on others.

But the country's nervousness proved to be for naught. Livid Lucien was no match for the golfer from the Nipissing. Lucien was better than Mike at teeing off. But he was a much lesser person in the straight, fairway. And on the exposed, uncluttered green, he was particularly ineffective whereas Mike was a virtual magician, able to sense every contour and change in nuance in the lie of the grass. His putter was like a divining rod, miraculously directing the ball into each hole. Lucien could only watch, disbelieving and humiliated.

The country was saved.

That night Mike went to bed very happy, the adulation of all the people still singing in his ear: "The putts, the putts, did you see the putts!"

Israel's Jubilee 50 — *from the archives*

SOUND AND LIGHT SHOW

This press conference in April 1979 was, in fact, overlooked by most of the international media. With Prime Minister Begin providing precise, detailed commentary, President Anwar Sadat showed the world how he lit his pipe.

[Keren Hayesod - UIA Communications photo]

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Purim Schpiels

Fisch fight matchmaker

By FRANCES KRAFT
Staff Reporter

TORONTO — Gleeda Snow-Cohen, a practising matchmaker for two decades, is being sued by feuding *machatonim*.

Doug Fisch and his wife Pellafon Whyte, along with Midbar Fry and his wife Desdemona Fisch (no relation to Doug), agree on one thing only. The two couples rue the day Snow-Cohen introduced their children in 1995.

They claim that Snow-Cohen brought together their children, Zeke Whyte-Fisch and Alonnette Fisch-Fry, knowing of their divergent political views and religious practices.

Snow-Cohen advised them not to discuss religion, politics or Israel on their first date, alleges Doug Fisch.

Whyte-Fisch, 25, and Fisch-Fry, 23, agreed to avoid the controversial subjects for one date. Whyte-Fisch had already scared off 452 dates with his extreme right-wing views. Fisch-Fry had alienated 315 potential husbands with her strongly stated left-wing opinions.

Ironically, the young couple turned out to have much in common. Fisch-Fry had been involved for several years in behind-the-scenes work for Canadian Friends of Peace-at-Any-Price; Whyte-Fisch had volunteered in a similar capacity for The Canadian Keep-Every-Inch-of-Land-Whatever-the-Cost Society.

Their parents are founding members and past presidents of the respective organizations. Coincidentally, Fry and Whyte created the secret handshakes used by their respective cohorts.

From a religious standpoint, Fisch-Fry and Whyte-Fisch were both raised Conservative. Fisch-Fry, however, grew up in an egalitarian congregation, and Whyte-Fisch was a card-carrying member of the Toronto chapter of Orange-Free Seder Plates.

(Oranges began appearing on the seder plates of Jewish feminists a few years ago following a male rabbi's statement that "a woman belongs on the bimah just like an orange belongs on the Seder plate.")

So on their first date Fisch-Fry and Whyte-Fisch eschewed conversation about the subjects on which they had expounded hundreds of times. Instead they discussed values, their pets, the dating scene, childhood memories and qualities of an ideal matchmaker.

"We ended up talking for seven hours," Whyte-Fisch told *The CJN*. "By then, I was hooked."

"Me too," confessed Fisch-Fry. "We realized how much we had in common."

Within weeks, Fisch-Fry and Whyte-Fisch had renounced all ties to the organizations begun by their parents. They started a new organization, School of Fisch (SOF), to promote Jewish unity. (See *CJN* Education Supplement, Feb. 31).

SOF is "the organization to end all organizations," they said.

Late last year, Fisch-Fry and Whyte-Fisch were married in a low-key ceremony their parents refused to attend.

Fisch, Whyte, Fry and Fisch are suing Snow-Cohen for $7 million, charging alienation of filial affection and interference with the continuity of the Jewish people.

"That Snow-Cohen woman is a cold fish if I ever saw one," said Whyte.

"Thanks to her, Israel is doomed," said Fry. "We are – were – the largest and most influential chapter in the world of Peace-at-Any-Price. Now our younger members are defecting and following Alonnette's lead. We are shocked and appalled."

"Israel was doomed when you were active," a scornful Doug Fisch told his *macheteniste*. "But now it's even more doomed. The same thing that happened to your organization is happening in The Canadian Keep-Every-Inch-of-Land-Whatever-the-Cost Society. Our young leaders – the people we thought were our young leaders – are following Zeke. Israel is doomed. Society is doomed. We are doomed."

"Who the heck are these gloom-and-doom people, and what are they carrying on about?" asked Susan Jackson, director of continuity programming, UJA Federation. "Now," she sighed, "I guess I'll have to revise my speech about the Food Jews."

With apologies to Jackson, whose "Food Jews" story is worth hearing.

Janina Josepovici, 9 years old.

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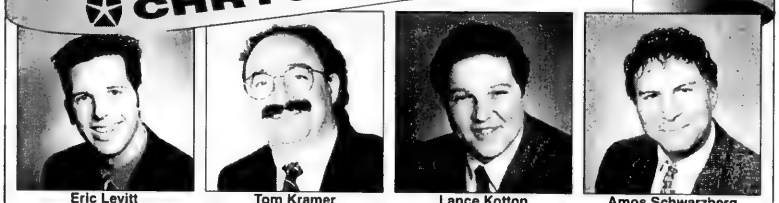

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Purim Schpiels

Rabbis rule on kashrut of donuts

By BADANA PANZER
Staff Reporter

JERUSALEM — Only yeast donuts are kosher, according to a ruling made yesterday by a special committee of the Fervently Frum Fraternity of Rabbis (FFFR).

"Yeast donuts fulfil the strictest requirements of kashrut, as set out in the tractate of Talmud Baba Sufganiot, which deals solely with donuts," explained committee chair Rabbi Leibish Glatt-Mehadrin.

"They are perfectly round, symbolizing the universality of Torah principles, sweet, like Torah learning, and soft, symbolizing the total compassion and love those on our level of observance have for all other Jews," he said.

"Those who can't accept this ruling are miserable oisgeworfs who have no right to consider themselves part of the Jewish people," he noted.

Reaction from supporters of cake and filled donuts was quick and hostile.

"Cake donuts fulfil all the halachic requirements," snapped Rabbi Kyle Glazer, spokesman for The Traditional Rabbinic Organization (TRO). "They are round, and they have holes. The only difference is that their texture makes them appropriate for the end of the 20th century.

"You don't have to keep everything as it was 500 years ago to be halachic," he concluded.

Rabbi Gillian Leavenstein, on behalf of RMRC, the Really Modern Rabbinic Council, called the decision "reactionary."

"Filled donuts are just as indicative of the essence of Torah as yeast ones are," she said. "We must not let the constraints of outdated ideas dictate our lives."

A committee of the Knesset struck to deal with the thorny issue, was unable to come up with a compromise acceptable to all three organizations.

"Why don't Israelis just stick to falafel, and not be seduced by this North American junk?" its final report asked.

The issue was further complicated by a dispute between the FFFR and the Sruga Coalition, led by Rabbi Shlomo Horowitz.

The FFFR, citing posek 15 in Baba Sufganiot, has said that holes in donuts must be 1.5 cm. in diameter. The Sruga Coalition, however, responded that it doesn't matter how wide the hole is, so long as it is there.

The two Orthodox organizations have also clashed over the permissibility of eating the donut tidbits, the FFFR asserting that tidbits are in the same category as cake or filled donuts ("aberrations," said Rabbi Glatt-Mehadrin), while the Sruga Coalition said that they are willing to work with the TRO and the RMRC to find a mutually acceptable tidbit.

The situation is not wholly negative, however. The dispute has resulted in a huge surplus of unsold donuts, which have become stale. Representatives of Neturei Karta have said they are suitable for throwing at motorists on Bar Ilan Street on Shabbat, even if they are not strictly kosher, and representatives of the munitions industry have said that being able to use stale donuts as ammunition in their anti-missile weapons has done much to improve their economic status.

Some bloopers of biblical proportions written by young students:
- The First Commandment was when Eve told Adam to eat the apple.
- The Fifth Commandment is humor thy mother and father.
- The greatest miracle in the Bible is when Joshua told his son to stand still and he obeyed him.

Donut ruling really angers Toronto Jews

By BADANA PANZER
Staff Reporter

TORONTO — There is great consternation in Toronto's Jewish community over the recent declaration by a visiting Israeli rabbi that the kashrut requirements for the donut are inadequate, and do not reflect the decisions of the Fervently Frum Fraternity of Rabbis.

Rabbi Pinchas Yehuda Leib Obergegessen, who last year caused pandemonium by declaring the entire city treif, made his most recent decision on a visit to celebrate the engagement of his follower Shmuel Levi Moishe Hobnishkeinparnossah to Torontonian Faige Hinda Baila Tattahotgelt.

In an interview with *The CJN*, Rabbi Obbergegessen said he was following the halachic ruling of the rabbinical sages in Israel, that only yeast donuts are kosher, as opposed to cake donuts or filled donuts which, they have decided, are treif.

"Here in Toronto, not only are the other two kinds considered kosher, but donut shops supposedly under strict rabbinic supervision display them on the same shelves (although admittedly not usually in the same bins).

"Consumers who don't know the Halachah think they are equal," he thundered.

For one of the few times in recent history, all the rabbinical organizations in the city are in agreement in their reaction — well, almost.

The Torah-True Rabbinical Council and the GTA and Hinterland Board of Rabbis, in a joint communique, suggested that Rabbi Obergeggesen return to Israel immediately, if not sooner.

"We are quite capable of creating our own tsuris, without help from Israel," the communique said.

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Purim Schpiels

Elvis, his blue suede suit and other true stories

By JORDAN MAX

Deep Blue Re-assigned
JERUSALEM — Fresh from its defeat of Grand Chess Master Gary Kasparov, IBM announced that its Deep Blue SuperComputer will be brought out of retirement, renamed Deep Blue and White. It will be reprogrammed to analyze the Middle East Peace Process, at a rate of 200 million permutations per second, and to devise permanent solutions which have continued to elude Israel, the Palestinian Authority and Arab neighbors. As part of the deal struck with the government coalition, IBM has also programmed Deep Blue and White to randomly threaten to leave the coalition and go on strike for indeterminate periods of time.

Fluke or Advent of Mashiach?
TORONTO — In a rare occurance that scientists estimate only happens once every two million years, all congregants attending their synagogues last Shabbat were found to be in total agreement with their respective Rabbis' sermons. While some authorities predicted this represented the advent of the coming of the Mashiach, the Skeptics' Association downplayed the event as a mere fluke.

Jewish Unity?
TORONTO — Citing irreconcilable differences of opinion, six major Jewish communal organizations announced last week that they would each be forming their own Task Forces on Jewish Unity.

A Yiddisheh Elvis?
Memphis, Tennessee — On the 20th anniversary of Elvis Presley's death comes a fascinating discovery of a previously unheard of record album the rock legend apparently cut in his youth, in honor of his bubbie's 80th birthday. While it is known that Elvis had a Jewish grandmother, the album discovery has shocked the Elvis revivalist movement worldwide. The songs on the album include a jazzed up version of *My Yiddisheh Mama* and numerous other songs in Yiddish, his apparent mamelashon. More startling, however, was the discovery of original songs such as *Beis Medresh Shockle, Don't Press My Blue Suede Suit* and *Rib Steak, Tender* which musicologists now believe were the precursors for his other famous hits. A farbrengen in the Grand Ole Opry in Nashville is being planned for his next yahrzeit.

More Gambling Venues
TORONTO — The Provincial government announced that it will be introducing a new gaming table at its Neighborhood Casinos around the province, which are to be housed in hospitals and nuclear generating stations closed last year. Apparently based on betting on the results of a four sided spinning top, the dreidel booth is expected to draw reluctant Jewish gamblers to the casinos.

Solution found to future floods
WINNIPEG — Citing last year's record flood of the century, Emergency Preparations Canada has made plans to purchase and stockpile all world supplies of unsold matzah. In the event of a massive spring flood recurring, the plan is to air drop matzot on rising flood waters. Previous scientific studies have found that matzah is capable of absorbing up to 10,000 times its weight in water. Clean-up plans involve building the world's largest matzah ball as a monument and tourist attraction.

Ice Storm Tsurris
MONTREAL — As exhausted Montrealers finally see the end of their 1998 Ice Storm captivity ordeal, individual stories of courage and determination have continued to emerge. The resolve of one lifelong resident was typical "Sure we had no heat, no light, no food. But at least we didn't have to import those pathetic Toronto bagels."

Dana Moranstein, 10 years old and Gillian Greenberg, 9 years old.

Some bloopers of biblical proportions written by young students:
- David was a Hebrew king skilled at playing the liar. He fought with the Finkelsteins, a race of people who lived in the biblical times.
- Solomon, one of David's sons, has 300 wives and 700 porcupines.

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Editorials and Letters

The Canadian Jewish news

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Daniel Johnson

In the end, Daniel Johnson resigned the leadership of the Liberal party in Quebec because he set national duty above personal aspiration. He understood well the deep implications of his persistent inability to rouse the popular support of the Quebec electorate in the recurring campaign against Lucien Bouchard and the separatists. He was opposed to the reference by Ottawa to the Supreme Court on the legality of a unilateral declaration of Quebec independence. He probably felt affronted by the declaration that the federal government would now be active on Quebec soil contesting separatist falsehoods and mendacities. And, adding to his discomfort, he had probably seen an advance copy of the much-publicized poll contrasting Jean Charest's "electability" in Quebec with his own inelectibility.

In an electronic, TV age of politics, he tried to emphasize policies over personality, smooth sound judgment over smooth sound bites. But his opponent was too much the expert practitioner of everything he was not. Thus, Johnson was doomed to fail in his pursuit of Quebec's premiership. However, for being an unambiguously proud, sincere federalist and for submitting himself to unwithering demagogic scorn and derision from his opponents, Canadians owe him a debt of thanks and gratitude.

Jean Charest

But will Jean Charest submit to the country-wide clamor and proclaim his candidacy to replace Daniel Johnson? We hope he does. We harbor no illusions that one or two polls conducted last week asking hypothetical questions in the abstract context of an inter-election period of time are the definitive last words on the outcome of any future election in Quebec. Public opinion, especially in Quebec, and especially on the issue of separatism, is too easily rendered incendiary to stand firm on any predictions. Moreover, to be effective, the Charest leadership in Quebec City can only succeed after an entente of some sort with the Chrétien leadership in Ottawa.

Rather, our opinion is based on the confluence of a number of factors:

- Charest seems to be the first choice of the Liberal party itself in Quebec.
- He enjoys a high degree of popularity among francophone Quebecers. This support may only be evanescent, but it at least provides an anchor at this stage, from which to stabilize the listing strategy of all federalists.
- He represents the future of Quebec. He embodies and can credibly speak for the generation of Quebecers younger than the separatist leadership, a generation that has not fashioned its federalist sincerities upon the memories or policies of the contemporaries of Pierre Elliott Trudeau.
- He has the intellectual capability and the campaigning skill to match Lucien Bouchard.
- He believes with all his heart in promoting, fostering and ensuring a strong, confident, prosperous Quebec within a strong, confident, prosperous Canada.

Build in any language

Federal Immigration Minister Lucienne Robillard has completed her nation-wide consultations on the advisability of the recommendations contained in the advisory report she tabled earlier in the year called *Not Just Numbers*. The report and the results of the consultations are to form the basis for new immigration legislation sometime in the near future. One of the recommendations in the report proposed that eligibility for immigration require the ability to speak either English or French or to underwrite one's own language training. This recommendation is inappropriate and offensive. It ought to be rejected outright without reservation or qualification. It flies in the face of the history of this country, whose shores have welcomed immigrants and potential Canadians on the basis of their character and their promise to join with other Canadians in building a better country even as they strived alone to build a better life for their families.

WISDOM OF THE AGES
"What you can learn to break, you can also learn to fix."
Chassidic saying

Editorial Advisory Board
Irving Abella, Donald Carr, Q.C., Sydney Eisen, Rabbi Elyse Goldstein, Zac Kaye, Lou Ronson, Herb Rosenfeld, Kurt Rothschild, Joseph Steiner, Elias Toby, Elizabeth Wolfe.

Applauds series on eating disorders

I applaud *The CJN* for its series focusing on eating disorders in the Jewish community. Thank you for lifting the veil and acknowledging the existence of this very disturbing reality in our community.

The first steps towards healing lie in correcting the myth that "this doesn't happen in the Jewish community." While anorexia, bulimia and the lack of self-confidence that underlies both of these diseases are not exclusive to the Jewish community, we are most definitely not immune to them either. This applies to all Jews, frum and non-frum alike. Our denial of the reality of these diseases in our community, will only serve to perpetuate their destructiveness.

Charging $50 a date for "fat girls" attests to the fact that we may sometimes even aid and abet these disorders in destroying young women's self-worth, by reinforcing the ridiculous and unattainable ideals that the larger social forces impose on contemporary women.

I hope that this *awareness* will move us, as a community, out of our denial and towards a healing *activism*.

Yona Shem-Tov
Second year student, Jewish Education Program
York University

Editor's Note: The story referred to "overweight clients" not "fat girls."

Babies can take toll on the 'perfect figure'

I was moved to write by Frances Kraft's excellent series on eating disorders. I commend her efforts to raise awareness among young Jewish women about the perils of these illnesses, but hope that her articles will serve to educate young men as well.

In my experience as a shadchan, I have seen many lovely girls passed over as soon as the boy learns that she weighs more than the ideal standard set by today's society. Girls will continue to feel pressured to diet unrealistically, even at the risk of their health, as long as dress size continues to be a priority for young men.

I hope that the Jewish community at large will take up this issue, and that parents will also use the opportunity to discuss with their sons some of the more important qualities in choosing a life's partner: moral character, shared values, intelligence to name a few. These are certainly better criteria for determining the kind of wife and mother she will be. Boys need to realize that these qualities are enduring, while a couple of babies can take a real toll on that "perfect figure."

When young men approach women with more realistic expectations and an open-minded attitude, women will be less likely to succumb to the ravages of eating disorders.

Grace Weltman
Toronto

Disappointed with Holocaust museum decision

The cancellation of the Holocaust museum as a component of the Canadian War Museum in Ottawa is a bitter disappointment to me.

In my opinion, everything about a separate location for a Holocaust museum is now up in the air, while the original plans would have enriched both the War Museum and the meaning of the Holocaust.

The old adage that a "bird in the hand is better than two in the bush" says it all, and furthermore, we will never find a more sympathetic and supportive group of people than those currently at the Canadian War Museum.

The Jewish community should know better than to have compromised what we have waited 50 years to realize.

Aba Bayefsky
Toronto

120,400 Iraqi Jews went to Israel

The information provided by Keren Hayesod about the top 10 sources of aliyah (1948-1997) is incorrect. (*CJN*, Feb. 19).

I am wondering what happened to the 120,400 Jews who renounced their Iraqi nationality, lost their properties and moved to Israel subsequent to the birth of the State of Israel? How can this number be ignored?

Ramzi Loya
Toronto

About J.B.

In his article about J.B. Salsberg (*CJN*, Feb. 19), Sheldon Kirshner suggests that J.B.'s memoirs do not exist. In fact, in February 1973, Susan Cohen interviewed J.B. on tape and produced 50 typewritten pages of his recollections, transcribed by Bess Shockett.

Eiran Harris
Montreal

J.B. Salsberg was one of the last members of Parliament to sit when the Liberals were in power in the 1940s.

When then-premier David Peterson formed the majority government in the 1980s, he honored J.B. by having him sit as a guest in the legislative chamber.

Donald J. Finn
Minden, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Second Purims commemorate miraculous rescues

By CHANA FALIK
Special to The CJN

Eleven years ago, I severely broke my ankle in a work accident. As the accident occurred outdoors an hour before dawn, there was nobody to whom I could call for help. I began crawling towards the home of some friends and all of a sudden, a man appeared, walking in my direction. Upon hearing my calls for help, he assisted me to my friends' apartment.

It was one week before Rosh Hashanah and he was on his way to synagogue – an hour earlier than usual – for the Selichot service at the dawn minyan. Every year on 22 Elul, the anniversary of this event, I make a "Second Purim" celebration in commemoration of my providential rescue.

The first Purim, of course, is the Purim we all celebrate in the month of Adar, which tells the story of the Jewish community's miraculous deliverance in 357 BCE from the hands of the evil Haman. The decree of Queen Esther and Mordecai, to make the 14th of Adar "a day of rejoicing, feasting and distribution of gifts for all generations," became a model throughout the centuries for all other Jewish communities. Hence, any miraculous rescue, such as from oppressive edicts, murderous pogroms or even natural disasters, came to be commemorated with a Second Purim.

Whole days are set aside by communities, families or even individuals, to celebrate their Second Purim, according to an interesting Web site entitled Other Purims, accessible through the Maven – [www.maven.com]. Sometimes they fall during the month of national mourning (Av), such as the Purim of Ibrahim Pasha, so-called because the Jews of Hebron were rescued by the Turks from the army of the Egyptian General Ibrahim Pasha. Sometimes they fall on holidays, as with Purim Carpentras, the anniversary of the saving of the French Jewish community of Carpentras in 1651 from a blood libel, on the eighth day of Pesach. And sometimes they fall on Purim itself, such as Purim Rhodes, when Sultan Abd-El-Magid saved the Jewish community of this Greek island from a massacre in 1840.

Sometimes a special megillah was composed to celebrate the Second Purim. One of the most famous of them all, The Hitler Megillah, was composed in honor of the Hitler Purim, the 20th of Kislev, by the Jewish community of Casablanca, North Africa, following their deliverance from the Nazi invaders in 1942. The megillah reads, "and the month... was turned for us from sorrow to rejoicing and the making of holiday and the giving of gifts to the poor. Cursed be Hitler, cursed be Mussolini."

Some record the rescue from natural disasters, such as Purim Paduva (1795), when the Jewish community in Paduva, Italy, was saved from a great fire. Others record examples of personal bravery, such as Purim Chios, also known as Purim de la Senora (1595 or 1820 – the date is disputed), where a Jewish woman saved the day by blowing up an ammunitions depot with a red-hot baker's shovel, thereby frightening the invading army and allowing resident Turks to rise up and defeat them.

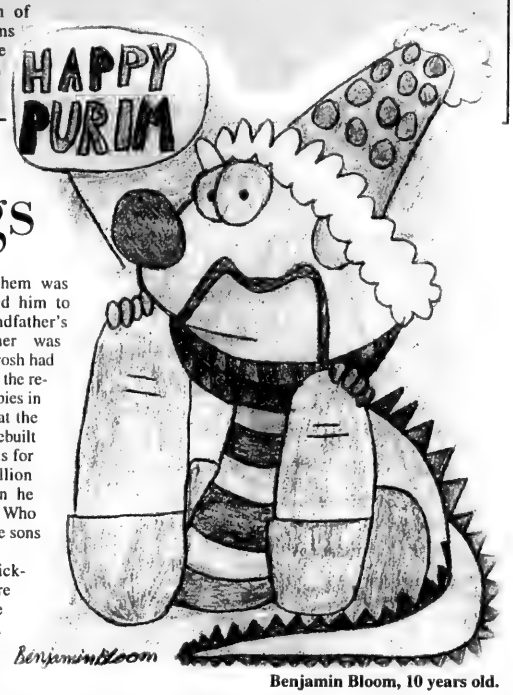
Still others record the power of prayer, such as Purim Sharif (also called False Purim, to distinguish it from the "true" Purim in Adar), celebrated on 24 Tevet by the Jews of Tripoli. According to *The Otzar Yisrael*, published in Tel Aviv in 1916, the commander of the Tunisian army announced in 1705 that he would lay siege to and kill everyone in Tripoli. Following days of prayer led by the city's chief rabbis, a plague of pestilence spread through the attacking troops and the siege was broken.

Some days of Second Purim mark the saving from death of worthy individuals. One of the most well-known of these is the Purim of Rabbi Abraham Danzig. Rabbi Danzig was a scholar and poet. On the 16th of Kislev 1803, a huge explosion in a military camp near the rabbi's house rocked the area. While many houses were destroyed and people killed or injured, the rabbi's house was undamaged and its occupants unharmed.

No discussion of Second Purims would be complete without a mention of the infamous "New Haman," Vincent Fettmilch, who terrorized the Jews of Frankfurt-am-Main. The year was 1614 and Fettmilch, a baker, organized attacks on the city's Jews. Following a battle which lasted a day and a half, the Jews were forced to surrender. They were expelled from the city and forced to leave all their belongings behind. Several months later, upon learning that an outrageous injustice had been done to the Jews, the king of Germany commanded that the baker be killed, his house destroyed, his body beheaded, quartered and hung on the gates of the city.

The king called upon the Jews of Frankfurt to return to their homes with full honors. The story of Fettmilch's crimes and of his punishment were inscribed in German and Latin on a column erected on the site of his house. A Vincent Purim was proclaimed on the 20th of Adar, complete with a special fast and penitence, and Rabbi Elhanan Ha'elen composed a Vincent Megillah in Hebrew and Yiddish.

Hundreds of Second Purims were established throughout the ages in Israel and the Diaspora, although little evidence of them remains today. As one of the mitzvot of Purim is "to remember what Amalek did to you," it behooves us all to keep a record of these special Second Purim celebrations.



Benjamin Bloom, 10 years old.

Heaven's hidden workings

By ERICA MAYER RAUZIN

As my daughter stands before me at Purim, dressed in all her finery as Queen Esther, I see three people.

I see my delightful and delighted child, wearing a long skirt and many necklaces and a fancy veil, dreaming that she is the queen.

I see this child as a woman grown, someone who has come into her own majesty as a responsible adult in the Jewish community, someone who will one day understand Jewish survival.

The third person I see is more shadowy, removed by time and storytelling. I see Queen Esther, herself, and I try to imagine her saga through her eyes. She is cloaked in mystery, although her story is told to us each year in apparent detail.

As often happens with the explanations behind Jewish holidays, it turns out there is much more to Megillat Esther than meets the eye. Much of what we popularly accept as part of the fairy-tale behind Purim isn't exactly so. Here's a glimpse of what else is there.

If you study what the scholars say (I asked a few people who know and I looked this up), Esther was not necessarily a young girl; she was at least 30. Esther was not necessarily physically beautiful, but she was possessed of a special calm serenity, a wisdom and charm that drew everyone to her. Some scholars say that Esther was not even single; that she was Mordecai's wife, illegally abducted by the henchmen who sought a bride for the King.

At the time of Purim, Esther was not — as many suppose — a newlywed Queen, drawing on novelty to make her case to the King. At the time she thwarted Haman's evil plot against the Jews, she had been married to Achashverosh for nine years. Many women lived in Achashverosh's harem, but history tells us that of them all, only Esther was granted the powerful privilege of privacy. Given that, she could keep Sabbath and she could keep kosher, and so she did, because Esther wasn't really Esther; she was Hadassah.

And, as often happens with Jewish sagas, the heart of the matter lies not in Persia, but in Jerusalem.

Remember Vashti, the first queen. She wasn't just a vain woman who refused to show her blotchy skin by dancing for the King's drunken guests. She was the granddaughter of Nebuchadnezzar, the evil conqueror of Israel who destroyed the Temple and exiled the Jews. Now, what does that have to do with Purim?

Well, Cyrus, the father of Achashverosh, was friendly toward the Jews. He ordered the rebuilding of the Temple and allowed the Jews of Persia to leave and go to Israel. Of the millions of Jews there, only 42,000 went (that's another story), but the rebuilding of the Temple proceeded.

Achashverosh halted the rebuilding, a decision he made under the influence of two people. One of them was Vashti, who urged him to return to her grandfather's policy. The other was Haman. Achashverosh had not decided to stop the rebuilding until his spies in Israel told him that the Jews would use a rebuilt Temple as the basis for starting a rebellion against him. Then he brought it to a stop. Who were the spies? The sons of Haman.

Ah, the plot thickens. This is more than a romance about a fast, a dinner party and a rescue. This is, as all our holidays are at base, a survival story.

Remember when Esther finally asks the King to grant her wish and he says he will, up to half his kingdom. What does that mean? It means that he will do as she asks, unless it jeopardizes his rule. What did he believe would jeopardize his rule? The Temple. In other words, not knowing that his wife is Jewish, the only limit he puts on granting her wish is that she cannot ask for the Temple to be rebuilt.

But Esther was eventually vindicated on that score as well. When her son, Darius, became king, he allowed work on the Temple to resume. That leads us to the other message of Purim: the hidden workings of heaven.

Don't wonder if – because the name of the Almighty is not mentioned in the entire Megillat Esther – He wasn't there; of course He was, as He is here, helping me see Esther through the learned eyes of the sages, and through the shining eyes of my costumed child.

Opinions

The dream palace of the Jews

The Dream Palace of the Arabs by Fouad Ajami is a fascinating exception to most work written today by Arab intellectuals. It is highly critical of Arab intellectual thought, as well as of the political choices being made by Arab leaders of every persuasion.

By Jean M. Gerber in Vancouver

Ajami's book is a refreshing change from the cliche-ridden and unflinchingly hostile attitude of most Arab intellectuals to Israel. My interest is in Ajami's thesis, which is that everywhere in the Arab world, violence, fanaticism, unrealistic dreams of conquest and terrible repression of their own people have obscured reality and led the Arabs to live in a dream palace.

Regrettable as it is, a similar dream palace is being erected for occupancy by the government of Israel and segments of its coalition, especially the Orthodox parties.

What are the rooms in this dream palace? One is the hope of the Netanyahu government that if it stonewalls the peace process, everything will be as it was. But to do nothing in the Middle East is to do something with great vigor, often leading to disaster. A resurgence of Palestinian street fighting is the least of the possible bad outcomes.

There are the many rooms built by the religious factions. The refusal of the Orthodox parties and the rabbanut to agree to the Ne'eman Committee's proposals, continued hostility to any non-Orthodox representation on religious councils and scabrous attacks on Reform and Conservative Jews, are part of the furniture.

Let's look at what's been said. From a letter signed by Shas mentor Rabbi Ovadia Yosef and a number of other rabbis: "When darkness covers the land, and the Reform and Conservative cults – the destroyers of religion – try putting their claws into the Holy Land and receive recognition as though they were streams of Judaism, God forbid, we are coming with this statement to express the opinion of Torah that it is inconceivable to give them any recognition at all."

I guess I am a destroyer of Israel and someone who has sunk claws into the State of Israel, because I see an Israeli dream palace rising. The builders of that palace think that if only they create a state in which only their one, narrow interpretation of Judaism rules, they will somehow assure the survival of their people. The need to assuage the wrath of the Almighty by narrowing choices is not new to Judaism. After the destruction of the Temple, rabbis were at pains to codify the oral law lest mistakes bring an even greater destruction. (It didn't help. Fifty years later the Bar Kochba rebellion wreaked even greater havoc.)

Some of the current Orthodox leaders in Israel, alas, are behaving like children who have been punished for doing something wrong. Believing that the Holocaust was the fault of Reform and Conservative Jews and Israel is the messianic future (although before 1950 many Orthodox rejected the state), they have obviously decided that it is better to delegitimize the majority of Diaspora Jews, who are by and large committed to the State of Israel, than risk further punishment.

As Rabbi David Hartman has written, this is a terrible mistake. He says, "The core of the issue is not conversion per se but the concession of religious ownership of Israel to the Orthodox establishment." Further, he asks, "How can Israel be vital for [Reform and Conservative] when they are told that their Judaic way of life is not welcome in this, their spiritual home?"

Both secular and Orthodox Israelis bear the burden of guilt for the present situation. They have no appreciation of what North American Judaism is like; the secular don't care and the Orthodox don't see how rich is the life of Jews elsewhere, how vital their schools and shuls, how committed they are to the continuance of Judaism. How sad, and how dangerous their lack of appreciation is for us all.

Months after my letter to Natan Sharansky over this whole business, I received a form letter which stated, in part: "It is important to realize that a dialogue is not the result of two separate monologues. It is the airing of views in an atmosphere of good faith where, at the very least, all sides can explain their respective positions and learn about the needs and concerns of all involved."

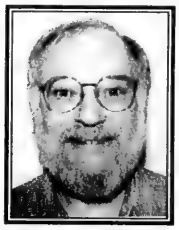
I would say that the positions are very clear, and all have heard them.

But while Sharansky closes his letter with a plea for compromise, it is hard to see how he has facilitated one, since he too remains part of the government that is the contractor for this dream palace.

I just hope it doesn't end up like the Arab one, filled with bitterness, totalitarian solutions and fanatic repression.

A case for lashon hara

So I walk into the office of the editor known as MBD, an acronym I'm told, for More Bad Days. I've got an idea and I pitch it to him quickly before he can finish peeling his orange.



By Shel Krakofsky in London

"What this paper needs," I tell him tilting my fedora for effect, "is a gossip column. Most of even the most respected papers have at least one. It fills a perverse need."

MBD ignores me and continues to peel the orange, his feet propped up on the desk.

"I've even got a title for it," I propose as he still avoids my eyes. "You know the gossip rag, *Frank*? Taking your readership into account, you could call it something like *Max* or *Sam*. And it will cost you next to nothing." I know what he pays his columnists.

MBD, silent, keeps working on the orange.

"Gossip is a form of moral inquiry," I say, pandering to MBD's legendary ethical standards. "Your readers have a right to know what ever happened to Eddie Fisher, the nature of Barbra Streisand's newest relationship, the name of Mordecai Richler's personal hair stylist."

The orange now naked, MBD finally looks at me, his eyes a combination of kindness and severity. He quotes Leviticus 19:16. "You shall not go up and down as a slanderer among your people."

Just in case I don't get it, he throws in a few verses from the Book of Proverbs against lashon hara, Hebrew for "the tongue of evil." He then lectures me about Rabbi Israel Meir Hacohen, the modest Lithuanian rabbi who died in 1933. He wrote a book about the prohibition of gossip and slander, published it anonymously and called it "Chofetz Chaim," desirous of life. The book made him so famous, he became known simply by the title of the book.

"Very admirable," I pamper. "And if you publish a gossip column, you'll be known as 'CJN.' It was Vladimir Nabokov," I remind MBD, "who termed rumor the poetry of truth."

He isn't impressed. Without eating the orange, MBD begins to peel another. A journalistic quirk. Maybe a subtle message. He says, "Some rabbis wrote that gossip is even worse than the three cardinal sins of murder, immorality and idolatry and even forbade the 'dust' of lashon hara, even if the derogatory remarks are true."

It's time for my bottom line argument. "Just think what such a column would do for the circulation of *The CJN* – not to mention the circulation of your readers," I throw in with aplomb.

MBD is not convinced as he completes peeling the second orange. "The Chofetz Chaim and the sages before him proclaimed that gossip and slander destroy three persons – the one who relates the slander, the one who hears it and the one about whom it is told," he says severely.

I don't give up. I tell him to be adventurous, to take risks, just like in the movie *Casablanca*. I trade him quote for quote pulling out the maxim embroidered on a cushion on a sofa at the home of Alice Roosevelt Longworth: "If you haven't got anything good to say about anyone…come and sit by me!"

Now two unclothed oranges sit on his desk. MBD opens a drawer and drops a thick file folder in front of him. "People send us all kinds of stuff. This is the shmutz on you. If we run a gossip column, you're not immune."

"You're bluffing," I bluff.

"Read it if you like," he says handing me the goods.

A mere glimpse reveals warts, quirks and skeletons. "If you print any of this," I threaten, "I'll sue you and the paper and create a libel chill that will make the Reichmanns, Conrad Black and Brian Mulroney look like heating contractors."

MBD begins to peel another orange and laments, "Of all the print joints in all the towns in all the world, you walk into mine."

I grab the folder, adjust my fedora and quickly leave. "Here's looking at you, Yid."

I have a plane to catch. An appointment at the *Forward*.

Taking responsibility for one another

Ever since the Oklahoma City bombings and the ensuing trials of McVeigh and Nicholls, the Militia Movement in the United States has come to the fore of public attention.

By Rabbi Gunther Plaut in Toronto

Just who are its supporters? They are Americans who have convinced themselves that the greatest enemy they face today is their own government, which they believe is involved in a terrible conspiracy to rob American citizens of their God-given rights. To be sure, there are also some identifiable enemies who are believed to manipulate the government to the detriment of all Americans, and amongst them – surprise! – are Jews, blacks, immigrants and others who may be characterized as "them."

One of the main accusations levelled against the government by the Militia people is its involvement with the United Nations, which they perceive to be a surrender of American sovereignty. For, so they proclaim, the United Nations aims at the creation of a world government whose major purpose will be to suppress and eliminate the United States and its freedoms.

I suppose that, in their script, people like me belong in the category of evil spirits who plan America's destruction. For I once was president of the World Federalists of Canada, part of a movement that indeed hopes to change the United Nations' structure into a more responsible organization from the present conglomerate of conflicting interests. Canadian Maurice Strong is one of the staunch advocates of this idea and therefore automatically makes himself the enfant terrible of the Militia.

But the concept of one world is not new; nor is it anything but a show of ultimate responsibility. A well-known Hebrew phrase is that *kol Yisrael arevim zeh lazeh*, all Jews are responsible to each other. But responsibility goes beyond our people. In a famous discussion over what might be considered the most important verse in the Torah, the palm finally went to Ben Azzai, who quoted an apparently innocuous verse in the sixth chapter of Genesis, "These are the generations of Adam." Why did he consider this so important? Because it shows that Torah is concerned with all of humanity and that it is Israel's function to exercise its responsibility to the peoples of the world and not only to itself.

In this respect it is interesting to note the Hebrew word for "responsible:" It is *acharai*, which is based on the same root as *acher*, other. Responsibility is in fact concern for others, nothing less and nothing more. A Montrealer, Kurth Koerbel, has recently published a book with the intriguing title, *Our Responsibility to One Another.*

Not surprisingly, Strong is an endorser of this volume. Its considerable intercultural scholarship presents no fewer than 134 different aspects of responsibility to one another.

One World is not an evil conspiracy but a worthy and essential human goal. We already speak of a global economy and the Internet is surely as global as we can be. What goes on in one part of the world is part of me, and Ben Azzai was right, for that is in fact the ultimate goal for Jews to strive for.

The Kirshner File

Ezer Weizman marches to his own drummer

By Sheldon Kirshner

As expected, Ezer Weizman coasted to a second-term victory over Shaul Amor, the virtually unknown Likud candidate, in last week's presidential election held in the Knesset. He beat Amor, the mayor of Migdal Ha'emek, by a margin of 63-49 (with seven abstentions).

Weizman, the nephew of Israel's first president, said he ran again to preserve national unity. But given the "foot-in-the-mouth" disease which occasionally afflicted him during his first term, Weizman's rationale seemed somewhat self-serving and disingenuous.

The least reticent of men, the loquacious and sometimes impolitic Weizman – a maverick throughout his political career – unloosed a series of sexist, homophobic and religiously insensitive remarks in his first five years as president.

Weizman also managed to annoy three Israeli prime ministers – Yitzhak Rabin, Shimon Peres and Benjamin Netanyahu – who were less than thrilled by his decision to plunge headlong into the acrimonious debate over the efficacy of the Oslo peace process.

By adopting such a high profile with respect to social, religious and political matters, Weizman parted with tradition. All his predecessors, from Chaim Weizmann to Chaim Herzog, were exceedingly careful not to overstep the bounds of their ceremonial office. As a result, they usually stayed clear of controversial issues, at least in public.

Weizman, who parachuted into politics in 1969 straight from his position as commander of the air force, marches to his own drummer.

"I say what I think," he said once in an interview. "Nothing defines what I am allowed or forbidden to do." As president, he has hewed to this philosophy, giving himself ample latitude to speak his mind. The results have not always been felicitous.

In condescending fashion, he referred to a young woman whose goal was to be an air force pilot as a *meidele*, the Yiddish endearment for a mere girl. Weizman, who was instrumental in building the air force into a potent symbol and expression of Israeli military prowess, had evidently forgotten that women had served as pilots during the War of Independence.

He stirred further controversy when he characterized homosexuality, "this social anomaly," as abnormal. "I like it when a man wants to be a man and a woman wants to be a woman," he said blithely.

And he alienated pious Jews when he commented that there are segments of the Bible "not worth reading."

Weizman, however, has reserved his greatest passion for the Oslo peace process, which has split Israelis into politically opposing camps.

Upon winning the presidency in 1993 as the Labor party's candidate, Weizman put his fellow citizens on notice that he would not hesitate to air his views on existential matters like peace and security. He has kept his promise. Indeed, Weizman has consistently intervened in the peace process, either calling for a cautious reappraisal or trying to revive it.

First a hardliner, then a dove and now probably a centrist, he supported Israel's historic rapprochement with the PLO in 1993. Weizman, who had left the Likud over a dispute concerning the Palestinians, had advocated direct talks with the PLO when such contact was officially forbidden. As science minister in the national unity government in the 1980s, he incurred the wrath of the prime minister, Yitzhak Shamir, by meeting secretly with PLO officials.

In this spirit, Weizman welcomed the Declaration of Principles, as well as the first Oslo agreement in 1994. But Weizman grew wary of the peace process following a suicide bombing in Tel Aviv some months later. In fact, he refused to take a call from PLO chieftain Yasser Arafat in the wake of the Dizengoff Street blast. His disillusionment grew with the Beit Lid suicide bombing in January 1995. Weizman urged Rabin to suspend talks and "rethink" his strategy. After a Hamas attack on an Israeli bus in the Gaza Strip in April of that year, he suggested that negotiations be halted altogether.

Rabin, though shocked and disconcerted by these events, did not appreciate Weizman's outspokenness. He believed that Weizman was interfering with his ability to proceed with the peace process. The tension between them was not new. On the eve of the Six Day War, when Rabin was chief of staff, Weizman reportedly told colleagues that Rabin had suffered a nervous breakdown. Neither Rabin nor his wife, Leah, ever really forgave him for the alleged leak.

Shortly after the second Oslo accord was passed by the Knesset in the autumn of 1995, Weizman made waves again. Charging that it had been signed in haste and had been approved by only the skin of its teeth, Weizman declared: "A majority of 61 to 59 is a majority?"

In response to his criticism, two cabinet ministers lashed out against Weizman, saying he had done a disservice to himself and the presidency.

With the defeat of the Labor government and the accession of Benjamin Netanyahu as premier, Weizman continued to play the role of gadfly, but in reverse.

Israel's president is a gadfly

Two months after defeating Shimon Peres in the June 1996 general election, Netanyahu, who had demonized Arafat, still appeared reluctant to hold face-to-face talks with him. After receiving an urgent appeal from Arafat, Weizman announced that he would meet the Palestinian leader. Just hours later, Netanyahu said he would do so as well. Weizman's intervention had worked.

Weizman also gave the peace process a boost after an unprecedented outburst of Palestinian violence in the territories in September 1996 which resulted in the deaths of 15 Israelis and 70 Palestinians. He invited Arafat to his home, and Arafat, in his first official visit to Israel, accepted the invitation. When the meeting ended, Arafat told reporters that Palestinian police would not fire again on Israelis. Weizman had achieved his goals of smoothing over relations and assisting the peace process.

Shortly afterward, Weizman travelled to Cairo in an effort to improve Israel's deteriorating relations with Egypt. As defence minister in the late 1970s, Weizman had been one of the architects of the Camp David Accords and of Israel's peace treaty with Egypt. Having gained the trust of the Egyptians, he was thus warmly welcomed by President Hosni Mubarak. Yet Yitzhak Shamir, a hardliner, accused Weizman of seeking to "undermine" Netanyahu.

In the wake of the March 1997 Naharayim massacre, in which a Jordanian soldier killed seven Israeli school girls, Weizman called for a redoubled effort to move the peace process forward.

And just six months later, in a meeting with U.S. Secretary of State Madeleine Albright in Washington, he asked her to "bang heads together" to get the peace process moving.

Weizman has also used his position to comment on two interrelated topics: the mini-war in southern Lebanon and the diplomatic impasse between Israel and Syria.

Last February, after three Israeli soldiers were killed in Lebanon, he declared that Israel "cannot start talking (with Syria) so long as things in Lebanon continue as they are now." But in May, in a volte face, he recommended that Israel return to the negotiating table with Syria. As he put it: "There can be no solution to the situation in Lebanon unless Israel and Syria sit down to negotiate."

Few would disagree with this sober assessment.

REENA GALA DINNER WILL HONOUR FAYE AND AL MINTZ

Proceeds to Reena's ElderHomes Project

TORONTO - When Faye and Al Mintz were first approached by Alex Eisen to be honourees for this year's Reena Gala, they were touched but hesitant about being the centre of attention. Both are well-loved and active in the Jewish community, but are unpretentious and unassuming and give generously but quietly.

"When Alex told us how we could help realize the creation of the desperately needed Reena seniors' housing project," explained Faye, "we knew that this was something we were proud and pleased to be part of."

"Alex Eisen has been an old and dear friend for more than half a century, and is Chair of the project," Al added. "We've been supportive of Reena since its inception and Alex asked us to attend that first Gala in 1980."

Al and Faye became more involved in Reena as the years went by. Al suggested his son Harley, now managing partner of the Chartered Accountancy firm of Mintz and Partners, as a welcome addition to the Board. Harley Mintz became Chairman of the Board of Reena in 1988 and assured his parents' continued active participation in all of Reena's fundraising ventures. Being an active volunteer is not something new for this family.

"It's in our genes," says Faye with a smile. "We inherited our belief in *tzedakah* and *gemillut hasidim* from our parents and we have proudly passed it on to our children."

Faye's volunteer commitment at Baycrest is legendary. She is an Auxiliary Life Member and for nearly 30 years has been a part of activities that enhance the lives of the elderly. Every Monday morning for two hours she is part of a committee that brings a lively and well-received music program to up to 50 appreciative seniors. She is a Baycrest tour guide, has planned an annual appreciation night for the 500 to 800 volunteers and has sat on committees and helped on projects whenever asked. Her inherent good nature has enabled her to act on the volunteer services committee which is a liaison committee with the professionals and is an important problem-solving vehicle for volunteers.

For many years Faye was an active member of Adath Israel Sisterhood and she is a Life Member of Hadassah-WIZO.

"Whenever my sister Jennie (Appleby) asks me to help, I never refuse," notes Faye. "I have been selling for her chapter at the Hadassah Bazaar every year for the past 35 and we always do well and have a great time together."

Al is a Life Member of Baycrest. They are long-time members of Adath Israel Congregation. Faye and Al have five children: Harley, married to Judy Nyman; Donnie, married to Ricky Fitzerman; Risa, married to Gary Himel; Bonnie, married to Nick Jackson; Steven, married to Heather Raz. They dote on their 12 grandchildren.

Faye and Al are not only committed to *tzedakah* for themselves and their families, but encourage all who know them to also be involved.

"Every partner in my firm must participate in a charitable cause." Al explains further. "Above and beyond our firm's commitment to UJA and the United Way campaigns, as part of the partnership agreement they must personally be involved in a cause of their choice."

"Reena has become very important to us through the years," adds Al. "We have been blessed in many ways. Our families, our friends and our ability to give and to help others at times like this, requires us to step forward on behalf of the Reena clients."

The first Reena ElderHome, which will be funded by money raised through the Gala, will allow older people with a developmental disability to receive the specialized care necessary for them and yet still live an independent life with dignity and friends and appropriate leisure activities.

The Reena Gala dinner in honour of Faye and Al Mintz will take place on Monday, June 22, 1998. For further information please call Julea Gasner, Coordinator of Special Events, at **(905) 889-6484.**

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Books

By Bernard Baskin

Wisdom of the ages

***The Oxford Dictionary of Literary Quotations* edited by Peter Kemp (Oxford University Press, $49.50).**

***Old Age Comes At a Bad Time* by Eliakim Katz (Stoddart, $14.95, paper).**

***Wise Words: Jewish Thoughts & Stories through the Ages* by Jessica Gribetz (William Morrow & Co. Inc., $16.95, paper).**

Next to being wise yourself, the best thing is to quote another's wisdom. Montaigne wrote, "I quote others only to better express myself," and Ambrose Bierce suggested that, "Quoting is the act of repeating erroneously the words of another."

The Oxford Dictionary of Literary Quotations is the most ambitious and far-reaching of the three books under review. It celebrates 3,000 years of writing and contains 4,000 quotations, thematically arranged, about writers and writing, from Egypt to the present day. It captures the diversity, richness, drama, hazards and rewards of the literary life.

- "Nothing I wrote in the '30s saved one Jew from Auschwitz." Auden.
- "My way of joking is to tell the truth; it's the funniest joke in the world." G.B. Shaw.
- "Dr. Donne's verses are like the peace of God; they pass all understanding." James I of England.
- "Whom the Gods would destroy they first call promising." Cyril Connolley.
- "From the moment I picked up your book until I laid it down, I was convulsed with laughter. Some day I intend to read it." Groucho Marx.
- "It takes a great deal of history to produce a little literature." Henry James.

* * *

Eliakim Katz, a professor of economics at the University of Toronto has put together a wonderful little book of quotations on aging. He has spent many hours in "resurrecting, extracting, collecting, rejecting and accepting" his material. The quotations are by turn thoughtful, wise, ironic, cynical, sad and outrageous.

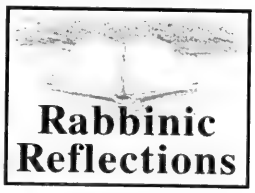
- "For a fool, old age is winter; for a wise person it is a time of harvest." Jewish proverb.
- "My parents didn't want to move to Florida, but they turned 60 and it was the law." Jerry Seinfeld.
- "Wrinkles should merely indicate where smiles have been." Mark Twain.
- "The older I grow, the more I distrust the familiar doctrine that old age brings wisdom." H.L. Mencken.
- "In love, as in other matters, the young are just beginners." I.B. Singer.
- "I've been dead for two years but don't choose to have it known." Lord Chesterton.

This small-format book is garnished with amusing and appropriate woodcut illustrations.

* * *

Wise Words: Jewish Thoughts & Stories through the Ages is a well chosen collection of aphorisms, poetry and proverbs taken from sources as familiar as the Bible and Talmud, and from modern day writers. There is a special emphasis on the all-too-forgotten voices of women. These selections are to be read and digested slowly and thoughtfully.

- "There are halls in heaven that open only to the voice of song." Zohar.
- "God, if you don't help me, I'll ask my uncle in America." Leo Rosten.
- "Getting inoculated with small doses of religion prevents people from catching the real thing." Sam Levenson.
- "To claim that a bagel has 500 calories, smacks, to me, of anti-Semitism." Judy Graubart.
- "Education is that which remains when one has forgotten everything he learned at school." Albert Einstein.
- "Cause no woman to weep, for God counts her tears." Talmud.



Rabbinic Reflections

Me and G-d come first

By RABBI MOSHE YERES

If I were to write a book on Jewish life and identity, I think I would probably call it *Me and Me, Me and G-d, Me and the Jewish People*. If we probe the character of our Jewishness, I'll bet we will agree on how appropriate this "title" would be. Everything we do relates to ourselves or to others or to G-d. Think about it carefully. Go back and review what you've done today. These are the three categories of who we serve: ourselves (me and me), the Almighty (me and G-d), others (me and people).

Now, which comes first in our priorities? If we're honest with ourselves, I think we'll probably say exactly that – ourselves, me and me and me – not to the exclusion of the other two, but one's self does come at the top of the list. It's human nature, so to speak. It is the rare exception when a person can completely sublimate himself to everything else in life.

But now comes the difficult choice. Which falls into second place: G-d or my friends, the Almighty or the rest of the world? Which gains priority over the other? It's a tough decision.

There is a lot of talk today about Jewish continuity of peoplehood. In order to survive, we need to keep creating and replicating Jewish communities and Jewish communal life. But can it be done if we limit G-d to a small sphere of our existence?

The story of Queen Esther, who is our heroine of Purim, shows these together at work. Esther, who initially appears quiet and introverted, has to deal with herself, her faith and her people. At first she seems to be caught up in her own life and self. She does not reveal her identity to anyone (Esther 2:10, 20), but seems to be concerned only with herself. Then, in the second half of the tale, she is forced to become the defender and champion of our people, which gives her the privilege of having the Megillah named after her and forever being known as the protagonist of the story.

So Esther begins with a "me and me" identity and develops her "me and the people" identity. This is the Purim story. But I wonder how she survived as a Jewess in Achashverosh's harem. She was pretty well cut off from her people. What gave her the impetus to be so forceful and to fight for the Jewish people?

I believe that she did so only by following the Jewish traditions while she was separated from her community; because she retained her identity with G-d, she never forgot her people. The rabbis in the Talmud say so on more than one occasion. They stress that Esther refused to eat treif, that she had seven maidens in order to mark the days of the week and never lose track of Shabbat, and that she carried out many of the Torah's laws (Talmud Megillah 13). But you don't need the Talmud to state this. It is just not logical that she, who was so physically separated from her people, could have felt so strongly about them if she retained none of their (and G-d's) traditions.

The message should be clear. Of all the books of the Bible, none so closely replicates the fate today of Diaspora Jewry, who are both accepted into the societies we live in and subject to those societies' influences. There are no super-miraculous, heavenly spectacles in the Megillah, just as today there are not. But the Jews survived on their own strength and wits.

So how do we survive? "Me and me" alone will not make it for our community. In order for Judaism to be there for our children and grandchildren, we cannot forget "me and G-d" and "me and the Jewish people." And please, put "me and G-d" up front.

Rabbi Yeres serves as rosh hayeshivah of Yeshivat Or Chaim-Ulpanat Orot in Toronto.

JEWISH EDUCATION
The Next Generation

Hope after the Shoah

By DR. ELLIOTT MALAMET

A great deal of the way Jewish education is packaged today seems to revolve around the Holocaust and anti-Semitism in general.

This is understandable, but it can lead to some very unfortunate consequences, as many Jews have come to define their identities more around the persecutions of Jewish history than the inspiration of Judaism itself. In the vast majority of cases, children do not grow up to light Shabbat candles or pray to God because they were taught that Hitler wanted to exterminate us.

This was powerfully brought home to me a couple of years ago, when a Jewish man wrote an article in a major Toronto newspaper which expressed, with remarkable frankness, a dilemma he was undergoing. He was in love with and planned to marry a gentile, yet he was racked by guilt, because he felt he was disobeying what Emil Fackenheim called "the 614th commandment" – don't hand Hitler any posthumous victories. As Fackenheim had put it, "A Jew may not respond to Hitler's attempt to destroy Judaism by himself cooperating in its destruction." And by intermarrying, this man felt he would be discontinuing his Jewish lineage and that of his potential children.

His quandary was quite poignant, but what struck me was how inadequate Fackenheim's dictum is for perpetuating Jewish identity; guilt and the desire to deny Hitler any satisfaction are scarcely adequate reasons for remaining Jewish and in fact are to a large degree failing as deterrents to intermarriage as the years progress.

The objections to Fackenheim's "614th commandment" are fairly predictable. If you believe in the binding obligation of the 613 commandments, why do you need one more to retain connection with Judaism? And if you do not believe in God as a commanding presence whose laws are binding, then why would you want to pay attention to number 614? Furthermore, why should one's Judaism be defined centrally by rebellion against Adolph Hitler? Should this idea really lie at the heart of any religious expression by post-Holocaust Jewry?

The "614th commandment" was clearly aimed at secular Jewry, and it posed the challenge that assimilation would complete the job that Hitler had begun. As such, when Fackenheim first unveiled this reasoning in the 1960s, he certainly hit an emotional chord in the Jewish community. The "614th commandment" quickly became well-known, a kind of rallying cry for Jewish continuity.

Yet many Jews have responded to the Holocaust by becoming totally estranged from Judaism, quite the reverse of Fackenheim's imperative. To survive for its own sake as a Jewish nation ultimately challenges the notion that our survival is a means to a higher end, that we as Jews have something special to contribute spiritually to each other and to the world.

Viewing the Holocaust is like staring at the sun: first you experience dizziness, then blindness. Judaism must learn to cope with the inexplicable and still maintain its integrity and vitality; on the other hand, overusing the Shoah as a reason to inspire a whole new resurgence of Jewish observance is I think a shortsighted policy. Perhaps the Holocaust marks neither the death of Judaism nor its rebirth, an idea that was powerfully argued by the contemporary Jewish thinker, Michael Wyschogrod, who writes that "there is no salvation to be extracted from the Holocaust, no faltering Judaism can be revived by it, no new reason for the continuation of the Jewish people can be found in it. If there is hope after the Holocaust, it is because to those who believe, the voices of the prophets speak more loudly than did Hitler, and because the Divine promise sweeps over the crematoria and silences the voice of Auschwitz."

Jewish humor on the Net

By MARK MIETKIEWICZ

Question: Why are we sure the computer was a Jewish invention?
Answer: Every keyboard has a scroll key.

Oy!

A riddle like that could only mean that it's time for my second annual Be-Happy-It's-Adar-Jewish-Humor-on-the-Internet column.

And once again, my second annual disclaimer. The late, beloved Jewish humorist Leo Rosten said, "Humor is the affectionate communication of insight." Unfortunately, humor on the Internet can be much *less* than affectionate. It can also offend. I have tried to recommend sites which will entertain, but due to the changing nature of the World Wide Web, you never really know what you're going to come across. You've been warned.

Calgary's Eliezer Segal has written several humorous articles, including one about an unpublicized trade pact between Israel and Poland surrounding a surprising commodity: discarded Hebrew vowels **[http://www.acs.ucalgary.ca/~elsegal/Shokel/Lighter_Index.html]**.

"Lifting a glass of vodka prior to the signing of the treaty, Polish bureaucrat Zbwgnv Plctytskv declared that the new agreement would indeed have momentous effects on Polish speech and literature... Following the Purim press conference, Zebewgoniew Polictyetov expressed his satisfaction over the deal, noting how much easier it is now to pronounce his name.

"Asked about how Israel would be able to manage without vowels, Mr. Kametz-Katon remarked that 'no one here ever uses vowels anyway except in children's books. Frankly, we have no way of storing the little dots, which keep falling out of their bags.'"

One of the places where North American Jewish humor came into its prime was in New York's Borscht Belt. Phil Brown has written an interesting essay on the Catskill Culture that flourished for much of this century. Although this is not strictly a humor page, it does give insight to a remarkable area of Jewish culture **[http://www.brown.edu/Research/Catskills_Institute/culture.html]**.

And speaking of Borscht Belt humor, it would be impossible to do justice to all the comedians who have wowed them in the Catskills. But I do want to acknowledge the King-of-the-one-liners, who died very recently. You can find several on-line articles on the life **[http://headlines.yahoo.com/Full_Coverage/Entertainment/Henny_Youngman_Dies/]** and and humor of Henny Youngman **[http://members.home.net/daughters/henny.htm]**. A sample: "A car hit a Jewish man. The paramedic says, 'Are you comfortable?' The man says, 'I make a good living.'"

Take his jokes, please.

Looking for more? There's Lori's Jewish Humor Page **[http://www.geocities.com/CollegePark/6174/h--jewis.html]**; the massive Jewish Communication Network Humor links **[http://www.jcn18.com/scripts/jcn18/paper/Index.asp?ColumnID=62]**; Jewish American Culture **[http://jewishamculture.tqn.com/library/bl-files/msubLight.htm]** and Montreal's Beth Tikvah Humor page **[http://www.bethtikvah.qc.ca/humour.html]**.

Question: Why didn't the computerized shofar work on Rosh Hashanah?
Answer: The Rabbi didn't buy enough RAM.

More humor next week.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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Ne'eman Committee process a 'watershed' event

By RABBI WAYNE ALLEN

Reaction to the rejection of part of the Ne'eman Committee's proposal by the Chief Rabbinate's Council has been predictable, from anger on one side to smug self-justification on the other. Each reaction is understandable but unhelpful.

Guest Voices

No doubt there is cause for disappointment. It seemed that a worldwide formula was proposed that would satisfy all sides and put to rest a divisive issue that threatened to irreparably damage Israel-Diaspora relations. Yet although the proposal has not been accepted as the package intended, the entire process has proven a watershed.

When the idea of a committee was first proposed almost a year ago, there were the usual pessimistic predictions that surfaced. I did not doubt for the moment that representatives could be found that would sit together and map out solutions rather than air grievances.

But I was concerned about the composition of the committee: the Orthodox members far outnumbered, by 3 to 1, the non-Orthodox representatives. It seemed as if the deck was stacked against ever coming to a broad solution, let alone an amicable one. Yet the committee decided unanimously to establish a joint institute where each of the branches of Judaism would place their teachers. Courageously the non-Orthodox representatives ceded their right to seat their own rabbinical tribunals for conversions, for the greater good and cohesiveness of the Jewish community. And equally courageously, the Orthodox representatives agreed to officially work together with non-Orthodox rabbis.

More importantly, the proposal would also assure that only properly trained and scrutinized candidates will be presented for conversion, and that the conversions themselves will meet the highest standards of Jewish law. All this is a major victory for Jewish unity.

I am also cheered by the enormous public support for the Ne'eman Committee's proposal. More than 80 members of Israel's Knesset – including serving government ministers and the prime minister – signed a petition in favor of passage of the Ne'eman Committee's proposals, even without the comprehensive endorsement of the Chief Rabbinate.

The idea that a panel of Jews from disparate backgrounds could agree to anything, let alone on something so serious, has captured the Israeli imagination. For the first time in Israeli history and perhaps in all of Jewish history, a thorny political and religious issue was tackled frontally and solved cooperatively. That tone and style has been set and there will be no going back.

That the Ne'eman Committee's proposal was rejected in part by the Chief Rabbinate Council, does not mean that it received no favorable audience in the Orthodox rabbinic world. I had the privilege, in a delegation of other Conservative/Masorti rabbis, of meeting with Rabbi Yehudah Amital and Rabbi Aaron Lichtenstein at Yeshivat Alon Shevut in the Gush Etzion shortly after the Chief Rabbinate published its response.

These two prominent authorities are part of a growing Orthodox rabbinic groups called Meimad, an organization that has its roots in the tradition of religious nationalism. Rabbi Amital spoke simply but eloquently when he referred to an Israeli road sign designed to reduce traffic accidents and deaths. The sign read: "Be Wise and Don't Try to Be Right." He explained that when the Jewish future is at stake, when assimilation and secularism are eating away at our core, it is not the time to debate which approach to Judaism is right or to stand on principle. Instead, it is time to work together and find ways of cooperating, to build up respect and knowledge of our tradition in every possible venue.

Rabbi Amital did not think that the Ne'eman Committee's proposal is a perfect one, but it is a workable one. Wisdom demands that we build on it.

I am hopeful that the momentum the Ne'eman Committee generated will not be dissipated. The committee proved that with mutual respect and high-minded ideals, there is no problem among Jews that cannot be tackled and solved. The committee's proposal may not have been entirely embraced, but the committee's work was far from a failure.

Rabbi Allen is the spiritual leader of Beth Tikvah Synagogue in Toronto.

Shloshim service for J.B. Salsberg

TORONTO — A shloshim service will be held for J.B. Salsberg March 16, 7:30 p.m., in the Conference Centre of the Lipa Green Building, 4600 Bathurst St.

Salsberg died Feb. 8 at the age of 95.

Participants will include Hershell Ezrin, a nephew of Salsberg and a former adviser to David Peterson; Aaron Fainer, Toronto Workmen's Circle president; Cantor Louis Danto; Canadian Jewish Congress Ontario region chair Moshe Ronen; and UJA Federation past president, Sandra Brown.

The shloshim is co-sponsored by Canadian Jewish Congress, Ontario region, and the UJA Federation Committee for Yiddish.

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Jurist pushes for international war crimes court

By PAUL LUNGEN
Staff Reporter

TORONTO — Momentum is gathering worldwide to create a permanent international criminal court to try war criminals, however, proponents of the court must guard against it becoming so watered down that it loses its credibility, a prominent Canadian jurist warned last week.

Louise Arbour, prosecutor with the International Criminal Tribunals for Rwanda and Yugoslavia, said an international meeting will be held in Rome in June to discuss creation of a permanent international court. Unless an independent court is created, tribunals to try war criminals would have to be established on an ad hoc basis by the United Nations Security Council, leaving the court open to criticism that it is simply serving as a political weapon for the benefit of the great powers. That would detract from the court's legitimacy and credibility.

"If we don't set it right, right from the outset, we will miss an opportunity," she said.

Arbour, on leave from the Ontario Court of Appeal, was speaking at a Canadian Club luncheon at the Royal York Hotel. She used the opportunity to encourage the blue ribbon audience to urge the Canadian government to exercise diplomatic leadership as it did in the land mines issue to push for the creation of a permanent court. The proposed court "would restore the humanity and dignity of the victims, which offenders were trying to destroy.

"A permanent court won't stop all wars...but its jurisdiction could be triggered at a time of armed conflict" when civilians are endangered and persecuted.

Such a court would have the right to try alleged war criminals and enforce international law against war crimes, she said. Like any criminal court, it wouldn't deter all crimes but it would prevent some and it would deprive perpetrators of impunity. "It [would] affirm universal goals of good over evil," she said.

For such a court to work, it must have an independent and accountable prosecutor and its orders must be respected internationally, Arbour added.

Arbour pointed out that two international tribunals are currently trying war crimes cases arising out of the genocide in Rwanda and the civil war in Yugoslavia. Those tribunals are "the laboratories" and the "blueprint" for a permanent court, she suggested.

Twenty-three Rwanda suspects, including senior government officials, are in detention awaiting trial and three trials are under way in neighboring Tanzania. In The Hague, where Yugoslav trials are being held, 24 suspects are in detention and three trials are ongoing. One suspect has already pleaded guilty to war crimes.

The courts are important tools in building permanent peace and reconciliation in Rwanda and Bosnia, she said.

But ad hoc bodies suffer from a fundamental flaw – the perception that outside powers that would establish the courts would be motivated by political concerns and would not dispense justice fairly and transparently. That sort of problem would be avoided if a permanent court existed, she argued.

Arbour pointed out that the war crimes tribunals face major difficulties. The cases are enormously complex and require much preparatory work.

Those accused of crimes "are not ideal candidates for bail" and so alleged perpetrators, who are considered innocent until proven guilty, must spend long terms in custody pending trial.

The tribunals don't have a police force and can not offer protection to witnesses, so they must rely on friendly governments for witness relocation programs, she said.

It is also very difficult to bring the most senior perpetrators to justice. The tribunals are committed to pursuing the evidence wherever it leads, she said.

Despite the difficulties, Arbour noted the Yugoslav prosecutors have a budget of $68 (US) million and a staff of 600 while prosecutors in the Rwanda genocide were given a $50 million budget.

BQ leader to address CJC

By BEN ROSE
Staff Reporter

TORONTO — Though it opposes his position on taking Quebec out of Canada, the Ontario region of Canadian Jewish Congress has invited Bloc Québécois leader Gilles Duceppe to address it in mid-May and Duceppe has accepted.

"His view will be vigorously opposed and if we had any doubts we would not go forward with it," said chair Moshe Ronen at the recent Ontario region executive meeting.

The decision to invite Duceppe was opposed by Judge Sydney Harris, a region executive member. "The media will twist it to make it look as if Congress supports the bloc," Harris said.

It was also opposed by Sol Friendly, a World War II veteran, who said it was wasted money.

"The media is well aware of our position of opposition," said Ronen, who explained that Max Bernard, of Montreal, chair of the CJC's national unity committee, will respond to Duceppe.

"It will be a good chance to get our message across," said former MPP David Rotenberg, supporting the decision.

"It is important to listen to him," said Esta Pomotov, a Congress officer, while the invitation was also supported by Donald Sklar.

The invitation was issued because the political situation vis a vis Quebec has come to the forefront faster than anticipated, said Bernie Farber, executive director.

"One of the ingredients missing in the situation is the understanding of the passions on both sides," said Farber.

Duceppe will speak in English, though he was offered the chance to speak in French, Farber said.

Ellen Cole suggested that the Italian Canadian Society and the Hellenic group be asked to co-host the meeting to give it broader appeal.

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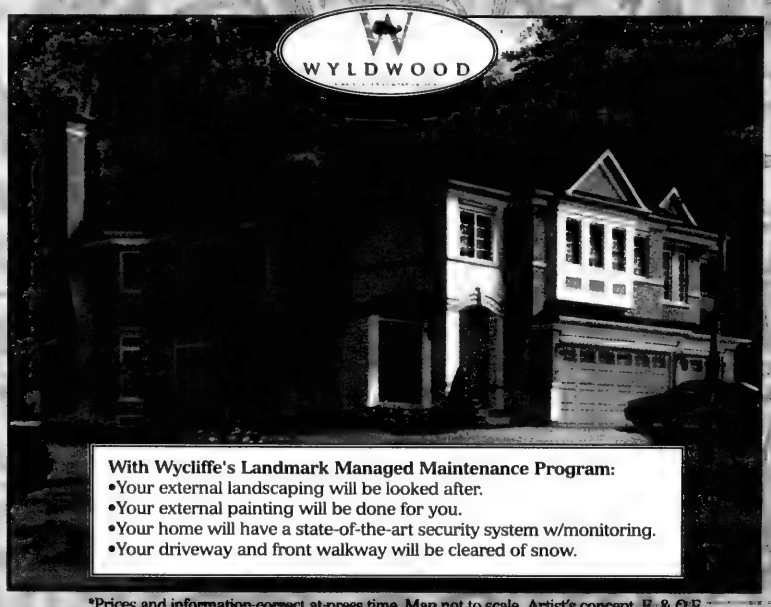

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What's New

By Carolyn Blackman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 16 is deadline for March 26 issue and Monday, March 23 is deadline for April 2. I receive calls and sort mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, March 12

PURIM FEAST

Eat, drink and be merry at the Minsker Purim Feast, $15, Anshei Minsk Synagogue. 595-5723.

WOMEN'S READING

A Megillah reading for women by women, Shaarei Shomayim Synagogue, 9:30 a.m. Call 789-3213.

Friday, March 13

CZECH JEWRY

U of T Robert F. Harney Professorship and Program in Ethnic, Immigration and Pluralism Studies presents **Dr. Yaacov Glickman**, discussing The Life and Death of Great Ethnic Communities: The Case of Post World War II Czech Jewry, 2-4 p.m., 203 College St. Room 506.

Saturday, March 14

FRIENDS OF YIDDISH

Friends of Yiddish present A Gantz Yor Shiker, a look at the origins of Yiddish expressions in honor of the Purim season, featuring **Michael Wex**, 8 p.m., Workmen's Circle Auditorium, 471 Lawrence Ave. W. FOY members free, guests $5. Call **Sandy**, 736-8073.

BEIT HALOCHEM

Aid to Disabled Veterans of Israel/Beit Halochem Canada new leadership chapter presents an evening with **Simcha Jacobovici**, and screening of his film *Hollywoodism*, 8 p.m., National Film Board, 150 John St. Tickets $25. Call 787-8950.

Sunday, March 15

WOMEN'S EVENING

An Evening with the Stars for women, featuring **Julia Blum**, Vaughan City Playhouse, 7:30 p.m., cocktail reception 6:30 p.m. Tickets $18 from Chabad Lubavitch, 770 Chabad Gate; Chabad of Markham; Israel's Judaica.

DRAMA FOR SINGLES

Kolel: A Centre for Liberal Jewish Learning, afternoon of Jewish drama for singles, 2-5 p.m., by preregistration only. Call 905-764-1329.

ADULT EDUCATION

Rabbi Moshe Stern of Shaarei Tefillah Congregation, will discuss The Orthodox View of Non-Orthodox Judaism, 7:30 p.m. at Shaar Shalom Synagogue. No charge.

WOMAN'S DAY SEMINAR

Aish Hatorah presents day-long seminar from 10 a.m. featuring **Judy Feld Carr**; includes brunch. Babysitting available, **Shellie Graftstein**, 905-771-0903 to register.

Monday, March 16

SALSBERG SHLOSHIM

The community is invited to a shloshim service for J.B. Salsberg, co-sponsored by Canadian Jewish Congress, Ontario region and Committee for Yiddish, UJA Federation, 7:30 p.m., Lipa Green Building, conference centre, 4600 Bathurst St.

NAGILLAH CHAPTER

JWI Nagillah chapter for singles 40+, general meeting, 7:30 p.m., Pride of Israel. **Arnold Foss,** Senior Care, will discuss volunteer opportunities,$2. Prospective members welcome. Call **Lil**, 905-771-8386.

PILLARS OF FIRE

Canadian Zionist Federation, central region, with Arza-Canada, Herut-Likud, Mercaz-Canada and Beth David B'nai Israel Beth Am, continue the screening of *Pillar of Fire*, 7:30 p.m. at Beth David. Call 633-3988 or 633-5500. No charge.

SUPPORT GROUP

Jewish Parents and Families of Gays and Lesbians meets 7:30 p.m., Jewish Family & Child Service, 6th floor, Lipa Green Building, 4600 Bathurst St. Phone in confidence, **Ruth**, 763-9111.

Tuesday, March 17

SANDWICH GENERATION

Dr. Joseph Berger will discuss The Sandwich Generation, 8 p.m., Congregation B'nai Torah.

[Cont'd. on page 17]

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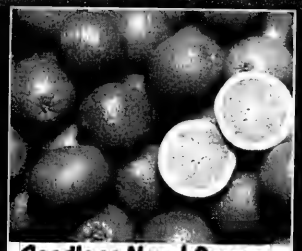

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What's New

[Cont'd. from page 16]

MEDICINE & HOLOCAUST
History of medicine program, U of T, presents a seminar on Academic Medicine and the Exploitation of Murder, The Great Hall, 88 College St., 4-6 p.m.

COOKING DEMO
Netivot Hatorah Parents' Association presents Not Just Pesach: Low Fat Cooking, Beth Avraham Yoseph of Toronto, featuring **Norene Gilletz**, 1:30 p.m. and 8 p.m. Boutique 7 p.m., evening show only. Tickets $18 at Judaica Centre, 441 Clark Ave. W., and The Printed Word, 563 Eglinton Ave. W. Call **Gillian**, 633-7797; **Sharona**, 886-3733; **Lori**, 905-881-5584.

Wednesday, March 18

AIDS IN ISRAEL
New Israel Fund of Canada is co-sponsoring a presentation with Holy Blossom Temple featuring **Patrick Levy**, executive director of Israel AIDS Task Force, 8 p.m., at Holy Blossom.

THINKING AND LEARNING
Aish HaTorah presents The Jewish approach to thinking and learning, with **Dr. Lorne Langer**, 8 p.m., 949 Clark Ave. W., 905-764-1818.

SISTERHOOD STUDY
Shaar Shalom Sisterhood study series, Hannah and Jewish Prayer, led by **Rachael Turkienicz**, 8 p.m. Cost, $10.

JEWISH MYSTICISM
Elliot R. Wolfson, New York University, concludes series on Ethical Dimensions of Jewish Mysticism, 8 p.m., U of T, University College, Room 140, 15 King's College Circle. Call 978-5301.

Thursday, March 19

JERUSALEM PAVILION
Toronto International Festival Caravan, Jerusalem Pavilion, seeks people for organizing committee. First meeting, 7:30 p.m., 15 Hove St., **Marc**, 633-6224, ext. 142.

JEPHTHA'S DAUGHTER
Beth David B'nai Israel Beth Am continuing education committee's series on The Judges, with **Rachael Turkienicz**, continues 8 p.m. at the synagogue, 633-5500.

And What Else Is New

POOL ASSISTANTS
Baycrest Centre for Geriatric Care seeks volunteers to help in therapeutic recreation swim and water exercise program. Pool assistants must be friendly and comfortable in water. Call 785-2850.

THEATRE OUTING
Shoshana chapter, Toronto Hadassah-WIZO is attending *Valley Song*, Tuesday, April 28, 8 p.m., Ford Centre for the Performing Arts Studio Theatre. Tickets, $50, a portion is tax deductible. Reception following. For tickets and information, **Carolyn Sterling**, 905-731-2109.

TRADITIONAL MINYAN
Shomer Israel Congregation traditional haimish minyan welcomes all non-affiliated. No dues. Shabbat, 9 a.m.; Shabbat Minchah study; Sunday morning minyan; 8:30 a.m., 60 Rockford Rd. (behind Rockford School). Call **David**, 256-1600.

VOLUNTEERS
Jewish Vocational Service seeks volunteers for administrative tasks, and computer tutor volunteers. Commitment 2-4 hours per week. Call **Joy**, 787-1151, ext. 244.

ISRAEL AT FIFTY
The Itta & Eliezer Zeisler Beth Midrash Lecture Series Endowment and Beth Tzedec adult education committee present **Janice Gross Stein**. Tuesday, March 17, 8 p.m.; **Shira Herzog**, Wednesday, March 18, 8 p.m. No charge.

JF&CS GROUPS
Jewish Family & Child Service offers the following groups. **Pat Lieberman**, 638-7800, ext. 215.

Do Your Kids Have Trouble Making Friends? – social skills group for children 7-12 years old and parents, begins March 25.

The Single Parent Challenge, begins March 24.

Bereavement group for people who have lost a spouse, begins March 12.

Adult children Losing a Parent, begins March 23.

TRIVIA EVENT
Purim Panoply Multimedia Trivia Event, Saturday, March 21, 8:30 p.m., BAYT Synagogue. Students, $20, regular admission $25, by advance sale. Proceeds to Zareinu Educational Centre, **Dahna**, 761-7437.

YEDIDAY SHABBAT
Celebrate Judaism from a non-traditional perspective while incorporating traditional elements, 488-0688.

PARENT AND BABY TIME
National Council of Jewish Women, Toronto section, offers six-week program for parents, and newborn babies to six months, Tuesdays, March 24, 11 a.m.-12 noon, $36. **Rachel**, 905-731-7216.

PASSOVER HAGGADAH
Rabbi Moshe Stern of Shaarei Tefillah Synagogue presents a series on analysis of the Passover Haggadah, Tuesdays, 8 p.m. until April 7. Everyone welcome. No charge.

SHABBAT EXPERIENCE
A unique Shabbat experience, Friday night, March 20 with **Rabbi Yisroel** and **Rebbitzin Shifra Deren** featuring traditional meal, inspiring words, chassidic melodies, Chabad Lubavitch, $18 per person, $10 per child. Call 905-731-7000.

SINGLES EVENTS CAN BE FOUND ON PAGE 18

YAD BEYAD
Volunteers needed in Israel in July to teach English to immigrants. Training provided. Locations in Jerusalem, Tel Aviv, Tiberius. Call **Philip**, 633-3531, or **Elaine**, 635-5157.

VETERANS TRIBUTE
The 1948 Veterans Tribute Committee would like to honor Canadians who fought for Israel's independence. Veterans and surviving relatives call tribute co-chair **Yossi Adler**, 633-4801.

REFORM MINYAN
Downtown Reform Minyan is hosting a Shabbat dinner and oneg Shabbat at member's home, Friday, March 20, **Shelley**, 469-4287. Saturday, March 28, **Rabbi Michal Shekel** leads service, Bloor JCC, room 204. Everyone welcome.

BETH TIKVAH OUTING
Beth Tikvah Sisterhood is hosting a theatre evening at Tarragon Theatre to see *Patience*, Saturday, March 21. Tickets $22 members, $25 non-members. Call **Karmela Klasner**, 905-770-0505 or **Shirley Coleman**, 512-9789.

HEBREW LESSONS
Karen Hatarbut, registration for summer courses for adults, teenagers and preteens, for beginners, intermediate and advanced students. Free introductory private lesson for beginners, **Joseph Klinger**, 787-0197.

ADULT YIDDISH
All levels of Yiddish classes for adults begin week of March 29. Various locations and times. Two new courses, Yiddish Literature in Translation and History of Yiddish Language, 635-2883, ext. 700.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays, 15 Hove St. March 12, bingo and games. **Aaron Dahary**, 661-4689 or **Malka**, 630-5771.

Shaarei Shomayim Friendship Club: June 16, Oak Creek Boat Farm Cruise and entertainment; July 14, three-hour Kingston cruise; Wednesday, Aug. 19, *The Little Shop of Horrors* at Gryphon Theatre in Barrie. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield**, 787-1526.

Earl Bales Seniors' Club: Casino Rama, March 18 and 25 includes buffet lunch and transportation, $5 members, $8 non-members; Sunday dances with live band start March 22; Wednesday, April 1, Buffalo, includes shopping, $20; spring fair, Sunday, May 3, 9 a.m.-3:30 p.m., all new merchandise; knitting classes Wednesdays, **Myrna Mutiger**, 736-8116; bingo, Tuesdays, 1 p.m.

Club Hadar meets Mondays and Thursdays 1-4 p.m. at Garnet A. Williams Community centre, 501 Clark Ave. W, Room 2, for Tai Chi, discussions, bingo, **Viola Gladman**, 905-886-2625.

Bloor JCC Seniors Club, Gala Purim Cabaret 1 p.m. in Wallin Lounge features entertainment, light lunch, desserts. Reservations required, 924-6211.

Association of Jewish Seniors, annual second seder, Saturday, April 11, Bernard Betel Centre. Doors open 7:45 p.m., $18. Tickets at centre or call **Goldie**, 635-2860.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1033 Steeles Ave. W., 225-2112.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, singalongs, dances, bingo. March 17 is a lecture.

Sunday dance, March 15, 7:30-10:30 p.m. Members $4, non-members $5.

Kosher for Passover meals offered to residents/patients in care facilities and to the general public. Meals at $7.25 may be ordered for as many days as desired. Orders must be received no later than Monday, March 30. Call **Sonia Krass**.

Wills and Estate Planning with certified life underwriter, lawyer and certified accountant, Tuesday, March 17, 10-11 a.m. in synagogue. Free admission.

Wellness lecture features registered dietitian with a specialty in geriatrics, Monday, March 16, 1:15-2:15 p.m. in synagogue.

Arthritis Society pain management clinic, Thursday, March 12, 1-4 p.m. Make appointment at Wellness Desk.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St., 636-1880.

Limited spaces available for March Break Camp, March 16-20, J.K. to Grade 6. Phone ext. 378.

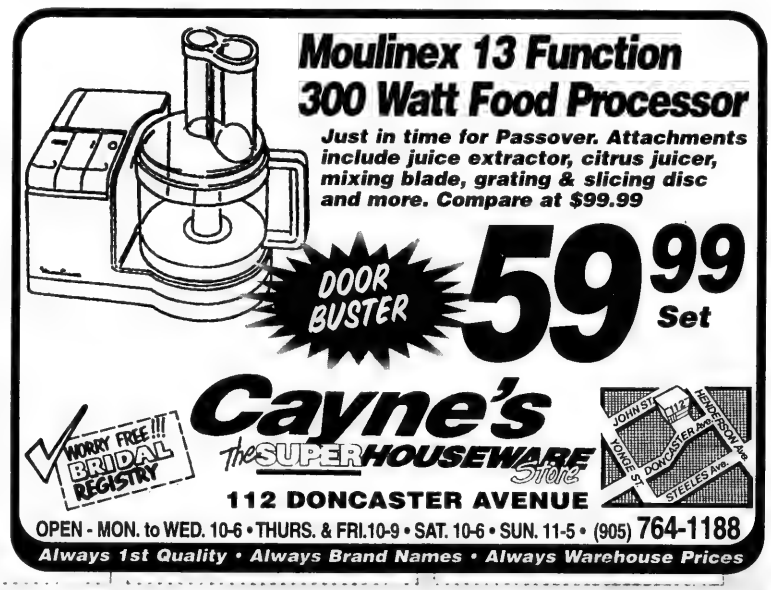
Register for spring classes, Koffler Centre School of Visual Art. Sunday and after school programs for kids and teens include painting, ceramics and multi-media. Adults, day and evening classes in pottery, sculpture, painting and drawing for all levels. Call ext. 270.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave., 924-6211.

March Break camps for kids ages 4½-10 includes circus camp, March Break fun days. Extended day available. Call for fees and registration.

Jewish Ethics and Personal Growth, Wednesday, March 18, 25, April 1 and 8, 7:30 p.m., with **Rabbi Michael Skobac**. Class explores classical Jewish teachings from Bible, Talmud and Rabbinic literature, $50.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invites choirs in the Toronto area to participate in a **Workshop/Rehearsal** on Sunday, March 22, 2:30-5:30 p.m. at Beth Emeth Synagogue, 100 Elder St., North York (to include a session on relaxing led by Paula Arieli of the BJC); and in the **Zimriya** on Tuesday, June 2, 8 p.m. at Beth Emeth. For further details please call Charles Heller at Beth Emeth, (416) 633-3838.

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Conservatism's political pendulum swinging back to centre: Segal

By RON CSILLAG
Staff Reporter

TORONTO — The era of moderate Canadian conservatism is returning, says one of the country's leading Tory thinkers.

Moderate conservatives – those who temper their thoughts and actions with compassion – "are on the cusp of taking momentum back from the far right," longtime Tory insider Hugh Segal last week told members of United Jewish Appeal's newly formed Civil Servants' Division.

Those on the far right, including some members of the Reform party, "have had a good run. But the pendulum is coming back to the centre," said Segal, who once served as chief of staff to former prime minister Brian Mulroney.

One reason conservative thought is returning to moderation is that "more Canadians believe that government is government and business is business."

The recent ice storm in Quebec and eastern Ontario proved that Canadians are a civil people who care about each other, Segal told the small audience.

He said he worries that if the far right's views are taken to their logical conclusions, Canada would cease being a caring country.

Social safety net

"The far right is not wilfully evil, but they've lost the distinction between the have-nots and the will-nots. They've lumped them together."

Segal said he's "troubled" that some in the Reform party have accepted a U.S. style of conservatism, and are trying to apply it in Canada. "At the core, [Reformers] have a problem," because so many of their policies, especially on immigration, are "exclusionary."

However, "as a conservative, I don't believe people always act in the best way. We need structure, rules and law."

Segal said he believes in equality of opportunity, while those on the far right espouse equality of outcome.

As a Jewish child growing up in Montreal, he said, he often felt like an outsider. His early affinity to the Progressive Conservatives came about because the party reached out to outsiders, like farmers and fishermen.

His brand of politics, embodied in former Ontario premier Bill Davis and former prime minister John Diefenbaker, has always balanced free enterprise with reaching out to the disenfranchised and supporting a social safety net, he said.

Segal even predicted that moderate, compassionate conservatism will be the "dominant theme" in Ontario's Mike Harris government "in time."

He said he hopes federal Conservative leader Jean Charest stays on in his job, and said he's against the idea of the Progressive Conservatives and the Reform party merging.

SINGLES EVENTS

Singles Events is an advertising feature of *The Canadian Jewish News*

Deadline is Wednesday, 4:00 p.m., 8 days preceding issue date.

For rates or to place an ad, call: TANYA at (416) 391-1836

***The CJN* encourages readers to direct any queries they may have on an upcoming event to the event's organizers.**

Friday, March 20 at 6pm, BETH TZEDEC YOUNG MEMBERS invite singles in their 20's & 30's to join us as we celebrate **Shabbat across Canada.** $20 reservations in advance only. RSVP 781-3514 ext. 10, by March 17. **It's happening at Beth Tzedec, 1700 Bathurst St.**

Check out Jewish Singles Events on the web, www.total.net/~isreg

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Singles Purim Party, Sun. March 15 at 8:00 p.m. **Nightclub ARBAT,** 7700 Bathurst St. Friendly atmosphere, cash bar, modern live band. $10-entrance fee. Free coffee & Hamantashan. **Don't miss this chance. A lot of fun!** 905-764-3256

Hadassah chapter set for disabled women

By CAROLYN BLACKMAN
Special to The CJN

TORONTO — Toronto Hadassah-WIZO is in the midst of forming a chapter for women with physical disabilities.

Sharon Kroft, Toronto president, says that as far as anyone knows, this is the first chapter of its kind in Canada. "The chapter, which should be ready to start up sometime after Pesach, will be open to women with any level of disability – women who often find it difficult to attend meetings because they are held in members' homes which are usually not accessible."

All meetings, says Kroft, will be held in wheelchair and scooter-accessible buildings, in areas that are on Wheel-Trans routes. "We will also meet all attendant needs as they come up. There will be people to help serve coffee, take members to the washroom – whatever is necessary. We are just in the forming stage; so we have to see what members' needs are."

She stresses that the organization is not attempting to segregate disabled women. "We are giving women the opportunity to get out and enjoy meetings that, typically, they may not attend. We want them to have somewhere to go where they do not have to worry about physical boundaries. In the future, we plan on holding our general meetings and programs in venues that are fully accessible."

As with all new chapters, says Kroft, the organization will help arrange programs. "Everyone has heard of our annual bazaar, but not everyone knows that there is a large educational component to our organization. We plan on arranging programs that are of particular interest to these new members."

Mindy Pearlman, who is helping to organize the chapter, says that this should alleviate the fear many disabled women have of joining an organization.

"It is very difficult to arrive somewhere and discover that it really is not fully accessible. People stay away from places that they do not find inviting."

Pearlman, who has multiple sclerosis and alternates between using a wheelchair and a motor scooter, says she has researched various locations that are both physically accessible and accessible by Wheel-Trans.

"If the women feel comfortable at the meetings and enjoy coming, they will get involved in the organization. There are a lot of things they can accomplish."

She says says she is planning lectures and seminars, but welcomes feedback from prospective members. Call Hadassah-WIZO at 630-8373.

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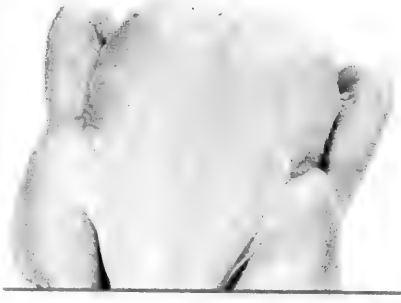

Product of U.S.A., Florida
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SOFT DRINKS
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FLORIDA

Yoplait
fruit on the bottom
YOGOURT
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Freshly Sliced at the Deli, Schneider's
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• *cooked* • *smoked*
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From the Tropics
BANANAS
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pure
FRUIT JUICE
1.99 1lt tetra

Fresh
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5.99 lb 13.21/kg

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1.99 dozen size 113's

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2.49 1lt bottle

Strub's
DILL PICKLES
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HONEY TANGERINES
69¢ lb 1.52/kg
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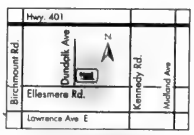
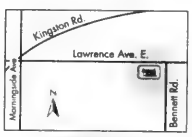


850 ELLESMERE RD. AT KENNEDY RD.



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His generosity and support of E.L.I.
will always be remembered.

We extend our sincere condolences to his wife Nancy,
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EMUNAH

We wish our Executive Director
Devorah Danziger
and family Hatzlachah on their Aliyah to Israel

Emunah Women of Toronto
seeking an
EXECUTIVE DIRECTOR
(3 days a week)

Candidate should have the following qualifications:
- working knowledge of the Jewish community
- strong administrative background
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Only prospective candidates will be contacted

Please respond in writing only by April 1, 1998. Search Committee, 22 Lissom Cres., Willowdale, Ont. M2R 2P1

BETH TORAH CONGREGATION
47 Glenbrook Avenue, Toronto
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will be conducting a
Family Seder
the first night of Passover
Friday, April 10, 1998
Services 7:30 P.M. Seder following

Seder will be conducted by Rabbi Charles Freundlich and Cantor Samuel Frankel

Seder catered by **Levy's Caterers** - COR 252 (Glatt Kosher)

Adults $40.00 per person Children (under 10) $20.00

Non-Members Welcome

As space is limited, please reserve early.

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Informal Orthodox coalition encourages Jewish unity

By LEILA SPEISMAN
Staff Reporter

TORONTO — An informal group of Orthodox Jews from the United States, Canada and Israel are taking positive steps to encourage Jewish unity.

Am Echad, a coalition of Jews from across the Orthodox spectrum, includes Mizrachi, Young Israel, Rabbinical Council of America, and Agudah.

The group has taken a series of ads in both secular and Jewish newspapers stressing its belief that Jews should work together to deal with their problems. (The first ad in *The CJN* is scheduled for this issue.)

Mordechai Mandelbaum, a Toronto spokesperson for Am Echad, told *The CJN* that the group was formed "because a lot of people in the Orthodox world are increasingly alarmed at the rhetoric about the pluralism issue, and how the Orthodox have been painted."

What is coming across to the typical person in the street, he said, is the notion "that the Orthodox don't consider Conservative and Reform Jews to be Jews. We would like to articulate in a public forum that this is not the case."

Mandelbaum acknowledged that there are varying opinions with respect to conversion in Israel, for instance. "These issues should be resolved without the use of rhetoric, and without misrepresenting the view of the Orthodox.

"Every Orthodox Jew believes that every Jew is holy," he said flatly. "You won't find any credible person who will dispute that."

The ads are targeted, not at the leaders of the Conservative and Reform movements, but at the large number of unaffiliated Jews.

Each ad is different. The first one, with the caption "No Matter How We Celebrate Chanukah, We Are All Jews," has four pictures, two with different kinds of menorahs, one with no menorah, and one with the message.

While the ad recognizes that there are differences in how Jews view the issues of the day, "All we ask is that the dialogue be conducted with integrity."

The second ad features David Ben Gurion, and notes that Israel's first prime minister was "by no means Orthodox," but he was the person who instituted the so-called "status quo" rule in Israel, that matters of personal status, conversion, marriage and divorce, are subject to "Halachah – traditional religious law."

The third ad, the one that will run in Canada, shows the results of the 1990 National Jewish Population Survey, the 1991 Jewish Population Study, and research conducted by Antony Gordon and Richard Horowitz from 1993 to 1997.

The studies show a decline in all segments of the Jewish population except for the Orthodox.

The ads call for all Jews to work toward Jewish continuity, and say that the key to this continuity is Jewish education.

While the ads make clear the group's belief that Halachah remains the sole standard for personal status, Am Echad stresses the need for constant and civil dialogue between those with differing views.

BJC dedicates room to honor Lonnie Clemens

TORONTO — Honoring the memory of Lonnie Clemens, a Special Needs Program room donated by his family was dedicated at the Bathurst Jewish Centre (BJC) recently.

A vibrant, outgoing young man, Lonnie, who had developmental disabilities, had a full-time job at McDonald's and was an avid sports fan. He died May 10, 1995, at the age of 28.

Lonnie spent a good portion of his leisure hours at the BJC. His participation and volunteering in the special needs program led to his being honored in 1992 at the annual Sports Celebrity banquet. He received a special videotaped address by Wayne Gretzky and was presented an award by Eric Lindros.

As an advocate for the BJC and a "natural" in front of a camera, Lonnie appeared in a promotional video on the value of special needs programs.

His parents, siblings, nieces, nephew and many friends attended the dedication.

Eitz Chaim Schools
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extended Pre-School hours for the 98/99 year

Nursery, Jr. & Sr. Kindergarten. 9 a.m.-1 p.m. Optional afternoon Jr. & Sr. Kindergarten program 1-3:50 p.m. for those enrolled in morning program.

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UJA MISSION MARKS HISTORIC ANNIVERSARY

Not even the tension with Iraq could stop nearly 200 Toronto members of Mission '98 from visiting Israel. They left on February 23, when the United States was still considering a deal between Iraq and the United Nations. The crisis was resolved by the time mission members landed in Tel Aviv. Now mission participants are back with no regrets whatsoever about helping Israel celebrate its 50th anniversary.

"When I arrived in Israel, I felt absolutely calm and confident about being here," said Mission '98 Toronto Chair Sandra Brown.

"We had been to Israel before," added Dodi Weill who traveled with her husband Robert. "Nothing could stop us from celebrating Israel's 50th anniversary, especially on a UJA Federation sponsored trip."

The historic tour, which attracted 300 people from across Canada, offered experiences for both first time travelers and veteran visitors. "This was my first trip to Israel, and after seeing Yad Vashem, I feel more attached to the country. I understand what a terrible cost we paid because we didn't have a Jewish state," recalled mission participant Harvey Presement.

Mission '98 celebrated Israel's 50 years of achievement

The 50th anniversary mission was a journey from the top to the bottom of Israel, beginning with Canada Centre in Metulla, Israel's northernmost community, and ending with a gala goodbye dinner in Eilat, the country's most southern city. Along the way, there were visits to the most significant sites in Israel's 50-year history and briefings by Israeli leaders.

"We were one of the first groups in Israel to mark the country's Jubilee," observed Brown. "I am thrilled that we provided support and solidarity at such an important time. To be able to experience the celebration of a generation was truly a once in a lifetime opportunity."

One of a kind academy

The Leo Baeck Education Centre, supported in part by United Israel Appeal, through UJA Federation donations, has its sights set on the world. Plans are underway from the Centre's Haifa headquarters to build an international academy to study urgent Jewish issues.

The $20 million initiative would bring Jews of all ages from around the world to live at the academy for a specified period of time and learn with students born in Israel, Ethiopia and the former Soviet Union. "We would like to integrate them at both an educational and social level," said Leo Baeck's Director of Development Aharon Pulver.

A dormitory with 150 beds would be set aside for Israelis who speak Hebrew, English, Russian and Amharic (the language of Ethiopia) and a 250-bed hostel would be built for international visiting students. "We might even have an elder hostel," added Pulver, who has led the drive to raise $7 million so far of the $20 million required.

The Leo Baeck Education Centre, built in 1970, and founded by Reform Rabbi Robert Samuels, thrives on innovation. Among the facility's services is a legal aid program, primarily for Russian and Ethiopian immigrants, which handles over 2,000 cases a year. "Contractual agreements are foreign to Ethiopian culture," noted Samuels.

Over 1500 junior high and high school students attend full time classes at the Centre, which also houses a 650-seat auditorium, programs for the disabled, a small synagogue and a community centre which incorporates Judaism into every activity. "A person may play sports, then participate in some form of Jewish education before joining us for *Kabbalat Shabbat* (welcoming the Sabbath)," Samuels explained.

"Mainly," said Samuels, "we provide people with Judaism, which they may not have."

Leo Baeck's Director of Development Aharon Pulver

Dinner serves spiritual needs

Over 100 young adults recently demonstrated the power of the Jewish spirit at a unique program, sponsored by HOT (Hands on Toronto), an initiative of UJA Federation's Young Leadership Cabinet.

The event, *Shabbat Among Friends*, a traditional Shabbat dinner at Kehillat Shaarei Torah Synagogue, was such a success that plans for the next one are already in the works. "The response was overwhelming," says David Beron, who co-chaired the program with Lori Winch and Alan Krolik. "Our goal is to reinforce the 'J' in UJA Federation. We believe the celebration of the Sabbath is a great way to promote Judaism and get young adults in touch with their Jewish roots," Winch observes.

The dinner, according to Beron, illustrated the need to create Jewish experiences for young adults. "We want people to know that UJA Federation is much more than just fundraising," he says. "We have a responsibility to instill Jewish experiences in young adults, and this dinner reflects the beginning of something truly special."

Rabbi Reuven Tradburks of Kehillat Shaarei Torah echoed similar sentiments in his message to the group. "There is nothing more spiritual than spending Shabbat dinner with Jewish people of different backgrounds, because it is the commonality of Shabbat that unites people."

The evening also included Rabbi Ari Israel, the Hillel Director in Rochester, New York, whose unique game, *The Jewish Futures*, provided an interactive discussion among participants. "I believe the game really put things into perspective and got people thinking about the importance of taking control and shaping their Jewish future," says Beron.

HOT is planning a series of Shabbat dinners over the next several months to explore issues such as continuity and pluralism. At other recent programs, HOT members cleaned the apartment of a Jewish Family & Child Service client and visited nursing home residents.

For more information on HOT, call Elana Carr at (416) 631-5736.

Shabbat Among Friends *dinner co-chair David Beron with HOT committee member Elyza Litwin. Not shown are HOT Shabbat dinner co-chairs Lori Winch and Alan Krolik*

***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

"Just Between Us"

Immigration proposals slammed

[Cont'd. from page 1]

Immigration Minister Lucienne Robillard held the cross-country public hearings following January's release of *Not Just Numbers,* an independent report that calls for radical changes to immigration and refugee rules.

Jewish groups concede it's unlikely Robillard will scrap the document; so they're hoping she will at least reconsider parts of it.

Robillard has tried to defuse some of the concerns by saying these are recommendations, not policy.

B'nai Brith said the report is "not worthy of Canada."

In its submission during two days of hearings in Toronto, BBC said its concern emanates "from the experience of the Jewish community in this country."

Among its concerns are a suggestion to scrap the current Immigration and Refugee Board (IRB) and replace it with a new agency run by civil servants to handle all refugee claims, as well as appeals of claim denials.

At a press conference prior to their appearance at the hearings, BBC officials pointed out the dangers of allowing civil servants to decide who gets asylum.

"It was civil servants who kept Jews out of Canada," said Michael Schelew, a former deputy chair of the IRB who advises B'nai Brith on immigration matters.

Allowing bureaucrats to decide refugee claims would politicize the process, Schelew said.

"It's inevitable that foreign affairs considerations would take precedence," he said.

And allowing civil servants to hear appeals of denied refugee claims would be even worse, BBC said. It would lead to one bureaucrat hearing the appeal "of his colleague across the hall" – all behind closed doors. Current appeals are heard in Federal Court.

BBC also blasted the report's suggestion to deny refugee status to those who could have sought asylum in a safe third country en route to Canada.

Another concern of all Jewish immigration advocates is the proposal to slash the time it must take a refugee claimant to file a claim. Communal officials say the new recommendation amounts to not nearly enough time to prepare and file a case.

Schelew said the report makes family reunification more difficult because it caps the age of single dependents at 22, an age at which many post-secondary students still rely on their parents.

The proposal requiring English or French, or proficiency tests, is "absurd" and misguided, especially for children, BBC said.

The report says Canada should put more emphasis on so-called economic immigrants, those with money to invest. BBC pointed out that currently, over two-thirds of newcomers in the business class speak neither English nor French, "and that hasn't prevented them from making a contribution to Canada."

Currently, immigrants are evaluated on a point system that takes into account criteria such as language, job skills and education, but allows for wide discretion by visa officers if points don't add up. BBC fears the "abolition" of that discretion.

In all, the report "is fundamentally flawed. It *is* about numbers. It's not fair and it's not democratic. We are asking the minister to scrap it, and stop the consultation," Schelew said.

At the Toronto press conference, Guidy Mamann, representing JIAS's national operations, said the report would "throw us back 10 or 20 years."

There are some positive elements in it, "but they are lost in a sea of negative attitudes." The report "looks for ways to create barriers."

The national office of JIAS was denied permission to appear before the hearings, along with dozens of other groups. But JIAS's Montreal branch and CJC in Quebec told the hearings that they applaud the recommendation to create a cadre of qualified civil servants to hear refugee claims and appeals.

However, the brief stated, the person conducting the appeal should be neutral and separate from the initial decision maker.

JIAS and Congress said appeals should apply to refugee claims made overseas, and not just those made inside Canada.

While "serious" changes to the refugee system are necessary, there's no need to create new agencies, JIAS and Congress said. Solutions to today's problems could be implemented by making changes to the current system and by adding some new policies, they said.

שיעור בינינו

גידי קורן וחברים

יהודי הוליבוד:

שמחה יעקובוביץ הוא במאי סרטים דוקומנטריים בעלי איכות. מספרים לי שאת ילדותו עבר בתל-אביב, טרם היגרה משפחתו לטורונטו. בשנים האחרונות זכה יעקובוביץ בהערכה בינלאומית ובפרסי יוקרה בזכות סרטיו שעוסקים בנושאים חשובים ורלוונטים. אתם בודאי זוכרים את "Deadly Currents", על האינתיפאדה בזמן המחסרטה זכה יעקובוביץ לאימון מלא של אנשי המחמאס, והם איפשרו לו לצלם אפילו את חטיפתו והסעתו של משתף פעולה פלשתינאי שנמצא הרוג לאחר מספר ימים. עכשיו יצא סרט חדש של יעקובוביץ שעוסק בתפקידם של מהגרים יהודיים בייסודה של הוליבוד, מהגרים אלה, שהקימו את אולפני הסרטים הגדולים, בעצם יצרו את החלום האמריקני והחליטו מה יראו האמריקנים על המסך הגדול. לא היו אלה אמריקנים שורשיים בלונדינים וסולדי אף שיצרו את החלום האמריקני, אלא דווקא יהודים עם מבטא אירופאי כבד. נסיונם של הכרישים היהודיים האלה להתערות בחברה האמריקנית כלל גם התנכרות ליהדותם, השלכת נשותיהן היהודיות המקוריות ונשיאת נשים נוצריות עם קשרים בחברה המקומית. אבל הקטע הקשה ביותר בסרט הוא מה עשו כרישים אלה אחרי מלחמת העולם השניה. מצד אחד הם היו פטריוטים גדולים, ויצרו סרטים גדולים לעידוד מוראל צבאות הברית והעולם החופשי, ומצד שני הם התנכרו למה שעשו לשישה מליון יהודים. בתום המלחמה הזמין הנשיא את הכרישים היהודיים בטיסה מיוחדת למחנות ההשמדה לראות מה קרה שם, ויש בסרט תמונות שמראות אותם מביטים בערימות השלדים במחנות. אך היו פטריוטים גדולים, ויצרו סרטים גדולים לעידוד מוראל צבאות כשחזרו לארה"ב- אף מילה, אף סרט,- כי זה לא התאים למה שהם חשבו שהאמריקנים רצו לראות. יש שם אפילו קטע איך הם לוחצים על במאי שרצה לעשות סרט על השואה לא לעשותו. מה יש להגיד- די מגעיל.

תחרות ריצה:

שנות התשעים בקנדה, בישראל, בעצם בכל מקום, מתאפיינות על ידי תחרות קשוחה ואכזרית בכל שטח בחיים: מהתקבלות לאוניברסיטה, למקום עבודה, ועד להצלחה במכרזים, תמיד אתה מתמודד נגד המון חברה טובים לפחות כמוך, וכדי לנצח צריך לעשות כמעט הכל. בעניין זה שמעתי סיפור: שני חברים טיילו ביער כשפתאום ראו דוב במרחק לא גדול. התחילו לברוח. פתאום אחד מהם נעצר, והשני שואל אותו בבהלה: "למה אתה עוצר?!" עונה לו זה שעצר: "אני רוצה להחליף נעליים לנעלי התעמלות כדי לרוץ יותר מהר," עונה לו השני ביאוש: "אבל אתה יודע שלא תצליח להשיג את הדוב!" עונה לו הראשון, כשנעלי ההתעמלות כבר לרגליו: "אני לא צריך להשיג את הדוב, אני רק צריך להשיג אותך"... תחשבו על זה.

קנדה האמיתית:

הייתי ב-Regina, עיר לא גדולה ב- Saskatchewan, כשהסתיימה אולימפיאדת החורף. מעיירה זו יצאה זוכת מדלית הזהב ב Curling, זה אותו משחק שזורקים משקולות שטוחות וכמה חברה עם מטאטאים ביד מנסים לעזור למשקולות לפגוע ישר במטרה. בשדה התעופה חיכו לספורטאיות עטורות הזהב אלפי אזרחים פשוטים שנראים ברובם כחקלאים ואנשי חוות. אישה אחת אמרה למראיין: "הבחורות האלה הן בחורות פשוטות כמונו, לא מליונריות ולא מפורסמות, והן הביאו כבוד לערבות קנדה." בשדה התעופה ראיתי את ארבע הזוכות, לשלוש מהן המתינו ילדיהן, תינוקות בני שנה שנתיים, והן התייפחו מקבלת הפנים. גם אני. אין מה להגיד, שם בערבות קנדה, מרגישים את קנדה יותר מאשר בטורונטו, שדומה כל כך לבוסטון שדומה לסיאטל שדומה לשטוקהולם. אנשים פשוטים, מקבלי פנים, מעריכים את שכניהם ויעזרו להם בכל מאודם, כי גם הם עלולים להיתקע בסופת שלג במינוס ארבעים. ולאנשים שם אין שם שאלות של זהות מה זה קנדה ומה לא. אבל שיישאר בינינו.

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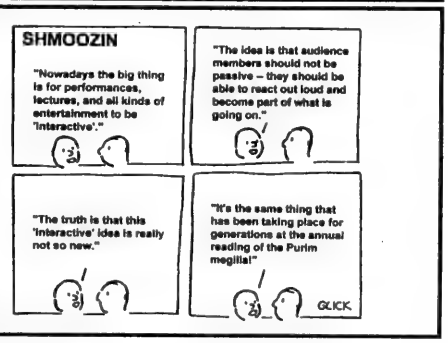
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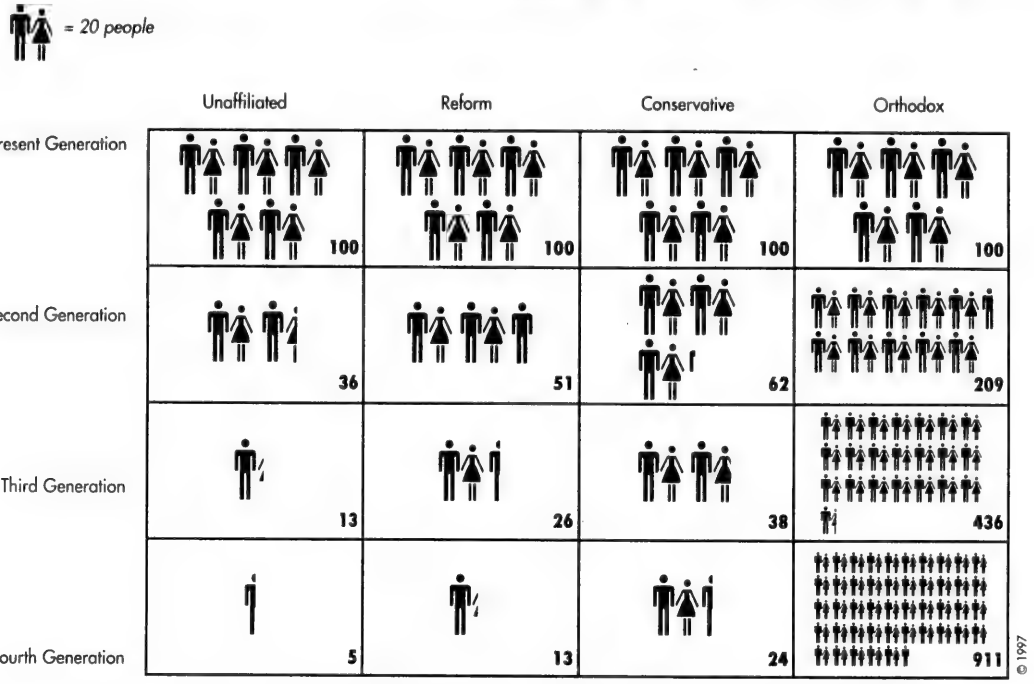

Based on the 1990 National Jewish Population Survey, the 1991 NY Jewish Population Study and research conducted by Antony Gordon and Richard M. Horowitz 1993-1997 and published in Moment, The Jewish Spectator, and The Vanishing American Jew by Alan M. Dershowitz

BECAUSE WE'RE ALL CONCERNED WITH JEWISH CONTINUITY, LET'S WORK TO CHANGE THE STATUS QUO IN NORTH AMERICA.

NOT IN ISRAEL.

The Vanishing American Jew. It's not just the name of a book. It's a fact. And demographic studies indicate further decline among most segments of North American Jewry.

The numbers should shock us, but not surprise us. So many Jewish children have little or no connection with their ancestral faith. They see no compelling reason to marry other Jews. Or to want to stay Jewish themselves.

CONFRONTING REALITY

Let's face it. If the success of a Jewish movement is measured by its ability to preserve Jewish identity and ensure Jewish continuity, the statistics point to serious failings.

Yet some Jewish leaders insist that the North American model, which has led to an alarming loss of Jewish identity here, be exported to Israel. They demand that Israel abandon her recognition of Halacha, traditional Jewish law, as the sole standard for marriage, divorce and conversion. The standard that is the common denominator for all Jews. And the status quo in Israel since its inception.

THE KEYS TO CONTINUITY

The lesson of the chart is clear. The greater our commitment to our mutual 3,000 year old Jewish religious heritage, the greater our chance of surviving as Jews. The study of Torah and the observance of Mitzvot are now - as they have been throughout our history - the only keys to Jewish continuity.

That is why a classical Jewish education must be our ultimate priority. For ourselves, for our children. And for all the Jewish generations to come.

Am Echad is a coalition of Jews from across the spectrum of Orthodoxy deeply concerned about all our Jewish brothers and sisters.

Call us at **1-888-44-AMECHAD** (1-888-442-6324) or write to us at 1819 Glendale Ave., Montreal, Quebec H2V 1B4. We can provide you with a list of Jewish schools and adult education programs in your area. We can also send you more information about the chart above and a brochure about pluralism in Israel.

It's time we asked ourselves a simple question. Why work to change Israel's religious status quo when our own is in such a state of crisis?

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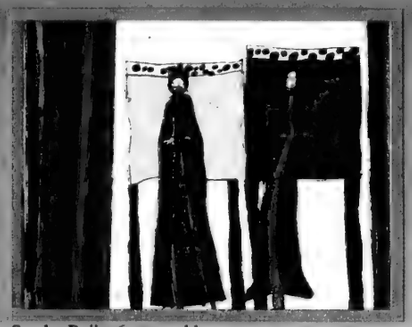
Keep up the great work. To paraphrase Pablo Picasso, it takes every great artist an entire lifetime to learn to draw like a child.

Alyssa Wiseman, 8 years old

Danielle Fagen, 7 years old

Dara Alter, 10 years old


Sandra Rajic, 6 years old

Yael Magid, 11 years old

Miriam Ennis, 11 years old

Joshua Neubarth, 7 years old

Shani Blankrot, 10 years old

Rachel Esco, 9 years old

Leedan Cohen, 5 years old

Samantha Nadler, 9 years old

The Canadian Jewish news

Honorable Mentions

Abel, Chelsea
Abisror, Nathalie
Abourbih, Rachel
Adler, Daniel
Alter, Jake
Alter, Leora
Amaral, Erica
Bassel, Shauna
Benhaim, Jessie
Benisty, Carly
Berger, Liora
Berish, Mark
Berkofsky, Jason
Blauer, Aaron
Bloom, Georgina
Budd, Nathan
Burbela, Marni
Caplin, Evan
Chaimberg, Jaclyn
Chernack, Joelle
Cohen, Adina
Cohen, Pnina
Cooperman, Naomi
Cudzinowski, Elissa
Daniels, Datarina
Dascal, Jessica Lynn
Demone, Stephanie
Dubrofsky, Lisa
Evin, Daniel
Fainer, Avra
Federman, Julie
Felberbaum, Marlee
Fishbein, Jessica
Fixman, Laura
Flam-Shepherd, Rubens
Friede, Jody
Friede, Naomi
Friede, Simona
Gerlock, Judy
Gerlock, Ruth
Gerlock, Shawna
Goldstein, Jake
Goodman, Joseph
Gordon, Jonathan
Grossman, Jonathan
Grossman, Michael
Gurman, Karen
Haim, Daniel
Halickman, Sara
Hochfelder, Gaby
Joseph, Ashley
Kendal, Sheera
Kitner, Erica
Kligman, Stephanie
Knecht, Robby
Ladowski, Stephanie
Langer, Joey
Laufer, Ben
Laufer, David
Lenetsky, Shelby
Lesniak, Michael
Lessard, Jacob
Lessard, Rebecca
Levy, Daniel
Levy, Idan
Littman, Megan
Ludwin, Ilana
Lupovici, Alli
Lusher, Erica
Magid, Naomi
Markowski, Sharon
Matlow, Jeremy
Meltzer, Daniel
Milech, Karina
Miller, Marissa
Miller, Meaghan
Mitchell, Sarah
Mitchell, Talia
Moyse, Jarett
Naiman, Janelle
Naiman, Amber
Nash, Ryan
Nashen, Blair
Nightingale, Jackie
Ostrin, Craig
Palefsky, Daniel
Pearlman, Laura
Pearson, Joey
Pekilis, Deborah
Perez, Yaeli
Perry, Giselle
Plonka, Elchanan
Portney, Roman
Portney, Talia
Rashkovan, Lorne
Richman, Matthew
Richmond, Jackie
Ross, Leytal
Rudolf, Rachel
Ryan
Sacks, David
Salomon, Shirley
Saperia, Corey
Saperia, Sarah
Schwartz, Noa
Schwebel, Aaron
Shbiro, Tobi
Shevell, Allison
Shiel, Eliana
Shoshana
Silverman, Elyse
Singer, Jeremy
Siroky, Philip
Spiegel, Sam
Steen, Jessica
Stein, Jessica
Stemeroff, Noah
Swieca, Arianne
Swieca, David
Tabacanik, Danielle
Taylor, Angela
Versanov, Adam
Vomberg, Aaron
Vomberg, Josh
Vomberg, Paul
Waisgros, Joshua
Waitzer, Elizabeth
Waitzer, Sara
Walman, Stacy
Weltman, Kyle
White, Emily
Wiseblatt, Lorne
Yeres, Sara
Yevick, Hannah
Zefrani, Joey
Zorcos, Leah
Zukran, Lisa
Zynoberg, Sarah

Purim Contest Winners

Dina Feldman, 8 years old

On Campus

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The community is invited to arrange private consultation and to seek the Rebbe's "bracha," by appointment.
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York Israel Day attracts 300

By FRANCES KRAFT
Staff Reporter

TORONTO — York University's recent Israel Day drew an estimated 300 students to the Ross Building's Bear Pit to hear Israeli music, eat kosher falafel and learn about student opportunities to travel to Israel.

A visitor to the university, 25-year-old Randa Hammadieh, found the music and displays (consisting mostly of travel posters and student photographs taken on trips to Israel) "a refreshing change from the usual political debates."

A hijab-wearing Canadian of Syrian descent, Hammadieh said her family's village is five minutes from the Golan Heights. She was drawn to the campus display by the "really upbeat" Israeli music.

"I think it's good that [York has] an atmosphere conducive to all different cultures," she said.

York University student and keyboardist Ilan Gordon plays Hebrew songs at this year's Israel Day event. [Frances Kraft photo]

The annual event was deliberately apolitical, said Pearl Gropper, director of York's Jewish Student Federation (JSF). Organizers wanted to avoid the type of tensions that arose during Muslim Awareness Week in November, when Jewish students filed complaints about a particular speaker.

The issue has not yet been put to rest, as evidenced by the Letters to the Editor page in a recent issue of *Excalibur*, York's campus publication.

At the Israel Day event, students Isaac Ashaurov and Chani Berkovitz, accompanied by Ilan Gordon on keyboard, sang Hebrew favorites like *Halleluya*.

Sharon Aba, of JSF's Israel awareness committee, announced the opening of the student organization's new Israeli culture room. The previous storage area has been refurbished with an Israeli *ta'am* (flavor) and will offer activities like *shesh-besh* (backgammon) and Hebrew videos.

Representatives from organizations including Tel Aviv University, the Hebrew University of Jerusalem, Aish HaTorah, Otzma and Sar-El staffed tables, and students had the opportunity to win a trip to Israel this summer, courtesy of the Hebrew University.

Miriam Romberg, a final-year student in Jewish Education, said it was the liveliest Israel Day she'd seen in four years at York.

"It brings a feeling of Israel into York," said third year business student Simmy Zieleniec.

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Profs back from Europe

By FRANCES KRAFT
Staff Reporter

TORONTO — York University professors Michael Brown and Irving Abella recently returned from the former Soviet Union and Germany, respectively.

Brown, director of York's Centre for Jewish Studies, was an invited speaker and the only foreigner at a regional Jewish Studies conference held in Saratov, on the banks of the Volga River.

The Centre for Jewish Studies and Saratov State University (where the conference was held) linked up over a year ago. The latter is working toward starting a Jewish and Religious Studies program.

"It's heroic work and very exciting," said Brown.

"We're still working on raising funds for distance education [using] telecommunications," Brown added.

Abella, who is a history professor, was an invited speaker at a Munich conference co-sponsored by the Montreal Holocaust Museum, the State government of Bavaria and the city of Munich.

He debated the subject of Swiss behavior during the Holocaust with Swiss diplomat Claude Altermatt, chair of the task force investigating Switzerland's role during the Holocaust.

The audience, consisting mostly of German and Austrian high school teachers, responded more favorably than Abella had anticipated. "I realized that every time I was making a point about Swiss misbehavior, I was sort of lessening the burden on Germans. Nevertheless, the true evil was in Germany. [The Swiss actions] could not have been possible without the Nazi misbehavior."

Holocaust education – including trips to concentration camps and even to Israel – has been on the rise in Germany in the past decade, he noted.

"Certainly the children and the teachers indicate they are determined to learn and are confronting the past."

Probably the most emotional event of the four-day conference was a specially arranged concert in the former Nazi Convention Centre headquarters, now a cultural centre. The musicians included recently arrived young Russian Jews and established members of Munich's Jewish community.

From coast to coast

Winnipeg supermarkets drop kosher products

By MATT BELLAN
The Jewish Post & News

WINNIPEG — Bert Schaffer used to be able to find a wide assortment of kosher products at Supervalu, ranging from gefilte fish to Shabbat candles. He can't any more.

"Supervalu has dropped all kosher products – even Passover foods, here and in the South End," the kosher-observant North End Winnipegger claimed last month. But a national spokesperson for the Canadian chain of giant supermarkets cites lack of demand for the removal of the kosher food sections here.

Schaffer has been working quietly since last fall to try and find out why the Winnipeg outlets have stopped offering kosher and kosher-style products in their ethnic foods sections, which he says were on the shelves as late as last spring.

"The ethnic foods section used to have...matzah, gefilte fish, candles, matzah ball mix, latke mix – the regular assortment of kosher foods.

"I wrote to the marketing manager of Western Grocers, the owners of the Supervalu chain [also known as The Real Canadian Superstores], in early December. He didn't have a specific answer."

Schaffer also spoke to the manager of Supervalu's McPhillips Street store last November. "He indicated that they were just given directives that they were dropping" such products.

"It's not a matter of the products being available," Schaffer said. A number of Canada Safeway stores and other food outlets in the North and South Ends stock such items. What bothers him is the "principle" that Supervalu, a chain with extra-large stores, has dropped every single kosher or kosher-style product it used to carry.

"When you consider all the foods in there – almost every ethnic food – you could almost represent it as an anti-Semitic act."

The fact that Supervalu stocks a wide variety of ethnic products is easily confirmed by a visit to the McPhillips Street store. Three aisles of multi-layer shelves hold hundreds of products from more than a dozen ethnic groups, including pickled garlic from Iran, quail eggs from southeast Asia and Egyptian lemons from Montreal.

Schaffer, a member of the Winnipeg Jewish Community Council (WJCC) board, asked Evelyn Hecht, the WJCC's community relations director, to write to the chain on behalf of local kosher-observant Jews.

Hecht called *The Jewish Post & News* several weeks ago, advising that she did write, and got a letter of reply from David Ryzebol, the Real Canadian Superstores' public affairs director.

"We have received a few calls about the removal of the kosher food section, and we very much understand the concerns," the Calgary-based Ryzebol writes in his Jan. 22 letter, a copy of which Hecht faxed to Winnipeg's Jewish weekly. "Our category managers have to decide on tens of thousands of products. [Customers] vote each day with their dollars. The products that have very low sales are eventually removed from the shelves.

"The simple reason for the removal of kosher food products is lack of sales. It is my understanding that there has been a decline in the sale of kosher food products across the city of Winnipeg and at other stores.

"Unfortunately, we are not able to solve this concern to meet the needs of the few people who buy kosher food."

Gabe Brojges, kashrut coordinator for the Vaad Ha'ir, the body regulating kashrut in Winnipeg, agreed to speak to *The Jewish Post & News* last week as an individual. He said that while local Supervalus no longer have specifically kosher food sections, the stores still feature a "very good selection" of products in other sections with kosher labels, ranging from fish to breakfast cereals to juice crystals.

In many cases, he added, the products are the chain's no-name brands, meaning the chain's owner, Western Grocers, specifically ordered food suppliers to make them kosher. Brojges added that he's always found employees in the store's head office "most cooperative, whenever we ask for the kosher status of a product."

Managers of two Canada Safeway stores only a few blocks away from the North and South End Supervalus offered mixed responses when asked about the demand for items stocked in their kosher food sections.

Mike Signore, manager of the Leila and McPhillips Safeway in the North End, said his store carries some such products.

"The market isn't as big as at one time," said Signore, noting that the section has been reduced in size.

Gerald Munch, manager of the Corydon Tuxedo Canada Safeway in the South End, however, said his store has "about 24 feet of nothing but kosher (or kosher-style) items, with well over 100 different products. There always has been a demand in our store," he said.

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Jewish doctor facing charges in London synagogue arsons

By RON CSILLAG
Staff Reporter

LONDON, Ont. — A Jewish doctor has been charged with arson and attempted arson in connection with two deliberately set fires at synagogues here recently.

Jonathan Bishinsky, 38, a local doctor specializing in internal medicine, appeared in court last Friday in relation to fires set at two synagogues on Feb. 26 (*CJN*, March 5).

The charges came just days after Bishinsky was questioned by police in Phoenix, Ariz. in connection with a suspicious synagogue blaze there.

Bishinsky remains in custody. His case was adjourned last Friday so he could obtain legal counsel.

A former Montrealer, Bishinsky faces one count of arson related to a fire at the Orthodox Congregation Beth Tefilah, and one count of attempted arson in connection with a similar blaze at Congregation Or Shalom, a Conservative shul.

Damage in the fires is estimated at less than $500 but the incidents left many in London's 2,700-member Jewish community shaken.

"No, he's one of your own," Det.-Insp. David Lucio told *The CJN* when asked if London police are considering the fires as hate crimes.

A city-wide meeting of community and synagogue officials took place last week to review security at communal buildings.

Hillel Boroditsky, executive director of the London Jewish Federation, told *The CJN* that Bishinsky is a member of one of the two synagogues that were attacked, but declined to say which one.

Bishinsky was arrested two days after London firefighters extinguished a minor blaze outside Congregation Or Shalom. Moments later, they spotted smoke coming from Beth Tefilah synagogue, about a block away, and put out a fire there too.

The fire at Beth Tefilah scorched exterior walls and damaged a permanent sukkah.

At both scenes, officials found cardboard boxes containing paper, twigs and artificial fire logs.

In Phoenix a week earlier, Bishinsky was questioned in relation to a fire at the Orthodox Beth Joseph Congregation that caused over $3,000 in damage to prayer books and tallitot.

But as of last week, authorities in Phoenix considered Bishinsky an "investigative witness" and not a suspect.

Lucio said it's doubtful Bishinsky would face charges in the Phoenix fire because arson is not an extraditable offense.

With files from JTA and the Jewish News of Greater Phoenix.

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Ottawa kosher food bank marks first anniversary

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — This month marks the first anniversary of the establishment of Ottawa's kosher food bank.

The need for such a service was discovered when Mark Zarecki arrived from Montreal to head up Ottawa's Jewish Family Services, and realized how many clients were hungry.

Within his first two days on the job, says Zarecki, "I met a poor Jewish man who told me he had not eaten for three days. I gave him part of my lunch."

This and other encounters convinced him that something had to be done. He spoke to Rabbi Arnold Fine of Congregation Agudath Israel and " told him that there was a real issue of poverty [in Ottawa] and it was not being addressed. There existed an opportunity for tikkun olam."

Clients cross all barriers

Rabbi Fine spoke to his synagogue's social action committee, which decided to establish a kosher food bank.

Co-chairs Rhoda Blevis and Jerry Penso, assisted by an army of volunteers, have accomplished a monumental feat in the past year. They have provided food for almost 350 families on both a regular and an emergency basis.

According to Penso, a retired grocer and now buyer for the food bank, the operation runs like clockwork. "The third Sunday of every month, we get a list from Jewish Family Services of the clients who require food. We have volunteer packers and volunteer drivers. Some clients pick up their food and others require delivery. We are able to serve them all."

In addition to the 83 families currently being assisted, the food bank provides emergency help when necessary. "For example," says Penso, "I recently received a call about a person who had been released from hospital and needed food, so I packed it up and took it over."

Special holiday packages have also been provided for Rosh Hashanah and Chanukah.

When asked about the clients, both Penso and Zarecki are quick to point out that they cross all barriers: singles and families, natives of Ottawa who have fallen on hard times as well as new immigrants, young and elderly.

Throughout the year, the other local synagogues have helped to publicize the kosher food bank and to collect food and donations from their congregants as well.

Penso emphasizes that most clients are anxious for the food bank to be a temporary part of their lives. Already, seven families have removed themselves from the list as they were able to become self-sufficient once again. The ultimate goal of the food bank is to become unnecessary.

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Netanyahu warms to EU role in peace process

Jerusalem Post Foreign Service

LONDON — Prime Minister Benjamin Netanyahu rejected British Prime Minister Tony Blair's suggestion last weekend that settlement activity be halted, but said he would welcome an increased role for the European Union (EU) in the Middle East peace process.

Meanwhile, Blair's office announced that he will visit the region next month, in Britain's capacity as rotating president of the EU.

On his way back from his trip to Western Europe Sunday night, Netanyahu said the Oslo accords do not bar the establishment of new settlements or the expansion of existing ones.

Netanyahu told Blair that he could not undertake "extraneous conditions" when the Palestinians are not fulfilling the obligations they undertook.

Foreign Secretary Robin Cook was reportedly eager to win acceptance of Great Britain's formula for making headway in the peace process. Sources estimated that the EU would endorse the proposal, but indicated that it is unacceptable to Israel.

David Bar-Illan, Netanyahu's director of communications, described the four-nation trip as "a reaffirmation of the prime minister's commitment to the Oslo accords."

He said the plans Netanyahu presented to his Spanish, German, Norwegian, and British hosts "were all in the framework of Oslo" and that he "has every intention of fulfilling them as long as the Palestinians fulfil their commitments."

Official sources said some American officials may resent "Netanyahu's success" in dealing with the Europeans, a reference to reports that officials around Secretary of State Madeleine Albright said Netanyahu's European swing was meant to distract attention from the stalled Palestinian track.

They said Palestinian spokespersons have been making "almost identical allegations," which, they added, have been vehemently denied by Israeli officials.

During their meeting, Blair told Netanyahu that he sees an "urgent need" for progress in the peace process, especially on the issue of redeployment, according to a Downing Street spokesperson. The meeting was described as friendly and constructive.

"We want to move with the Palestinians and we want to withdraw from Lebanon," Netanyahu told reporters after the meeting. Asked for more details about the talks, Netanyahu said that those would be "best left on a confidential basis to see if we can proceed with them."

Netanyahu sought support for security arrangements with the Palestinians and for Israel's plan to withdraw from Lebanon, but the British side, which included EU peace envoy Miguel Moratinos, was not ready to be drawn into such decisions.

Instead, it was determined to focus attention on an enhanced EU role in peace diplomacy – at least with the Palestinians – and the implementation of Israel's existing commitments.

These include the lifting of restrictions on Palestinians seeking to work in Israel, the creation of industrial zones in Gaza, the establishment of a seaport and an airport for Gaza, and the creation of a "safe passage" route between the West Bank and Gaza. Also on the agenda were what the British described as "substantial, credible and urgent further redeployments" in the West Bank and a halt to "all expansion of settlements."

British officials expressed their concern over falling Palestinian living standards caused by closure and the limited effect of EU aid as a result of what they perceive to be Israeli-imposed obstacles to economic development of the Palestinian-controlled areas.

Significance was attached to Blair's warm greeting when he met Netanyahu on the steps of 10 Downing Street and his relatively curt farewell, which saw Blair turn sharply on his heel and leave Netanyahu in the bitingly cold late afternoon to field questions alone from the press. Nonetheless, the Downing Street spokesperson said after the meeting that "Prime Minister Netanyahu looks forward to welcoming [Blair] when he visits the Middle East shortly after Easter."

The spokesperson said Blair would visit other Middle Eastern countries during his trip.

Cook plans a trip to the region next week. He is to visit Egypt, Jordan, the Palestinian areas, Israel, Syria and Lebanon.

Meanwhile, in other related developments, Palestinian Authority (PA) officials rejected Netanyahu's proposal to meet with Arafat, saying nothing would be achieved at such a meeting. Other officials charged Netanyahu's proposal is a mere exercise in public relations.

PA Minister of International Cooperation Nabil Shaath said that before such a meeting can take place, Netanyahu must commit himself to carrying out redeployment in the West Bank according to the agreement.

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Jordan ties improving: Sharon

By DAVID HARRIS
Jerusalem Post Foreign Service

AMMAN — Israel's recently strained relations with Jordan are rapidly improving, National Infrastructure Minister Ariel Sharon said following meetings with King Hussein and Crown Prince Hassan.

Sharon's visit to Amman was the first by an Israeli minister since the Ciechanover Report on the botched attempt to assassinate Hamas leader Khaled Meshal came out last month.

Sharon said that "the problem has gone. The desire of Jordan is to push ahead to reach as wide as possible cooperation in the region."

The countries agreed to press ahead with a series of bilateral projects, including improving Israeli water supply to Jordan and the construction of a canal to pump water from the Gulf of Eilat to the Dead Sea to generate electricity.

In a joint statement, Hussein stressed "the importance of implementing issues agreed upon between the two sides in preparation for entering into negotiations regarding final status on the way toward achieving a just, durable, and comprehensive peace."

Turning to the Palestinian issue, Sharon told reporters that "talk of a freeze in relations with the Palestinian Authority is exaggerated. There is a preparedness on Israel's part to push ahead with peace. In recent days there may have been a slowdown because of Palestinian hopes for a U.S. program or maybe U.S. pressure. I don't believe that pressure will come from the United States."

The meeting between Sharon and Hussein lasted 90 minutes, with the two speaking alone for almost an hour.

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Syria, Lebanon reject Israel's withdrawal proposal

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

JERUSALEM — Syria and Lebanon have rejected Israel's initiative for a withdrawal of IDF troops from south Lebanon, Radio Beirut announced last week.

The statement, which followed a meeting between Lebanese Prime Minister Rafik Hariri and Syrian Vice President Abdel Halim Khadam in Damascus, said they would not accept anything less than Israel's withdrawal from both south Lebanon and the Golan Heights.

They said in both cases UN Security Council Resolution 425 stipulates an unconditional Israeli pull-out and is not negotiable.

Support for their position also came from Russia, whose Foreign Minister Yevgeny Primakov told his Syrian counterpart Farouk Shara that he backs parallel Israeli pullbacks from south Lebanon and the Golan Heights, a Syrian official said.

He said Primakov's views were contained in a message conveyed to Shara by Russian Ambassador to Damascus Viktor Gogitidze during a recent meeting.

"Mr. Primakov expressed his country's belief that any attempt to separate the Syrian and Lebanese tracks [in peace negotiations] will fail," the official said. "[Primakov] affirmed that the only realistic way is to have a parallel Israeli pullback from south Lebanon and the Golan, in compliance with what was reached during talks between the Syrian and Israeli sides in the previous negotiations," he added.

Visiting Oslo, Prime Minister Benjamin Netanyahu reiterated Israel's willingness to withdraw from southern Lebanon if the Lebanese army can ensure the dismantling of Hezbollah.

Deputy Prime Minister Moshe Katsav said that "if Lebanon would maintain quiet on its border with Israel, as Syria does, Israel would leave Lebanon."

Israel "can envisage a redeployment of troops from Lebanon, but only without the threat of terrorism along the border," Defence Minister Yitzhak Mordechai told a news conference at the French Foreign Ministry in Paris.

Coming out of a 45-minute meeting with Foreign Minister Hubert Vedrine, Mordechai also said Israel hoped to re-establish dialogue with Syria, which virtually controls Lebanese affairs.

Mordechai, who also met with French Defence Minister Alain Richard, said Israel seeks three objectives before carrying out the UN resolution calling for an Israeli withdrawal from southern Lebanon: the "sovereignty of the Lebanese people," alluding to the Syrian influence; peace on both sides of the border; and elimination of the terrorist threat.

"If they can guarantee peace and security, we can retreat," he told journalists, referring to Lebanon and Syria. "If not, we have to assure our security by continuing to fight in southern Lebanon."

French officials said Vedrine pledged to help facilitate contacts among all parties, but gave no details. Mordechai, who said he was "very pleased" with his talks with Vedrine, said the two ministers had also discussed options for peace with him, but also gave no details.

Analysts in Paris said Mordechai wanted to speak to the French, because Paris is on record as saying it is prepared to provide security guarantees between Israel and Lebanon. Defence Ministry officials pointed out that French troops are in the area as part of the United Nations UNIFIL force.

Mordechai said the French showed interest. "I hope it advances things, but we shouldn't have any illusions. We will need to deal with the problem of south Lebanon for a long time," he said in an interview with Channel 2.

Mordechai also reiterated his call to Syria to renew peace negotiations, and said the current efforts to come to an arrangement with Lebanon are not an attempt to write Syria out of the picture.

"The efforts being made regarding Lebanon do not come to bypass Damascus, but to pave the way [to] discussions with Damascus by finding cooperative solutions in Lebanon," Mordechai said. "I am completely convinced that if we come to a solution regarding Lebanon, then it will advance the process with the Syrians."

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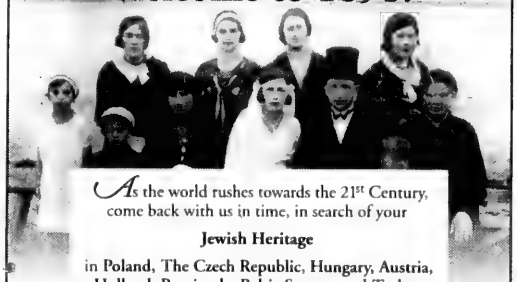

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Mossad gets new chief

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — The newly appointed head of Mossad will have some daunting work ahead of him.

Ephraim Halevy, a former deputy head of the foreign intelligence service, will oversee an overhaul of the organization.

Mossad's vaunted image has been tarnished over the past several months, which saw the bungled attempt last September on the life of a Hamas leader in Jordan, the arrest of a senior Mossad officer suspected of feeding false information to his superiors, and a botched bugging attempt last month in Switzerland that led to the arrest of a Mossad agent.

Along with announcing Halevy's appointment, Prime Minister Benjamin Netanyahu also named Maj. Gen. Amiram Levine, head of the Israel Defence Force northern command, to serve as Mossad's deputy director.

The premier acknowledged that there had been damage to the agency as a result of recent "malfunctions" as well as "unnecessary and irresponsible" leaks to the media.

Halevy, who enjoys a good relationship with Jordan's King Hussein, helped restore ties between the two countries after a botched Mossad assassination attempt on Jordanian soil last September threatened Israeli-Jordanian relations.

The failed attempt on a Hamas leader in Jordan was a major factor in Danny Yatom's recent decision to resign from Mossad.

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The Week in Israel

March 2

• The Jewish population in the West Bank and the Gaza Strip increased by nine percent in 1997 according to the Interior Ministry. A spokesperson of the ministry said there are now 161,000 Jews there and attributed the increased number to a high birth rate.

March 3

• Jordan's King Hussein called for renewed security cooperation with Israel after Mossad head Danny Yatom resigned, according to Israeli media. King Hussein had ended the security cooperation after Mossad launched a failed attempt last September to assassinate a Hamas leader on Jordanian soil.

March 4

• Israeli President Ezer Weizman was re-elected by the Knesset for a second five-year term, heading off a challenge from Likud MK Shaul Amor. In a secret ballot, Weizman garnered 63 votes to Amor's 49, with seven abstentions. Weizman will be formally sworn in on May 18.

March 5

• Security forces uncovered a terrorist network from the Ramallah, Nablus and Jerusalem areas that was involved in two suicide bombings last year.

• Prime Minister Benjamin Netanyahu arrived in Madrid for a European tour that will also take him to Germany, Norway and Britain. The main agenda item is the stalled peace process with the Palestinian Authority (PA).

March 6

• Israeli media reported that a senior official in the American administration stated that the United States is closer to Israel's stance in the peace process than it is to that of the PA.

50 Years Ago

TEL AVIV, March 2 (JTA) — The Jewish National Council last night voted to establish a temporary Jewish Government Council that would elect members of a provisional government and set up the necessary government apparatus to take over the Jewish state following the withdrawal of the British administration.

With files from JTA

Rebuilding the Mossad

By SHELDON KIRSHNER

Mideast Analysis

Ephraim Halevy, the new head of the Mossad, has his work cut out for him. Appointed last week to replace the disgraced Danny Yatom, who resigned following a series of embarrassing mishaps, Halevy's mandate is to rebuild the morale of a spy agency whose image has been badly tarnished of late.

Ephraim Halevy

Yatom, the shortest serving Mossad chieftain and the first one in more than 30 years to quit, tendered his resignation in the wake of bungled operations in Jordan and Switzerland and the disclosure that an agent had fed the Mossad false information about Syria.

Dissatisfaction with Yatom initially bubbled to the surface after it was disclosed that Yehuda Gil, a senior agent, had deliberately misled the Mossad with respect to Syria's policy toward Israel. The grumbling intensified when Mossad agents with doctored Canadian passports failed to assassinate Khaled Meshal, a top Hamas official, in Amman. This incident caused a crisis in relations with Jordan and prompted Canada to recall its ambassador in Tel Aviv.

Although an Israeli commission investigating the fiasco concluded that Yatom had "erred in his handling of the operation," Yatom refused to resign. Last month, he finally stepped down, forced out by a leak that Mossad operatives in Bern had been caught redhanded trying to bug the house of a Lebanese businessman close to Hezbollah. By all accounts, the news was leaked to the Israeli press by disgruntled Mossad officials whose overriding goal was to push out Yatom.

Though Yatom left the agency under a dark cloud, this was not the first time the Mossad had been subjected to such scrutiny. Like all foreign intelligence services, it has compiled a mixed record since its formation in 1951.

Its public accomplishments are well known. It kidnapped Nazi war criminal Adolf Eichmann in Argentina. It launched a campaign of intimidation against German rocket scientists in Egypt, but the operation resulted in the resignation of its director, Isser Harel. The Mossad also recruited two Arab pilots, the Iraqi Munir Redfa and the Syrian Mohammed Bassam Adel, who flew their advanced MiGs to Israel.

The agency played an integral role in the " hijacking" of missile boats the French government should have sent but did not deliver to Israel, and in the decision of a Swiss engineer, Alfred Frauenknecht, to supply Israel with Mirage jet blueprints.

The Mossad laid the groundwork for the mass movements of Jewish immigrants from Yemen, Morocco and Ethiopia, carried out the assassinations of Palestinian leaders, brought atomic whistle blower Mordecai Vanunu back to Israel, and had a hand in the Entebbe raid.

Arguably, the Mossad's greatest agents were Eli Cohen and Wolfgang Lotz. The information they relayed from their posts in Syria and Egypt was used by the Israeli armed forces to capture the Golan Heights and the Sinai Peninsula in the Six Day War.

Alongside these achievements are egregious setbacks.

The Mossad, in a bid to forestall Britain's planned withdrawal from the Suez Canal, staged a series of bombings of British and American institutions in Egypt. The plot backfired, leading to the arrests of Egyptian Jews and sparking the Lavon affair in Israel.

The Mossad took part in the abduction of a Moroccan dissident, Mehdi Ben-Barka, and the incident triggered recriminations between Israel and France. In Lillehammer, Norway, the Mossad killed a Moroccan waiter mistaken for a top PLO official. Members of the hit team were arrested, tried and imprisoned.

In addition to these slips, the Mossad blundered by misreading Egyptian and Syrian intentions before the Yom Kippur War, by encouraging Israel to intercept a Libyan plane believed to be carrying George Habash and Ahmed Jebril, by botching an operation against Iran's embassy in Cyprus, and by mishandling the case of a double agent in Britain.

Clearly, the Mossad is a sharp but imperfect instrument.

CLARIFICATION

Last week on page 2, *The CJN* published a brief news item entitled "Rabbis: Couple Must Divorce." The story originally appeared in *Yediot Achronot* but has engendered a great deal of controversy in Israel and abroad. Even though, *Yediot Achronot* stands by the story, many observers are saying that it was nothing more than a hoax. A reporter for *Ha'aretz* has been unable to verify its truth. A complaint has also been filed with a journalists association against the reporter who wrote the original story.

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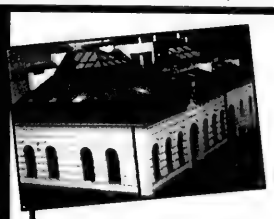

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Israel & the Jewish World

News story exposes deep ideological conflicts

By HERB KEINON
Jerusalem Post Foreign Service

Opinion

It's a tale that, on the face of it, has all the trappings of a good – a really good – newspaper story. Forget a newspaper story, it would make a great novel. Foreign workers rape a haredi woman, the mother of nine children, as she leaves a mikvah. She and her husband are deeply in love, but because of the Laws of Moses, the rabbis decree that he must divorce her. The reason: The husband is a kohen, descendant of the priestly caste, and the wife of a kohen is forbidden to him if she has been violated.

The story was told in *Yediot Achronot* two weeks ago, and then picked up by all the major media. The radio talk shows had a field day, the newspapers did follow ups, the story even hit the international wires. The only problem is that it appears now, two weeks after publication, that the whole thing never happened. A number of people went searching for the woman, the children, the foreign rapists, the rabbis. Nobody found anything. *Yediot* has said it is investigating the matter.

Perhaps the reporter fell victim to wild rumors being spread about foreign workers; perhaps the country fell victim to shoddy journalism, and a penchant to believe the worst about the Haredim.

According to noted Jewish philosopher Eliezer Schweid, the whole episode puts into context the fundamental gap separating the religious and non-religious communities. That so many people were willing to believe the story, even though it was poorly sourced from the beginning, is "not necessarily the result of negative attitudes toward the Haredim," Schweid argued. "You can't deny that the stands taken by the haredi leadership on these issues – the status of women – provide a background that enables people to believe this type of thing."

Schweid said that the lack of knowledge in the wider public of the halachic norms in these areas, coupled by an underlying antagonism toward the rabbinic establishment for its stand on issues over which it has sole control – marriage and divorce – makes people more willing to buy these stories.

A few days after the story broke, a demonstration was organized in front of the Tel Aviv rabbinate, with signs reading "Don't rape her again, Halachah against women, Medieval darkness," and "Is being raped a crime." One of the demonstrators, Yael Doron of the Rape Crisis Centre, said that even though the incident in question may have been made up, "Don't make the rabbinate into pure righteous people, because they are not. Maybe this specific incident did not happen, but that doesn't meant they are clean. They have done enough bad things."

According to Schweid, friction over matters of personal status and sexual ethics is one of the most difficult points of contention between the religious and non-religious communities. "The law has given the rabbinate authority over these issues, and the rabbinate doesn't try to solve the problems that arise in a manner that is compatible with the ethical standards of the majority of the non-religious public. There is a deep conflict on this, and it touches especially on the status of women. The conventional wisdom is that the halachic stands taken by the rabbinate discriminate against women. It is against the backdrop of this sensitivity that you can understand why people are willing to easily believe these stories."

Interestingly enough, Rabbi Shmuel Jakobovits, head of Ura Kevodi, an organization of haredi intellectuals set up to clarify haredi stands on contemporary issues, said that although the *Yediot* story may or may not be true, it does reflect a genuine aspect of the clash between the religious and non-religious cultures and ideologies.

"It may be that this particular instance was fabricated, but there is something here that is a matter of conflict," Rabbi Jakobovits said. "According to the Torah, a kohen is not allowed to continue to live with his wife if she was raped. What we really have here is a deep conflict between two ideologies.

"The papers and media play it up, because they are eager to show that in the perspective of modern, universalist, human values, there are elements in Torah ideology that are – to their minds – unacceptable. But I say it is specifically issues such as these that are litmus tests of our faith, and of our belief in Torah from heaven."

He said that accepting painful decrees such as these is a "sign of acceptance of the heavenly law." Rabbi Jakobovits said that although the particular incident may not have happened, "it could happen." He said there are other factors that could come into play that would lead to a more lenient opinion by the rabbinical courts, "and there may very well be only a few instances where this [halachic] principle will be applied. But the principle is there.

"The real issue at hand in Israeli society is the principle, not the actual incident. That is the central issue facing us today – that one side views Torah as supreme and unassailable, while the other side believes that universal values are superior."

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Maccabi investigation urged

By PAUL LUNGEN
Staff Reporter

Roy Salomon

TORONTO — Two Australian community organizations are calling on the Israeli Knesset to establish an independent committee to investigate all aspects of the 15th Maccabiah Games.

Establishing that sort of committee is "the only course of action that can lead to a healing," say the presidents of the Executive Council of Australian Jewry (ECAJ) and the Zionist Federation of Australia (ZFA).

In a letter to Dan Tichon, speaker of the Knesset, the presidents of the two umbrella organizations say a rift has developed between Australian Jewry and Israel over the collapse of a bridge and the deaths of four Australian athletes at the opening ceremonies of last summer's Maccabiah Games.

"This rift has not healed," write ECAJ president Diane Shteinman and ZFA president Ron Weiser.

"One outstanding issue, which does not appear to be in the process of resolution, is the call for the establishment of an inquiry into the conduct of the organizers of the 15th Maccabiah which is both truly independent and seen to be truly independent," they state.

"Despite the [Israeli government's] Dotan report, subsequent police investigations and indictments which have dealt with infringement of the law, there has yet to be proper scrutiny of the actual organization and conduct of the 15th Maccabiah."

The letter to the Knesset came about two weeks after a high-powered delegation of officials from the Maccabi World Union (MWU) travelled to Australia in a bid to address the Jewish community's concerns. They held two public meetings in which they fielded heated questions from Australian Jews and met with officials of Maccabi Australia; some in the delegation met with family members of some of the athletes.

They also agreed to expand an internal MWU three-person investigation by adding three additional nominees suggested by Maccabi Australia.

Responding to that development, Shteinman and Weiser stated in their letter: "We do not doubt that the individuals on the [MWU] commission...are eminent people, but the fact that they held positions within MWU is an impediment to justice being perceived to have been done."

Maccabi Canada President Roy Salomon, who was part of the MWU delegation to Australia, said he is confident the internal Maccabi investigation would be "full and independent" and would look at both the bridge collapse and also "the inner workings of MWU."

"We have supreme confidence that we did the right thing...We certainly have nothing to hide" from a Knesset investigation, Salomon added.

The MWU accomplished its goals in Australia, he continued. It explained the organization's position to the Jewish community, it expressed regrets for the tragedy and it worked out a compromise with Maccabi Australia that will see it remain part of the international Maccabi family while its executives remain affiliated with MWU.

Canadian mission visits Israel

By REUVEN ROSENFELDER
Special to The CJN

JERUSALEM — It was Friday afternoon before Shabbat. People were doing their last-minute shopping at the busy Machane Yehuda in Jerusalem when members of the Canadian Mission 98-Israel at 50 visited the market.

"Are you the Canadian group?" asked one Jerusalemite carrying bags filled with fruits and vegetables. "You don't know how much your being here means to us!"

A total of 250 mission participants from across Canada came to Israel last week, just as the agreement between Iraq and UN secretary general Kofi Annan was being worked out. One hundred and fifty came from Toronto, 57 from Montreal, 18 from Calgary and the rest from communities from Halifax to Vancouver.

"Given the tension in the Middle East when people departed for this mission, it was heartening to see how many people came despite the political circumstances, which were far from clear," said Steve Ain, executive vice-president of the United Israel Appeal of Canada (UIA), which organized the mission.

"We had planned it as a celebration of Israel's 50th anniversary," Ain said. "In light of the circumstances, it turned out to be both in celebration and in solidarity with the people of Israel."

The emphasis of the week-long program was on seeing the direct involvement of the Canadian Jewish community in the development of the country through Canadian projects.

"We were able to show the Canadians what their contributions meant in improving the quality of life of ordinary Israelis, especially in the peripheral regions of the Galilee and the Negev," said Harvey Wolfe of Montreal, president of UIA.

A couple of days after the mission's visit to Canada Centre in Metulla near Israel's border with Lebanon, three Israeli soldiers were killed in a Hezbollah shelling of the area known as the security zone, just north of Metulla.

"It made people understand the difference between our lives in Canada and the condition of Israelis, who must lay their own lives on the line," said Sandy Brown, who chairs the mission's Toronto contingent.

In the town of Yeruham in the Negev, the Montreal contingent, chaired by Etty Bienstock and Elliot Lifson, marked 15 years of Montreal's involvement in the town's development, which began with Project Renewal in the 1980s. A number of key projects, including a public library, a sports centre and a club for the elderly, were built by Montreal in Yeruham. Today these are an essential part of the lives of the residents.

The Toronto leadership, involved in Eilat and the region of Eilot in the southern end of the country, got an in-depth view of the results of their efforts in the Partnership 2000 program, which unites Canadian and Israeli communities in cooperative projects.

In Beersheva, the mission visited a cultural centre established by Keren Hayesod especially for the city's large Ethiopian community.

In Jerusalem, the group attended a special presentation held at the Academy of Arts and Science, a major high school that the UIA of Canada helped build. It included a performance by the Yovel group of singers, scheduled to visit Canada later this year as part of Israel's Jubilee celebrations. Canadian Ambassador David Berger praised the Jewish communities for their work.

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Completed applications should be returned to Jewish Immigrant Aid Services, Toronto Office, by no later than April 22, 1998.

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THE DINING GUIDE

ADVERTISING FEATURE

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The most recent addition to the LIBERTY ENTERTAINMENT GROUP roster is **AVE. & DAV.** near the well known Toronto intersection of Avenue Road and Davenport. Famous for its proximity to both the downtown core and the exclusive surrounding neighborhoods of Forest Hill, Rosedale and Yorkville, **AVE. & DAV.** is a new concept developed specifically for the area. combining a raw oyster and sushi bar with a casual dining menu, **AVE. & DAV.** redefines the notion of the stylish neighborhood bistro. The sushi and oyster bar is open continuously throughout the week and Sunday brunch is featured from 11am to 4pm.

Lunch Tues.-Sat. 11:30am-3pm
Dinner 5pm-10pm, Fri. & Sat. until 11pm
2 for 1 Oysters & Sushi Tues.-Thurs. 4-6pm
Wheelchair Access. Fully licensed.

122 Avenue Road
Phone 416-925-5551

ROSEWATER SUPPER CLUB

Rosewater Supper Club is situated minutes from the heart of Toronto's financial and theatre district. Renowned for the beauty and elegance of its historical landmark building, it's perfect for enjoying cocktails, an exquisite meal or a special event. The diversity and décor of the restaurant will amaze you, whether you're in the main dining room, private Boardroom, the Mezzanine, the Supper Club or the Ember Lounge. Executive Chef Christopher Klugman's menu is an eclectic palette of culinary styles and achieves harmony with the elegance of the heritage structure. The highest standards of quality and meticulous attention to detail are ahered to by all staff.

Call for reservations
Hours: Lunch Mon.-Fri. 11:30-2:30
Dinner Mon.-Sat. 5:30-10:30

19 Toronto Street
Phone 416-214-5888

LA BUSSOLA RISTORANTE

La Bussola's new owners, Luigi and Eduardo Beccati, formerly chefs of Gamberoni, create a tempting, flavorful variety of moderately priced fresh seafood, meat, pasta and vegetable dishes. Sample the superb seafood casserole or try the tricolor penne with dried shitaki mushrooms and crab meat in a rosé sauce. The tender veal medallions topped with sauteed mushrooms or rack of lamb flambed in brandy make excellent choices. This cosy, enchanting ristorante with its homey, quaint decor offers an extensive wine list with over 60 Italian reds. Located near Highway 401 and Bathurst.

Lunch: Tues.–Fri. from 11 a.m.,
Dinner 7 days a week from 5 p.m.
Reservations recommended on weekends.

3434 Bathurst Street
Phone 416-789-4444

MEKONG PARADISE RESTAURANT

For fine Thai cuisine in a casual but elegant setting, bring your family or a special friend to the Mekong Paradise. The most popular dish is Pad Thai, stir fried rice noodles with tamarind and tomato sauce, served with chicken and shrimp, or vegetarian style. Order it mild, medium or hot, to suit your taste buds. The spicy Lemon Grass Soup comes with shrimp, chicken or seafood; the Green Mango Salad comes with chicken, or vegetarian style. Mekong Paradise's specialty is cashew chicken with whole dried chili peppers. The daily lunch special is $4.99. Takeout, delivery and catering are available.

Hours: Mon.-Thurs. 11:30-10pm,
Fri. 11:30-11pm, Sat. 12-11pm,
Sun. 12-10pm
Reservations on weekends

4400 Dufferin St.
(1 light south of Finch, Canadian Tire Plaza)
Phone 416-739-1882

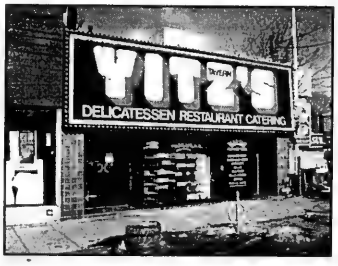
BUMPKIN'S

Bumpkin's, under the same owner since 1971, is situated in a Victorian house with an inviting atmosphere and warm fireplace. The huge menu includes duck a l'orange, quails and breast of chicken; for seafood, try the best-selling Shrimps Bumpkin's, fresh Atlantic salmon, stuffed rainbow trout, or fresh catch of the day. The choice of tender, juicy meat items includes roast beef, sirloin, filet mignon and sirloin butt steak; there are also fine vegetarian dishes, like pasta primavera. Daily specials include tiger shrimp, pasta aux fruits de mer, and surf 'n turf. Appetizers are from $2.95, entrees from $8.95; lunches include soup or salad. Best escargots & mussels in town! Newly renovated with wall to wall famous paintings.

Hours: Lunch Mon.-Fri. 12:00-2:30 p.m.,
Dinner Mon.-Sat. 5:00-11:00 p.m.
Reservations requested for 5 or more

21 Gloucester Street
Phone 416-922-8655

YITZ'S DELICATESSEN

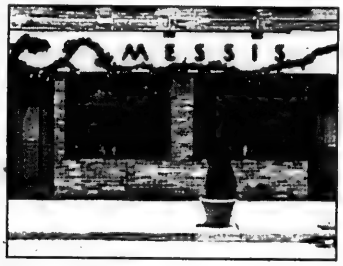


A Jewish Deli serving hearty foods prepared fresh daily with many favourites like homemade soups, corned beef, knishes, big salads and bagels. Voted #1 for Chicken Matzoh Ball Soup, Baby Beef, Lemon Meringue Pie and Chunky Chocolate Cookies. Boasts a 'lighten up' low fat menu. Baking on premises all day long. Unique Feature: A well stocked Humidor with the finest Cuban cigars at the city's best prices.

Hours: 10:00 am-9:00 pm
Take Out: 9:30 am-9:00 pm
7 days a week
Wheelchair access to main floor

346 Eglinton Avenue West
Phone 416-487-4506

MESSIS RESTAURANT

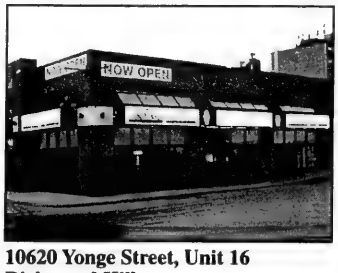


Messis welcomes you warmly with Mediterranean decor and a casual chic atmosphere. Every dish is carefully prepared from fresh ingredients; cuisine is French-based, with exotic touches. For a light, tender appetizer, try soya ginger marinated grilled calamari, with mango and black bean salsa and mango ketchup. And who wouldn't be tempted by manicotti pasta, stuffed with goat cheese and spinach, with roasted sweet peppers, in a herbed tomato cream sauce -- or perhaps, oven roasted Atlantic salmon with exotic Thai rice, rolled in a savory fruit strudl with coconut teriyaki orange composition? And do sample the long, lovingly compiled wine list.

Hours: Sun.-Thurs. 5:30-10pm,
Fri.-Sat. 5:30-11pm
Reservations a must – 3 days ahead for Sat.
Partial wheelchair access.

97 Harbord Street
Phone 416-920-2186

ABBONDANTE RESTAURANT



The Abbondante is casual and relaxed, in vibrant colors, with an informal dress code; the menu is Cal-Ital, with lunch and dinner specials daily. Fancy a salad? Try oven-baked grilled eggplant rolled in roasted peppers and goat cheese. Pasta? What about capellini with basil pesto, grilled shrimps and scallops? For a main course, try oven roasted Atlantic salmon filet with basil pinenut crust; for dessert, enjoy Neil's "almost world famous" apple strudel. Looking for somewhere private to eat after a special occasion? Book a Sunday. And don't forget to ask about the winemakers' monthly wine tasting and dinner.

Mon.-Fri. 11:30am-11pm, Sat. 5-11pm,
Sun. - private functions only
Wheelchair access.
Reservations recommended

10620 Yonge Street, Unit 16
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THE DINING GUIDE

ADVERTISING FEATURE

The Lobster Trap Restaurant

Still serving satisfied patrons after 35 years. The Lobster Trap is Toronto's original lobster house. Unique in Canada, The Lobster Trap offers live lobster in the tank from one pound up to four pounds, prepared the way you like it; and the lobster bisque sets the standard for all others. Besides our delicious lobster, scampies, Alaska king crab legs, shrimps and mussels, there is also a selection of other fine fish dishes. Casual dress goes with the cozy atmosphere; and there is a special kids' menu. Lunches start at $4.95, dinners at $16.95. The Lobster Trap accepts all major credit cards.

1962 Avenue Road
Phone 416-787-3211

Hours: Lunch Mon.-Fri. 11:30 a.m.-2:30 p.m. Dinner 5:00-10:00 p.m., 7 days a week

Centre Street Deli

Not exactly in the city centre, the Centre Street Deli is well worth the drive north to Thornhill. Known for wonderful hand-cut smoked meat sandwiches and fresh-cut French fries, it has many other items to satisfy your appetite and palate--and your children, with a kids' menu to match the family atmosphere. All items are available for take-out. The Centre Street Deli also has an extensive catering menu of meat or dairy dishes on trays or by the pound, hors d'oeuvres, and party sandwiches. Call Sam or Cheryl for your catering needs.

1102 Centre Street
Phone 905-731-8037

Hours: 7:00 am-8:00 pm 7 days a week

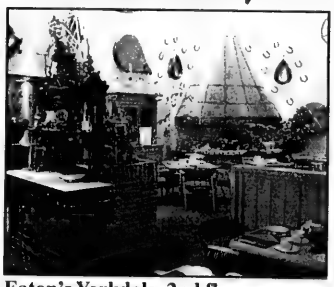
HotHouse Café

The HotHouse Cafe, with 120 menu items and an extensive wine list, takes special pride in its Thin-Crust Pizza, Indonesian Tiger Shrimp, and Linguine Mediterranean. There is a fabulous Sunday brunch with live jazz, and a Wednesday night buffet; the atmosphere is bright, upbeat and elegantly casual. When you plan a corporate party or a simchah, consider that HotHouse has hosted thousands of events, for 10 to 200 guests. HotHouse is in the heart of Toronto, steps from the theatre district, major hotels, the SkyDome and subway; two hours free parking.

35 Church Street
Phone 416-366-7800

Hours: Mon.-Thu. 11:00 am-midnight Fri.-Sat. 11:00 am-1:00 am Sun. 10:30 am-midnight
Reservations requested

Village Loft, Eaton's Yorkdale



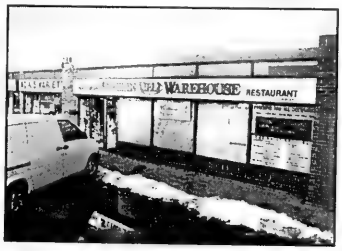
The Village Loft Restaurant at Eaton's Yorkdale is a family dining oasis for both in-store shoppers and the general community. Especially popular is the All-You-Can-Eat Buffet, served daily: $9.95 M to F 11:30–2:30; $13.95 M to W 4:30–8, Thurs. & Fri. 4:30–9; $10.95 Sat. 11:30 to 8 and Sun. 11:30 to 3. The Thurs. & Fri. Night Buffet features an all-you-can-peel and eat Shrimp Festival. Children under 8 eat for half price, children under 4 eat FREE, and seniors enjoy 10% off every day!

Licensed under LLBO, the Village Loft also offers an exciting à la carte menu. Its large, sunny dining room is a cheery destination for all your special occasions, and a private room is available. There is ample free parking and direct subway access.

Eaton's Yorkdale, 2nd floor
Phone 416-256-5018

Hours: Open daily; see hours above
Reservations recommended

Steeles Deli

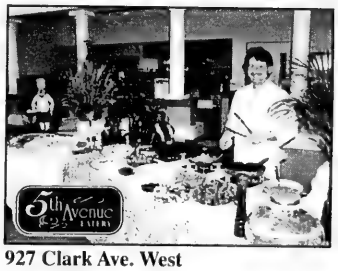


Steeles Deli Warehouse is your basic clean, friendly restaurant, as relaxed as your own home. This traditional Jewish style deli is popular among the business and professional people of Steeles West, drawing 90% of its custom from regular patrons. Here you will enjoy home-style chicken and matzo ball soup, knishes, kishke and potato latkes; and favorite deli meats like pastrami and corned beef can be ordered to go in quantity. Steeles is well-known for its liver and onions, chopped sirloin, and brisket of beef; there are lunch specials as well. Catering is available for all occasions.

180 Steeles Ave. West
Phone 905-881-8366

Beer and wine licence
Hours: Mon.-Fri. 10-9, Sat. & Sun. 9-9
Wheelchair access

5th Avenue Eatery



Everything here is tempting; it's hard to choose. The pasta bar offers two pastas, and over a dozen delicious items like carmelized onions, chicken strips, baby corn or hearts of palm, cooked by the chef at your table. The buffet features delectations like New England Roasted Chicken Breast – or, for vegetarians, root vegetables in a herb roast. Pasta bar and buffet combined are $16.95, including choice of soups, desserts and beverage. For dessert, try the gateau (nut pate with custard filling in caramel sauce). Bring a friend; share a feast in this intimate candlelit setting. The Eatery is available for private functions, and glatt kosher.

927 Clark Ave. West
Thornhill
Phone 905-763-8211

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1554 Avenue Road
Phone 416-782-3288

Hours: Mon.-Sat. 11:00 am-3:00 pm, 5:00-11:00 pm Sun. 5:00-10:00 pm
Reservations, please
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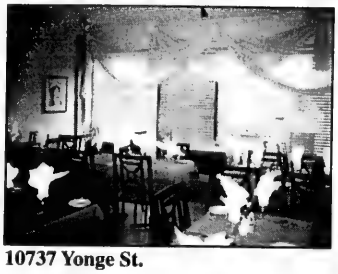
Il Gatto Nero Trattoria



Il Gatto Nero Trattoria, soon celebrating its 10th year, combines fine dining, quality and appearance with family affordable prices. This 60-seat family-owned restaurant offers everything you'd expect and deserve – from the kitchen to the service; which will capture and impress you. Special care and attention is always provided to ensure your experience is enjoyable – from appetizers to dessert. Dine in or take-out. Drop by before or after a movie – we're close to the Cineplex.

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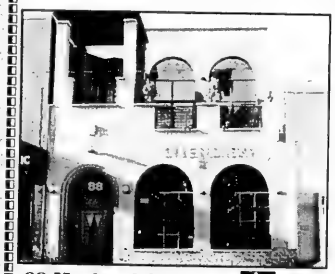

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Jewish ethics, Alzheimer discussed at conference

By LORI EPPSTEIN
Jewish Bulletin of Northern California

SAN FRANCISCO — Alzheimer disease can force Jews to re-examine the most fundamental principles of their faith.

Take the case of Jay Luxembourg's grandmother, who three years ago had a stroke that rendered her mute. His grandfather, who has an advancing case of Alzheimer disease, would forget that his wife couldn't speak, get upset when she didn't answer him and try to hit her.

Even though Luxembourg's parents had promised the grandparents never to separate them, and though the Torah commands Jews to honor their father and mother, the family put Luxembourg's grandfather into a home.

Luxembourg, a doctor at the Jewish Home for the Aged in San Francisco, recently shared his family's predicament with other doctors and medical students at the ninth annual International Conference on Jewish Medical Ethics in Burlingame, Calif. His story presents one of many ethical dilemmas that accompany Alzheimer cases.

Luxembourg, a geriatric specialist, was no stranger to such dilemmas when his family predicament arose. He has grappled for years with the care of Alzheimer patients at the Home. Most families learn about coping with the disease the harder way – one day at a time.

With diminishing mental capacity, patients can become not only disoriented, but demanding, psychotic and even violent, placing severe stress on family and caregivers.

Unfortunately, there is little guidance in the Torah or the Talmud specific to Alzheimer disease. But Orthodox Rabbi Moshe Tendler, an expert in medical ethics and a professor at Yeshiva University in New York, has gleaned some principles from halachic teachings, which he shared with the audience of some 200 doctors.

Tendler prefaced his talk with common-sense advice. He urged individuals in the early stages of the disease to sign a power-of-attorney contract giving another family member the right to make future medical and legal decisions for them.

Alzheimer disease can also have a deleterious effect on the caregiver, particularly when the patient no longer recognizes a partner. For this reason, Tendler suggests writing a religious contract that would grant a future divorce at the point when three experts, usually doctors and rabbis, conclude that the patient is no longer competent. At that point, the marriage would be dissolved retroactively to the date the contract was written. In such a situation, an infidelity committed after the contract was written would not be considered adultery.

Honoring parents

Such agreements were commonplace when men left their wives to fight in the army of King David, Tendler said.

When the patient – usually, a parent – is at the point that he or she needs extra care, Tendler said, the commandment, "Honor thy father and thy mother" is the best advice.

In practice, this means that the adult children care for and house an ailing parent until the parent's condition deteriorates to the point that the son or daughter can no longer honor them in a dignified manner. At such a point, Tendler explained, it would be best to send the parent to a nursing home.

But "parents cannot be shunted off until [their condition] becomes literally unbearable."

Jewish law does not require a person to pay for his or her parents' convalescent needs. The Torah maintains that "payment for the father's care must come from his estate." However, that doesn't mean that one should not help financially with a relative's medical needs. But such cases constitute charity, which is another matter, Tendler said.

When it comes to difficult medical decisions, such as withholding therapy required to maintain longevity, the rabbi stressed that the primary consideration is sanctity of human life.

Doctors can prolong the mental functioning of a patient with Alzheimer disease by using estrogen, but such treatment raises an ethical question even Tendler couldn't answer: "Do you stop estrogen at the point [where it no longer helps] and allow the natural process [of dying]?"

Halachah does not require prolonging a patient's life by unnatural means such as using life-support systems, he explained. At the same time, life should be preserved aggressively until the individual can no longer survive on his or her own.

If a patient loses interest in living, Halachah is very clear that it is the family or doctor's responsibility to intervene, Tendler said.

"An Alzheimer patient may have lost competence, but they have not lost humanhood."

Also speaking at the conference sponsored by Hebrew Academy of San Francisco was Vernon Neppe, director of the Pacific Neuropsychiatric Institute in Seattle. He presented findings that suggest Alzheimer disease will become more common as human survival rates advance. Currently, one in nine people over the age of 65 has the disease. By 2030, that figure could be one in five.

The good news, he said, is that "the later one develops the disease, the milder will be the case."

Panel speaker Allen Roses, a genetics researcher who specializes in muscular dystrophy and Alzheimer, suggested that researchers are fast approaching the ability to definitively predict a future Alzheimer case as well as the age of onset.

The greater challenge, Roses said, will be to persuade a major drug company to sponsor research for a cure.

Transfer concerns JGH

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Jewish General Hospital (JGH) said it is reassured that Jewish long-term care patients who were expecting to be placed at Maimonides Hospital Geriatric Centre and suddenly were told they would be going to Chateau Westmount will receive the level of care they need, as well as have their cultural and religious needs respected.

The 35 beds expected to be reopened at Maimonides were reduced to 22 when the Montreal regional health board, acting on a government decree, told the JGH on Feb. 27 that 13 of the 35 frail elderly patients had to be sent to Chateau Westmount by the following Monday. The switch took place because Maimonides had at that point hired only enough additional staff to handle 22 new patients, expecting that most of the 35 would be transferred between March 6 and 22.

Neither hospital is clear as to what the rush was about. Health Minister Jean Rochon announced last month that 200 chronic-care beds would be reopened immediately in the Montreal area, including the 35 at Maimonides, to ease emergency room overcrowding. Apparently, that plan was not being carried out as quickly as foreseen.

The JGH raised concerns about the government's haste, but disagreed with the head of its nurses' union, Naomi Chemtob, who warned that the transferred patients will not get the level of nursing care they need at Chateau Westmount. One relative of a patient also complained to *The CJN* that she was not confident that Chateau Westmount could provide strictly kosher food.

JGH spokesperson Betty Rozovsky said the hospital is satisfied by assurances from both the regional health board and Chateau Westmount that it will increase its staffing to the extent necessary, as well as arrange to provide kosher meals, although it does not have a kosher kitchen.

"We would like to clarify that we never criticized Chateau Westmount," Rozovsky said. "We did not object to the patients going there...It's an excellent nursing home, and they have been extremely cooperative and pleasant in doing whatever is necessary to provide appropriate care. From the families of those transferred, we have received nothing but excellent reports."

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Sherman opus mirrors unfeeling, dog-eat-dog world

By BEN ROSE
Staff Reporter

TORONTO — The anti-hero of Jason Sherman's play, *Patience*, is a Jewish businessman so brutal and shallow that he is not credible.

The 35-year-old Toronto Jewish playwright, one of eight brothers, has given us a story about a tycoon whose world falls apart. He realizes finally that he has used people as if they were disposable. He lives high and acts low.

Sherman chooses to make Reuben Field Jewish, but the world he inhabits and the phony friends around him are not Jewish.

The questions Field asks about where and why he went wrong are universal. The philosophic underpinning of *Patience* is strong. The theory of chaos and and the principle of uncertainty are well explored.

But too much of the play is dependent on the Jewish milieu for which Sherman has a keen eye and ear and this reviewer is left wondering if that is why it has reached the main stage at Tarragon Theatre, where it runs until April 5. In the '90s, apparently, Jewish villains and jokes are good box office.

As Reuben Field says about his late brother Johnny, "I loved him, I just didn't like being around him."

If you can overlook, or at least live with, the Jewish angle, then *Patience* is worth seeing. It would be just as relevant, if not more so, if the anti-hero was a non-Jew.

It mirrors an unfeeling, dog-eat-dog world. The opening "killer squash" game in which Reuben (Peter Hutt) slams out a win against business partner Peter (Diego Matamoros) is brilliantly staged and nicely prepares the way for Reuben's comeuppance at Peter's hands when his big Korea deal for cellular phones falls through.

Reuben's wife Donna (Susan Coyne) leaves him when she discovers love letters to Sarah (Sarah Orenstein), the wife of an old friend of Reuben, and she takes their two children to her mother.

The old friend, Paul, (Richard Waugh) in fact plays a crucial role, making a ghostly visit from a plane crash death to warn Reuben that a dire fate awaits him.

Reuben's attempts to reignite his affair with Sarah are sidetracked when he meets a perky 19-year-old college student Liz (Leah Salomaa) for whom his professor brother Phil has ditched his wife of 20 years.

Liz seems to know the answers Reuben is searching for, but the former tycoon warns her away from any relationship. He also discovers that Sarah can be as ruthless in business as he once was and decides he doesn't want that life again. When the play ends, Reuben is in limbo.

Playing a second part as Reuben's brother Phil, Matamoros walks off with the best acting honors as a jogging academic. ("I didn't know you and Spandex had such a close relationship," Reuben says.)

To hear and see Phil hobble around after an exhausting run and rationalize an affair with one of his students (he later falls for a mature woman) is worth the price of admission.

Sherman's talent for dialogue is such that he can go beyond Neil Simon's penchant for one-liners in Jewish comedy, and under Ian Prinsloo's direction, Matamoros makes it all come alive.

The set designed by Dany Lyne is an ingenious one, including a square box that becomes a car loaded with electronic gadgets, a boardroom and other settings in Toronto.

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Films of Jewish interest at Hot Docs

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Films of Jewish interest from Germany and Israel will be screened at next week's fifth annual Canadian International Documentary Film Festival (Hot Docs).

Running from March 18 to 22, the festival will take place at the Metropolitan Hotel and the Carlton Cinema.

Jeckes, directed by Jens Meurer, is about Jews from Germany who settled in Palestine after the rise of Nazism and World War II. The focus is on seven individuals – four women and three men – who reinvented themselves in their adopted land.

Forming the Fifth Aliyah, these Jewish immigrants were regarded with a mixture of respect and bemusement. They were orderly, punctual, regimented, well educated, cultured and hard working. They stood out in a crowd. For all these reasons, some people thought they were a little eccentric, if not strange.

We meet Paul Jacobi, a charming man who was once deputy mayor of Jerusalem; Gitta Sherover, a sardonic patron of the arts; Anna Maria Jokl, a psychoanalyst who used to be a screenwriter; Dr. Elly Freund, who thinks she was the last Jew to write a medical exam in Nazi Germany; Steff Wertheimer, a visionary industrialist; Naomi Frankel, a former Marxist who's now an Orthodox resident of Hebron; and Michael Smuss, an artist who survived the Warsaw ghetto and the Majdanek concentration camp.

They all have something noteworthy to say in this informative, nostalgic and surprisingly amusing film.

Kinderland, Cinderland, by Sibylle Tiedmann and Ute Badura, poignantly tells the story of a group of schoolgirls in a southern German town during the Third Reich whom fate dealt diametrically different hands.

Feeling the hot blast of anti-Semitism, the Jewish students were expelled from regular classes, socially ostracized and ultimately forced to leave Ulm with their families. As this tragedy developed, virtually all the Christian girls had the time of their lives in a reborn country that exalted Aryan womanhood and mercilessly crushed dissent.

Looking back, one Christian woman says she deplored Kristallnacht, but only in private. Having been brainwashed, she admits that her view of Jews was less than fair. "No one opened their mouths," observes another woman, referring to the blatant injustices of the day. Survival was the name of the game.

Interestingly enough, they express shock that one of their contemporaries from Ulm, the legendary Sophie Scholl, joined the anti-Nazi White Rose resistance movement. Recalling World War II, they acknowledge that they eventually perceived it as a struggle to preserve Germany rather than as a war of aggression.

A Letter Without Words, by Lisa Lewenz, is a touching film about cultural loss and reclamation. In 1981, Lisa Lewenz – an American graduate student brought up as an Episcopalian – stumbled upon a treasure trove of home movies shot by her late grandmother, Ella Arnhold, an assimilated, upper middle class German Jew who was camera crazy.

The discovery was a revelation and a genuine turning point. Apart from encouraging Lewenz to find out more about Ella and to investigate her family's history, Ella's amateur films of Germany from the end of World War I to the rise of Hitler gave her a better appreciation of her father, Hans Wolfgang, who converted to Christianity shortly after his arrival in the United States from Nazi Germany.

All in all, *A Letter Without Words* is an honest and disarming film.

Stefan Zwieg, the Austrian Jewish novelist, was a man of the world, an idealistic cosmopolitan whose scorn for nationalism was reflected in his books. Hounded out of Austria, he immigrated to Britain, then to the United States and, finally, to Brazil, where he committed suicide.

Three Lives – Friderike, Lotte and Stefan Zwieg recreates the last 10 years of his life, as well as his crumbling marriage and love affair with his literary secretary. Stylistically, the film breaks new ground, inasmuch as it unfolds against a contemporary backdrop, with actors playing the roles of the protagonists.

The directors, Wilma Kiener and Dieter Matzka, make two telling points. Despite a friendship with Theodor Herzl, Zwieg was resistant to Zionism, believing it was just another form of nationalism. And though he was a non-practising Jew, he was Jewish in the sense that he worked for international understanding and brotherhood. Sadly, these values exploded in his face with the emergence of Hitler, the swallowing up of Austria by Germany and the outbreak of World War II.

Dan Katzir's *Out for Love...Be Back Shortly* is a hybrid of a movie. It's a self-indulgent romance with a happy ending, a grim commentary on the residual effects of terrorism on Israel, and a sober look at Israel's fierce political divisions.

As Katzir – nephew of a former Israeli president – pursues Iris, a comely farm girl, terrorist bombs go off in Tel Aviv and opponents of the Oslo peace process and of Yitzhak Rabin take to the streets in bitter demonstrations. "So much hate, so little love," Katzir comments. These words, as well as his quirky film, speak volumes.

Travel, Arts & Business

Eye on Arts

by Bill Gladstone

CANADIAN WRITER TO WRITE HOLOCAUST PLAY

A New York-based committee attached to the YIVO Institute of Jewish Research has commissioned award-winning Canadian playwright **Y. V. (Victoria) Keidan** to write a stage play about the Epstein Gymnasium, a progressive academy of higher learning in Vilna between the wars, where Jews of both sexes were permitted to study secular subjects in the Polish language.

The play would draw material from *The Way We Were Before Our Destruction*, a non-fiction book by **Dr. Yulian Rafes** that YIVO co-published several months ago. The book describes the happy-go-lucky lives of the school's 400 students, many of whom eventually perished in the Holocaust.

Keidan, 37, is an astonishingly prolific playwright who lives in Alliston, Ont., a town north of Toronto. *The CJN* reached her in New York the day after she attended a reception for survivors who had attended the Epstein Gymnasium in its prime.

Keidan took up the theatrical craft in 1993, and has already written 12 plays and seen 15 productions of her works on stage. Four of her plays have been published. Last year, she won the Canadian Jewish Playwrighting Competition for her play *Bitter Apples*.

A production of one of her plays, *The Pit*, opens in May at the Storefront Theatre in Alliston. *The Pit* is a play about the Holocaust and about survivors, a subject Keidan knows something about, since her parents are survivors from Poland.

The committee "chose me based upon the writing in *The Pit*," she said.

"They apparently thought the writing was honest and true; they actually thought I was a survivor. They didn't think a younger person could write this way."

Keidan and the committee, which consists of Rafes and others who had attended the Epstein Gymnasium, hope to mount a production of the as-yet-to-be-written play on Broadway, Keidan said.

* * *

Purim Laughs: In *Drunk All Year ...Sober on Purim*, comic-raconteur **Michael Wex** gives a lighthearted look at the origins of Yiddish expressions, in honor of the Purim Season. The evening is presented by the Friends of Yiddish, who promise "hamantaschen, tea, coffee and a good shmooz after the program."

March 14, 8 p.m. Workmen's Circle Auditorium, 471 Lawrence Ave. W. $5; members free. RSVP by March 10 to Sandy, 736-8073.

* * *

Theatrical Evening: The Lubavitch Women's Organization is sponsoring An Evening With The Stars for Women featuring **Julia Blum**, whose "performances move the audience to laughter and tears as she inspires all with the incredible story of her odyssey as a talented actress, singer and composer from Hollywood to Jerusalem."

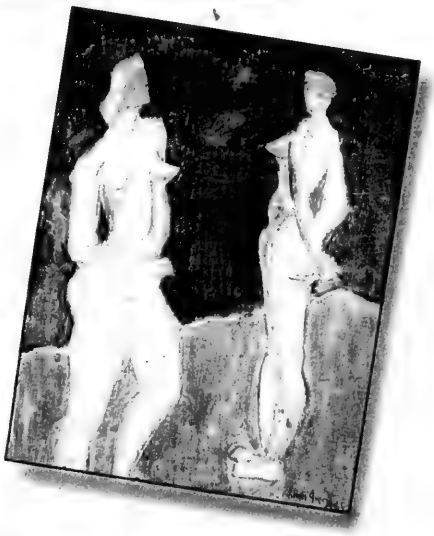
The chair is **Molly Reznick**, a producer for NBC New York. March 15, 7:30 p.m. Vaughan City Playhouse, 1000 New Westminster, Thornhill. Cocktail reception 6:30 p.m. Tickets ($18) available at Chabad Lubavitch in Thornhill and Markham, and Israel's Judaica, 441 Clark Ave. W. 905-731-7000.

* * *

At the Galleries: From the Real to the Surreal, a collection of paintings by **Eileen Corynen Nussbaum**, is on view at Café des Arts, 80 Spadina Ave., 3rd floor, thru March 31. Viewing hours 8 a.m. to 4 p.m. daily except Sunday.

• At the Koffler Gallery, installations by **Sarindar Dhaliwal** (*Hey Hey Paula*) and **Carol Sawyer** (*Ophelia*) explore the notion of arranged marriages, while a collection of 12 oil paintings by **Laura Petican** offer representational abstractions of the Italian countryside. 4588 Bathurst St. To April 19.

• Hidden Treasures, a selection of important works by contemporary masters, is on view at Gallery One, 121 Scollard St., to April 2. Artists include **Milton Avery, Jack Bush, Marc Chagall, Helen Frankenthaler, Jean Paul Riopelle, Goodridge Roberts** and **Julian Schnabel**. 929-3103.



Milton Avery's *Nudes by the Sea* is part of show at Gallery One.

* * *

Two Klezmer Concerts: Direct from New York's Lower East Side, **The Klezmatics** bring their ecstatic rhythms to the Ford Centre, North York, on March 12, 8 p.m. 324-9333.

• **The Epstein Brothers**, godfathers of the klezmer world, return to Toronto April 25 for a concert at the Winter Garden Theatre, 189 Yonge St. Tickets ($29.99-$38.75) available through TicketMaster, 872-5555.

* * *

Quotable Quote: Should writers attempt to write about only what they have experienced first-hand?

Here's how American writer **Cynthia Ozick** replied to that question in a recent interview: "I don't agree with the sentiment, 'Write what you know.' That recommends circumscription. I think one should write what one doesn't know. The world is bigger and wider and more complex than our small subjective selves. One should prod, goad the imagination. That's what it's there for."

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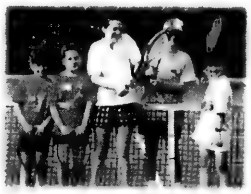

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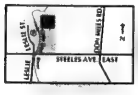

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TRAVEL TALK

BY BILL GLADSTONE

NEW HOPE FOR THE DEAD

The late afternoon sun had burnished Masada's rocky landscape to a deep-hued sandy gold and lent startling drama to the purple-gray clouds rolling over the vast Judean wilderness.

As viewed from atop the windy massif, the southern shores of the Dead Sea seemed veiled in a fine turquoise-lavender mist, cloaking its rugged beauty as well as its sinful past as the site of the notorious biblical cities of Sodom and Gomorrah.

Like most visitors to Masada, we trekked through the ruins of Herod's former palace, stared down at the Roman encampments and ramparts, and reacquainted ourselves with Josephus' apparently highly accurate account of the tragedy that occurred on this isolated mountaintop in 73 CE.

The story of Masada has become an inextricable part of modern Israeli mythology. Here, the last Jewish stronghold fell, choosing mass suicide rather than slaughter by Caesar's helmeted hordes. Herod's palace is near to dust, yet the tale survives, moving hearts afresh with each telling.

Cutting through the air like an eagle, the cable car glided downwards, reaching the bottom in minutes instead of the hours it would have taken by foot along the serpentine Snake Path. From above, the Dead Sea had seemed only a short ride away. But it seemed to take hours to reach the welcoming resort hotels on its shores.

Some members of our group refreshed in the spa, while others took mud-faced beauty treatments, submerged in natural sulphur springs, or indulged in the cliché of reading a newspaper while afloat in the lake's "heavy" water.

Saturated with minerals including bromides and other healthful healing elements, the Dead Sea is so rich with chemicals that it is being systematically mined and the chemicals exported to China and other countries.

The lowest region on earth, the Dead Sea area is about five times lower than California's Death Valley, the lowest point in North America. Because the air is so dense, the lungs take in substantially more oxygen with every breath. However, because the air is so dry, the pores release huge amounts of moisture. One must drink almost constantly or suffer the effects of dehydration.

A view of the mountain in Masada. [Bill Gladstone photo]

After dinner, we visited Beit Ha' Yotzir (the Dead Sea Museum), where director Shlomo Drori showed us charts and aerial photographs that clearly illustrated the Dead Sea's plight: Fed only by the Jordan River, its shallow southern basin is receding by an average of 90 centimetres per year and its water level has dropped nine metres in recent decades. The Jordan has been increasingly diverted in recent years to quench the thirst of the growing populations of both Israel and Jordan.

A dynamic octogenarian who is well-known in Israel, Drori is both a visionary and a dreamer, someone who dares to believe that political problems can be solved and that people can accomplish great things.

He is a proponent of the so-called Red-Dead canal, a technological megaproject that both the Israelis and the Jordanians have already approved in principle.

"This canal will become the boundary between the two countries, but it would not divide them, it would connect them," he said.

A massive canal from the Red Sea to the Dead Sea could replenish the receding waters of the Dead Sea. Since the water would drop about 1,300 feet along this route – roughly eight times the height of Niagara Falls – the project would become a primary source of cheap hydroelectric power.

That power could, in turn, be used to help desalinate the salt water. Port facilities and industrial installations that currently clutter the precious beaches of Eilat and Aqaba could be moved to a man-made harbor 30 kilometres inland, Drori said, leaving the twin Red Sea cities free to become a true touristic Riviera.

Drori's eyes gleamed with unbridled optimism as he told us of new Israeli technological innovations involving pressurized water and elaborate systems of plastic hoses that could result in an inexpensive method of desalinating ocean water within five years.

The deserts of the Middle East, he exclaimed, could be made to bloom!

Israeli engineers have also explored the feasibility of building a so-called "Med-Dead" canal from the Mediterranean Sea to the Dead Sea. Such projects, however, require the cooperation of all parties in the region, Drori said. They can be accomplished only with the advent of a true and lasting peace in the Middle East, a peace, Drori said, that is well within our power to achieve.

Beit Ha'Yotzir, located in Neve Zohar, is open to visitors by appointment only. 07-658-4158.

This week...

Julia Blum, who gave up a promising Hollywood career to embrace Orthodoxy, will perform her original compositions on March 15 at the Vaughan City Playhouse, Thornhill.

Blum grew up in Los Angeles and had the lead in many Beverly Hills High School productions. After graduating from Yale university, where she majored in film studies, she travelled to Europe and Israel.

On a trip to the Kotel, Blum spent Shabbat with an Orthodox family. The discussion was invigorating enough to inspire her to undertake a religious quest and she enrolled for three months in Neve Yerushalyim Women's Seminary.

"I was constantly stimulated by the learning," she said. "Harvard and Yale prepared me to study Torah."

It is this struggle that Blum shares with her audience. "The message is profound," she says, "but not pedantic. Music makes it non-threatening because the music is contemporary with varied styles. It's hip. Music touches something inside where one song can speak volumes. These are my songs."

An Evening with the Stars for women featuring Julia Blum is sponsored by Lubavitch Women's Organizations of Toronto, Markham and Israel Community.

For tickets and information call 905-731-7000.

* * *

CBC Newsworld is presenting the award-winning documentary *Revenge* on *The Passionate Eye*, March 15 at 8 p.m.

Revenge delves into the true story of Holocaust survivors who join together, determined to punish "a nation of murderers" for what was done to their families and friends.

Revenge reveals startling accounts of strategies for retaliation developed by a group of avengers. Under the leadership of the charismatic young poet and partisan, Aba Kovner, the group resolves to track down known Nazis and – without the benefit of a judge or jury – simply execute them.

Now for the first time, the avengers describe how they conducted a campaign of mass murder with the help of British and American intelligence.

Den Setton, one of Israel's acclaimed filmmakers produced *Revenge*, winner of the 1996 Cine Golden Eagle Award for best documentary.

LAST WEEK'S CROSSWORD ANSWERS

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Travel, Arts & Business

Tzedakah box also serves as a perpetual calendar

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — Six years ago, David Marx set out to make an absolutely unique metal tzedakah box by incorporating a perpetual calendar into its design.

Marx said that shortly after joining the family scrap metal recycling business 21 years ago, he began collecting old lockable ornamental metal boxes hand-crafted by artisans and was inspired to take up metal-craft as a hobby.

He made his first commemorative box in 1981 on the occasion of his marriage to French horn player Carol Faibish.

After studying at Kollel Avrechim for several years, Marx decided to make a tzedakah box for the centre in gratitude for the greater sense of Yiddishkeit he had developed there. "I wanted to do something to thank them that would last," he said.

Completed in 1992, the box was made of polished brass and copper with a rounded dome lid. Marx said he enjoyed the project so much he decided to do another tzedakah box.

"I had found my calling. I realized I could make wonderful tzedakah boxes, because I was willing to devote the time. I set it as a personal goal to make the most extraordinary tzedakah box ever made."

Marx, whose late father Karl was a Holocaust survivor, said he wanted his box, a commemorative piece for his grandchildren and their grandchildren to be a "silent witness to the richness of the Jewish world and the richness of Jewish life" in Canada, where, he said, Jews have more freedom than Jews ever had before.

"This is a golden age we're living in. I wanted to contribute something that would last from this Jewish world I'm living in. When I leave this world, the box will still be here."

David Marx with his tzedakah box. [Barbara Silverstein photo]

Marx wanted to put a perpetual calendar on the lid of the box, made of polished brass plate with gold and silver inlay, but discovered that "a charity box with a perpetual calendar had never been done."

Initially, he estimated that he would complete the project in a year, but it took five years to research, design and execute it.

Working with *The Comprehensive Hebrew Calendar* by Arthur Spier, a book that laid out 200 years of the calendar, Marx determined that each year, both in the Hebrew and Gregorian calendars, fell into one of 14 repeatable patterns.

There are also 12 different sequences for the Jewish holidays, he said.

He synthesized all the information, incorporating the two calendars on a single plane. The perpetual calendar, roughly one foot in diameter, is made up of two concentric circular dials divided into 15 equal pie-shaped segments.

Fourteen of those segments represent the 14 calendar configurations and list all the corresponding Jewish and Hebrew years. The 15th and lowest segment is cut away to expose a traditional monthly calendar divided into the seven days of the week.

However, it's a rolling calendar, which changes as the pointer of the mobile inner dial is moved to line up with the specific month of a particular year's configuration. The months of the year for both the Hebrew and Gregorian calendars can be found on the fixed outer rings of the dial. Each of the 14 segments listing the years is subdivided to indicate the months of the year.

On the back of the box is a chronological list of 200 years (from 1900 to 2100), indicating which sequence or segment number the year falls into, as well as the holiday pattern.

Marx said that, as he worked, he added additional elements to the box. He made a coin receiver with a star of David in gold inlay and lapis. He then added bronze dividers that lift out to give information about his and his wife's families.

For example, he has included the certificate number of his grandfather's death certificate from Theresienstadt and his grandmother's transport number from there to Auschwitz.

"These are key pieces of information for the future. These are things that would otherwise have been lost to future generations of my family," he said. "I want my grandchildren to know that their ancestors paid with their lives for being Jewish. They should never take their liberty in Canada for granted."

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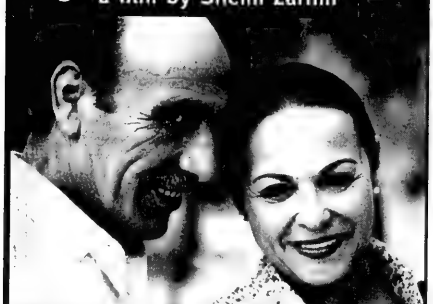
Authors & Poets

When Pesach arrives this spring, so too will the second annual *CJN* Literary Supplement. We therefore again invite the authors and poets among our readers to submit their works to us. We are looking only for works of fiction or poetry that explore Jewish themes.

The works must be original and previously unpublished. The fiction cannot be longer than 1,500 words. We must receive your works ***no later than March 16, 1998*** at *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4. If you want us to return them, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. We look forward to receiving your submissions.

The editor.

Passover Fever
a film by Shemi Zarhin



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Jack Solomon, Director of Education, Gray Academy of Jewish Education, A202 - 123 Doncaster Street, Winnipeg, Manitoba, R3N 2B4.
Telephone: (204) 477-7425 or Fax: (204) 477-7511. **Deadline for applications: March 27/98.**

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330 OBITUARIES

GANHO, Eli - on Feb. 21, 1998, late of 82 Atkinson Ave.
HANDELMAN, Max - on Feb. 21, 1998, late of 342 Spadina Rd., #203.
FRANK, Dorothy - on Feb. 22, 1998, late of 525 Chaplin Cres., #517.
GLICKSMAN, Joseph - on Feb. 22, 1998, late of 97 Lynnhaven Rd.
RICH, Harry - on Feb. 22, 1998, late of 10 Tangreen Crt., #2706.
SIMON, Celia - on Feb. 22, 1998, late of 10 Shallmar Blvd., #403.
FREEMAN, Esther - on Feb. 23, 1998, late of 18 Sumner Hgts.
GOLDMAN, Rose - on Feb. 23, 1998, late of 680 Roselawn Ave.
GREEN, Hilda - on Feb. 23, 1998, late of 22 Shallmar Blvd., #504.
STEINHOUSE, George - on Feb. 23, 1998, late of 1035 Eglinton Ave. W.
UNGAR, Tammy - on Feb. 23, 1998, late of 645 Castlefield Ave.
FUSS, Julius - on Feb. 24, 1998, late of 7 Townsgate Dr., #811.
MARGULIS, Graciela - on Feb. 24, 1998, late of 61 Gretman Cres.
MARKOWITZ, Sara - on Feb. 24, 1998, late of 155 Kendall Ave., #301.
SUTTON, Cindy - on Feb. 24, 1998, late of 100 Antibes Dr., #801.
KISIN, Freda - on Feb. 25, 1998, late of 137 Brighton Ave.
MENDELSOHN, Milton - on Feb. 26, 1998, late of 3275 Sheppard Ave. E., #1006.
RODNEY, Nathan - on Feb. 26, 1998, late of 70 Downing Blvd.
RUMACK, Jack - on Feb. 26, 1998, late of 3560 Bathurst St.

BENJAMIN'S PARK MEMORIAL CHAPEL

Israel & the Jewish World

'People's president' re-elected

By EDGAR ASHER
CJN Israel Correspondent

Ezer Weizman was re-elected last Wednesday to a second five-year term as president of Israel. Although the political pundits had forecast a close race, Weizman gained a comfortable majority over his rival, Shaul Amor.

Israeli presidents are elected in a secret ballot by the members of the 120-seat Knesset. The fact that it is the Knesset members who choose a president explains why the election is so political.

When Weizman was first elected, he was the candidate of the then-ruling Labor government. He had an impressive record of public service, having been a war hero, head of the Israel Air Force and a minister in the Labor government.

Weizman's first term in office saw the fall of the Labor government and the coming to power of the Likud-led right-wing government under Benjamin Netanyahu. As far as the public was concerned, Weizman was a generally popular president. Some estimates of his popularity are reflected in a recent opinion poll, which concluded that, if Weizman were elected by a vote of the general public rather than by politicians, he would receive over 75 percent of the popular vote.

Although the position of the Israeli president is for the most part ceremonial, Weizman has often used his position to speak out on matters of serious public concern. He did not mind if he caused embarrassment to any incumbent government.

Opinion

It was Weizman's outspoken comments, particularly on the peace process, that encouraged Netanyahu to try to stop him from being re-elected. When it is considered that the vote for president is usually very much along party lines, the fact that Weizman received 63 votes and Amor, representing the majority coalition, received only 49, shows that Netanyahu failed miserably. It can only be supposed that some 15 coalition members broke party lines and voted for Weizman.

Another unusual aspect of the election was the stature of the two candidates. If Netanyahu had really wanted to succeed in stopping an incumbent president from serving a second term, one would have expected him to field a more qualified candidate. It was generally believed that Netanyahu offered Amor the opportunity to stand for president as compensation for not giving him a ministerial post.

Before the presidential race, the Moroccan-born Amor, who at 53 is some 20 years younger than Weizman, was virtually unknown outside Israel. Even many Israelis could not tell you much about him. Although he was not a well-known public figure, as mayor of the northern town of Migdal Ha'emek he has managed to initiate a revival in the town's poor unemployment record by encouraging several high-tech companies to establish factories there. He has a reputation as a hard working, caring man with few political enemies.

However he and his supporters made the mistake of playing the ethnic card, which actually played against him, since the last thing Israel needs now is a president elected on an ethnic vote, when the trend is to unify the people as one family.

It soon became clear that Netanyahu had made a bad error in judgment. The more he canvassed for Amor's nomination the more likely it became that Weizman would receive a second term. Netanyahu's obsession with unseating Weizman, the peoples' president, was therefore doomed to failure.

Both Weizman and Amor conducted themselves with dignity before and after the election. Both men refused to be drawn by the media into conjecturing about what might happen in the election itself.

As election day drew nearer, Netanyahu tried to persuade the coalition to vote for Amor, but the personality, popularity and record of Weizman were unassailable. It was clear that now Israel needed a strong president and the Knesset vote reflected this need.

Furthermore, Amor's ethnic gamble did not pay off. Several Knesset members were very uncomfortable that the ethnic question, which had plagued politics in Israel, was now to become part of a presidential election.

With the election over and Weizman now president for another five-year term, some Knesset members are asking for a change in the election law. They would like to see the vote be an open rather than a secret one. Justice Minister Tzahi Hanegbi said the status of the Knesset and the image of its members were tarnished over the election procedure. Hanegbi said the public had the right to know how its elected officials voted on each and every issue, particularly on issues with important national repercussions.

330 OBITUARIES

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SCHWAM, Allan - on Feb. 25, 1998, late of 100 Oxford St.

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MARCUS, Pearl - on Feb. 13, 1998.
SHAW, Ruth - on Feb. 19, 1998, late of 75 Heathdale Rd.
BECKER, Larry Irwin - on Feb. 20, 1998, late of 3900 18th Side Road.
KELCH, Leo - on Feb. 21, 1998.
FRISCH, William - on Feb. 22, 1998, late of 33 Warwick Ave.
WEINROTH, Florence Eva - on Feb. 24, 1998, late of 52 Roberta Dr.
COHEN, Louis - on Feb. 25, 1998, late of 133 Torresdale Ave.

Steeles Memorial Chapel

KIDECKEL, Faye - on Feb. 25, 1998, late of 1035 Eglinton Ave. W.
WATERS, Philip - on Feb. 25, 1998, late of 4001 Bayview Ave.
GERBI, Victor - on Feb. 26, 1998, late of 205 Cummer Ave.
HERSKOWITZ, Linda Susan - on Feb. 26, 1998, late of 45 MacArthur Dr.
GROSSMAN, David - on Feb. 27, 1998, late of 90 Fisherville Rd.
MALLINS, Harvey - on Feb. 27, 1998, late of 6200 Bathurst St.

Steeles Memorial Chapel

BRATT, Fred B. - on Feb. 28, 1998, late of Florida.
GREENWOOD, Morris - on Feb. 28, 1998, late of 23 Markdale Ave.
HAILMAN, Jack - on Feb. 28, 1998, late of 24 Glen Park Ave.
GOLDSILVER, Helen - on March 1, 1998, late of 352 Brooke Ave.
WELTMAN, Beatrice - on March 1, 1998, late of 642 Sheppard Ave. E.
DIAMOND, Sylvia - on March 2, 1998.
MEYERS, Leo - on March 2, 1998, late of 15 Canyon Ave.

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Defenceman Buller made all-star as a rookie

By CHUCK O'DONNELL
Special to The CJN

BRIDGEWATER, Conn. — When Hy Buller patrolled the blue line at Madison Square Garden in the early 1950s, he wasn't representing just the New York Rangers. When he lined up to check the likes of Gordie Howe or Jean Beliveau or any of the other Original Six stars, he was representing every Jew who ever wished he was NHL material.

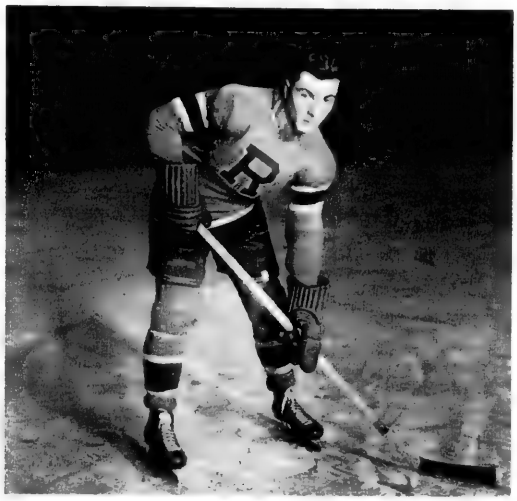
The Rangers' large Jewish following felt *naches* when Buller stepped on the ice. Being Jewish meant Buller would be an automatic hero to a large part of the Rangers' fan base. With the fans behind him, Buller was an NHL second-team All-Star as a rookie, making him one of the top four defencemen in the world.

Being a Jew also meant he was more likely to become a target on the ice, though it is nearly impossible to prove that anti-Semitism motivated the attacks. Did Maple Leafs' forward Gus Mortson swing his stick and kick Buller because he was a Jew? Did Ted Lindsay viciously wield his stick twice at Buller's head because he was a Jew? Was the mild-mannered Buller forced into so many altercations as a rookie – he led the team in penalty minutes – because he was a Jew?

Maybe, maybe not. But this is known. Just two years after his amazing rookie year, Buller abruptly quit the game while still in his prime. Some say the incident with Lindsay was the catalyst. He went from one of the best hockey players in the world to selling ball bearings in Cleveland.

"We were surprised to hear he was retiring," said former Ranger goalie great Chuck Rayner, who grew up in Saskatoon, the Buller family's hometown. "He was one of the best defencemen in the league. He could really rush the puck. He was steady, almost underrated. He was a real smooth skater, a good stickhandler and a real good playmaker."

Buller was born in Montreal on March 15, 1926, but his family moved to Saskatoon when he was three. He played peewee hockey when he was 10 but he also excelled in track, football, softball and swimming. At 15 he was a defenceman with the Saskatoon Quakers, a junior club. When he wasn't busy with sports, he had his share of fights with other kids, who would pick on him because he was a Jew.



Hy Buller

Buller started his pro career with the Rangers' farm team, the New York Rovers, when he was 16. He was sold to the Detroit Red Wings the next season. He played eight years in the American Hockey League, which at the time was just a half rung lower than the NHL in talent and pay. His time in the minors was interrupted by two short stints with the Red Wings. He played seven games as a 17-year-old rookie in the 1943-44 season. The next year, he played just two games with Detroit.

He was sold to Hershey, where he played for three years. From Hershey, he was traded to the Cleveland Barons for two former Rangers, Babe Pratt and Joe Cooper.

In Cleveland, Buller's career really took off. He was a perennial All-Star.

Several teams dangled players in front of Barons' boss Jim Hendy, but Hendy didn't want to part with Buller. And Buller didn't want to leave. He had a nice off-season job selling sporting equipment.

Finally, in 1951 the Rangers pried Buller and Wally Hergesheimer away from Cleveland for six players and a wad of cash.

Buller was worth every penny. In his first season with the Rangers, 1951-52, only Red Kelly (47 points) scored more than Buller (35 points) among defencemen. Those 35 points tied a team record. His second year was much the same. Buller finished tied for fourth in team scoring with 25 points and he played in the All-Star Game.

"If you had to compare him to a contemporary player, he was a lot like Bruce Driver in his prime," said veteran hockey writer Stan Fischler. "He was about the same size. He had a good shot. He was really smart with the puck. Buller used his body a little more than Driver. He was more muscular. His puckrushing I would compare to Ken Morrow...He was a complete defenceman."

Rangers Hall of Famer Edgar Laprade said "He arrived from Cleveland with quite a reputation as a good player. He was really good on the point. Some people would get rattled when they got the puck and the point, but he was very cool and he took his time. He never let a wild shot go at the net."

Jewish Rangers fans identified with him. Buller took his family to weekly services, refused to play on Yom Kippur and was active in the B'nai Brith organization.

But there were tough times for Buller as well. Rarely physical and not one to pick a fight, the brown-eyed, dark-haired Buller led the team in penalty minutes in his first two years because he was challenged so often.

In his rookie year, Buller was involved in a stick-swinging and kicking incident with Mortson. The league held a hearing, but Mortson was spared suspension because Buller testified he didn't think Mortson tried to deliberately hurt him.

In his third and final year with the Rangers, Buller clashed with Lindsay. In a game in Detroit, Buller checked Lindsay cleanly into the boards. "Terrible Ted" made a beeline for Buller and took a vicious baseball swing above Buller's head with his stick. Buller continued to skate. Lindsay did it again, coming a little closer to Buller's head. Buller skated away without retaliating.

When reached at his home in Michigan, Lindsay said he did not remember the incident. He did remember Buller, calling him "a very good defenceman." When told some people believed he went after Buller because of the Ranger's religion, Lindsay disagreed. "That's not true," he said. "I hated everyone."

Fischler and others believe Buller was never the same after the incident.

Unfortunately, we can't ask Buller what really happened. He died of cancer at age 42. But the Buller family said Hy never complained of anti-Semitism. They say he didn't retire because of intimidation. Rather, he was losing some of the spring in his stride after 13 pro seasons.

If he'd hung on for one or two years, history might have remembered him differently. Just before he quit the game, he was traded to the Montreal Canadiens but he chose not to report. That legendary Habs team went on to win five consecutive Stanley Cups.

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Boys' Baseball	Sun., Mar. 29: 11:00 a.m. - 12:00 noon (meeting)
Boys' & Girls' Basketball	Boys' *Sun., Mar. 22, Mar. 29: 8:00 p.m. -10:00 p.m. Girls' * Sun., Mar. 22, Mar. 29: 6:00 p.m. - 8:00 p.m.
Golf	Sun., March 29: 9:00 a.m. - 10:00 a.m. (meeting)
Boys' Soccer	Wed., March 25, April 1, April 8: 6:30 p.m. - 8:00 p.m.
Swimming	Sun., March 29: 10:00 a.m. - 11:00 a.m. (meeting)
Table Tennis	Sun., March 29:11:00 a.m. - 12:00 noon (meeting)
Tennis	Tues., March 31: 7:00 p.m. - 8:00 p.m. (meeting)
Track	Sun., March 29: 10:00 a.m. - 11:00 a.m. (meeting)
Beach Volleyball	Sun., April 19: 1:00 p.m. - 3:00 p.m.
Volleyball	Boys' *Sun., Mar. 29, Apr. 5: 9:00 a.m. - 10:30 a.m. Girls' *Sun. Mar.29, Apr. 5: 10:30 a.m. - 12:00 noon

Since the maximum Toronto contingent is 100 athletes, it is possible that some of the above sports or gender/age groups may not be represented at the Games. Not withstanding a fair tryout format, the final decision for inclusion on the team is at the discretion of the coaches and committee.

All tryouts: Bathurst Jewish Centre, 4588 Bathurst Street
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The Inside Back

No Purim schpiel here... my kids love the Beatles

As I was saying...

By RON CSILLAG

The first time I saw *Help!*, I almost cried. Sitting in the now-defunct Capitol theatre in Montreal with my Beatle-maniac sister, I couldn't bear the thought of this wondrous mish-mash – whose plot I now realize was too absurd and dialogue too witty for an 8-year-old – coming to an end. Nooo... It just had to go on. More songs! More sidelong glances from John! More befuddled looks from Ringo! Oh, the pain of those house-lights! Who else but me could appreciate the Beatles this much?

My 7-year-old daughter, as it turns out.

For Emma, the Fab Four may as well be from the same era as Haydn or cave paintings, but their allure to her musical ears warms my aging heart. It began innocently enough two years ago, following a long car trip during which Sharon, Lois and Bram (with Barney in between) were replaced by John, Paul, George and Ringo.

"More Beee-tles!" she cried from the back seat, as soon as *Beatlemania* and *Long Tall Sally* unspooled. No sweat. I had taped all the early stuff from my sister's now-valuable collection of thick and scratchy Beatles LPs, in all their glorious mono sound (and, in a nifty twist, on the Capitol label, recalling the theatre of my childhood anguish).

So next came the soundtrack to *Help!* and within a few hours, she had picked up most of the lyrics, albeit with some howlers. Instead of John Lennon's plaintive, "Now I find I've changed my mind and opened up the door" in the title track, Emma gave us, "I hoped they locked the door."

A slew of questions accompanied all this: "Why do the Beatles need help?" "Why do they have to hide their love away?" And this one from my 9-year-old son, the tone-deaf jock: "Why does Paul want to be treated like the night before?" (Antiseptic parental answer: "Because he was probably treated very nicely. You see? You should always treat people nicely.")

I knew this was more than an infatuation when Emma, then five, distilled all her awesome wisdom into one brief, shining statement, the kind only 5-year-olds are capable of (not four, not six): "Daddy, the man who shot John shouldn't go to jail, because he's sick." So Mark David Chapman is forgiven, and John, whose death has genuinely saddened her, has remained her favorite Beatle because "he has a good voice, and he's sorta cute."

Then came the videos. Apart from *Help!*, we have *A Hard Day's Night* ("Where's the color?"); *Magical Mystery Tour* ("I don't understand this one..."); and a documentary called *The Compleat Beatles*. The kids have even made an effort to slog through the definitive eight-tape, 10-hour *Beatles Anthology*. Could they be the only under-10s in the world to know that the working title of Paul McCartney's *Yesterday* was *Scrambled Eggs*?

Unlike her friends, who have gone ga-ga over the Backstreet Boys and the Spice Girls, my daughter has now embraced another old chestnut, the 20-year-old film version of *Grease*, with John Travolta and Olivia Newton-John. Day and night, we are treated to musical renditions of fast cars and faster girls. The first time was, um, interesting.

"Look at meee, I'm Sandra Dee, lousy with vir-gin-iteee..."

My scalp shrank.

"What did you say?" I managed.

"You'd better shape up," she warbled, "'cause I neeeed a man..."

I am now fully prepared for her first date. To the poor fellow, I will calmly say, "I have a gun, and a shovel."

Ah well, never mind. The kids are enjoying the same music I loved (give or take *Disco Inferno*) – something I can't say is true of me and the music my parents listened to (I love jazz and Big Band, but I never developed a taste for Mahler or *Fidelio*).

Now, on those long and winding roads, when those high little voices are keeping near-perfect accompaniment to *She Loves You* and *Please Please Me*, the warmth I feel on my face must surely be John Lennon's approval.

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4 - 6 unsalted matzohs
1 cup unsalted margarine
6 oz semi-sweet chocolate coarsely chopped
1 cup brown sugar, packed firm

1. Line a cookie sheet with foil and cover with baking parchment. Cover pan evenly with matzoh boards, cutting pieces to fit spaces as evenly as possible.
2. In a heavy saucepan, combine margarine and brown sugar. Cook over medium heat, stirring constantly, for 3 to 5 minutes, until sugar dissolves. Remove from heat and pour over matzoh. Bake at 375°F for 15 minutes, checking every few minutes to be sure mixture does not burn.
3. Remove from oven and sprinkle with chocolate bits. Let stand 5 minutes, then smear melted chocolate evenly. Chill in refrigerator until set. Break into pieces.

About Seniors

Dear Jesse,

I am 87 years old and I need help to go to doctors' appointments. My daughter lives in Toronto and my son and his family live in Vancouver. I have a sister and a brother living in Montreal who cannot help out. My sister herself has trouble going out and my brother used to take me everywhere, but his health recently has not been good and he is having trouble with his eyes. We have tried to schedule appointments when my daughter visits but that does not always work out since she is here mostly on weekends because she works. I have tried to phone local agencies but they have not been helpful. Can you find me someone to take me to my appointments? I cannot put off seeing my doctors any longer.

MR

Dear MR,

You are not clear as to why you need help to get to your medical appointments. If, for example, you are not able to use public transportation, can you take a taxi on your own or do you require assistance? An assessment can be done to determine what your needs are and what services may be available for you - ie., government assisted transportation, subsidized taxi tickets or volunteer assistance. Do not give up in your quest for assistance. It is advisable to first seek out some answers from your local community health centre or seniors centre. A social worker would be the best person to take a look at your individual needs and help you decide on the best course of action for you.

Readers are invited to send any questions they have for Jesse to The CJN. *Jesse is the executive director of Jewish Support Services for the Elderly (JSSE) in Montreal.*

The Canadian Jewish news

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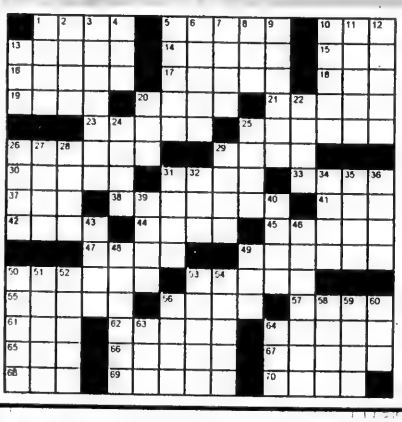


Across

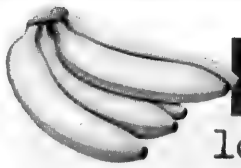
1. Emcee Caesar
5. "Lou Grant" star
10. Baby's cover
13. Torah commentator
14. Yours biblically
15. Employ
16. Woody or Steve
17. Speech in Simon production
18. Hank's Hammer
19. Catch
20. Seder action
21. Noah (Eng.)
23. Cohanim?
25. Singer Jan
26. Writer Asch
29. Yeladim (Eng.)
30. Amulet
31. Pagan sun god
33. Mordecai
37. Sid Gordon stat
38. Haggai or Micah
41. Airport
42. 2,002
44. Lag B'____
45. Dangerfield's hope
47. Schlump (Eng.)
49. Book names
50. Moses' find
53. Sounds at the Western wall?
55. Imitated Solomon
56. Own
57. Gershwin and Levin
61. Arkia stat
62. Schacht prop
64. Methuselah's dad
65. Grass
66. Sage Akiva
67. Ta'am (Eng.)
68. Ashdod to Be'ersheba (dir.)
69. Leah to Rachel?
70. Eden sound

Down

1. Raphael's headgear
2. Accords city
3. Israeli coins
4. Biblical ore
5. Israeli city
6. Like Chanukah candles
7. Rounds for Bautista
8. Tel Aviv to Bet She'an (dir.)
9. Observed the Sabbath
10. Philosopher Martin
11. Stern
12. "Beaches" actress
13. Cheer
20. Faint
22. Comes before shin
24. Jump
25. "____ of Settlement"
26. Noah's boy
27. Damage
28. Third dynasty king
29. Cowardly actor?
31. Teller invention
32. Monkey
34. Month
35. Zionist Halprin
36. Bialik writings
39. Seder plate item
40. Tuches?
43. Ellis or Emerald
46. Tablets site (two wds.)
48. Masada features
49. Gelilah act
50. Delilah cut Samson's
51. Hobby for Newman
52. Circumcision tool
53. Air or micro
54. Schrieber
56. Chazzarim (Eng.)
58. Barney
59. Niel Simon sections
60. That woman
63. 52
64. Number ending

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 40.)



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migdal
quarters
1lb 1.55

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chai kosher
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white, frozen
COR 578
lb 5.99 13.21/kg

oranges
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48's
lb .57 1.26/kg

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12oz 1.95

fruit slices
camel
8oz 1.87

smoked turkey breast
aaron's best
glatt kosher
GLATT
lb 5.99 13.21/kg

pineapple
product of costa rica
each .99

beet borscht
gold's
32oz .95

spices
lieber n.y. or gefen
assorted varieties
2.5 - 3oz .87

chicken legs
chai kosher
COR 578
lb 1.79 3.95/kg

horseradish
product of u.s.a.
lb .99 2.19/kg

gefilte fish
unger
frozen
23oz 4.45

tomato or mushroom sauce
rokeach
10.5oz 1.17

potato chips
streits
selected varieties
5oz .97

matzo ball & matzo ball soup mix
streits or manischewitz
4.5oz 1.55

potato starch
gefen
large 24oz
canister 1.97

fruit blend juice
ceres
100%, assorted varieties
1l or 3/200ml 1.55

sunflower oil
aviva
1l 1.95

jams
sharon valley 778
assorted varieties
250ml 1.97

gefilte fish
strub's
homestyle
680g 4.95

yom tov beet horseradish
strub's
375ml 1.67

gefilte fish
rokeach
27oz 3.75

chunk light tuna
haddar
170g .97

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1. Do you believe that the Netanyahu government will complete the peace process?
   ☐ YES ☐ NO
2. Do you believe that the mainstream Canadian media fairly reports events in the Middle East?
   ☐ YES ☐ NO
3. Does Israel have primary responsibility to watch out for the interests of Jews around the world?
   ☐ YES ☐ NO
4. Should all the unclaimed assets of the Holocaust be donated to the State of Israel?
   ☐ YES ☐ NO

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Passover 1998-5758 marks the 13th consecutive year for the Passover Food Drive project, National Council of Jewish Women, Toronto Section Board of Jewish Education, Jewish Immigrant Aid Services, and the Jewish Family and Child Service and Canadian Jewish Congress, Ontario Region (Moess Chittin) joined together to provide Passover food to over 2000 families.
As a concerned citizen, we urge you to become involved, and share Passover with those who need our help.

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56 Pages Thursday, March 19, 1998 Adar 21, 5758 75¢

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This Week

National

Campaign against child poverty raises $40,000. *Page 3*

Little Queen Esther celebrates Purim at community centres across the country. *Page 5*

Program discusses link between Torah and Hollywood films. *Page 15*

On Campus

McGill Jewish studies program receives $2-million donation. *Page 34*

Arts

Gila Almagor film settles for a pungent slice of life. *Page 46*

Jewish women writers celebrate International Women's Day. *Page 48*

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Coast to Coast 22
Yiddish Corner 24
What's New 32
On Campus 34
International 35
Health 45
Travel, Arts & Business 46
Classified 50
Sports 54
Dear Susan 55
Crossword 55

Shabbat: Vayakhel-Pekude
Candlelighting: 6:11
Adar 22, 5758
Havdalah: 7:16

www.cjnews.com

Vatican apologizes for Holocaust inaction

CJN Wire Services

THE VATICAN — In a long-awaited statement, the Roman Catholic church apologized Monday for church members who failed to do enough to help Jews against Nazi persecution.

The Church urged its followers to repent for past mistakes, but absolved wartime Pope Pius XII of allegations that he ignored the plight of Jews during the Holocaust.

The historic 14-page document entitled *We Remember, a Reflection on the Shoah* decries the "unspeakable tragedy…of the killing of millions of Jews," and speaks of the "moral imperative" Catholics should have to ensure it never happens again.

Cardinal Edward Cassidy, head of the Vatican Commission for Religious Relations with Jews, told a news conference the document is "more than an apology" to the Jews.

"This is an act of repentance. This is more than an apology, since as members of the Church, we are linked to the sins as well as to the merits of all her children," he said.

"We feel that we have to repent, not only for what we have done individually, but also for those members of our Church who failed in this regard."

The landmark statement was 11 years in the making. It absolves Pope Pius on charges that he turned a blind eye to genocide.

Cardinal Cassidy said he did not know whether the case of Pope Pius XII would be taken up again in the future.

He said he was satisfied that Church historians had studied the period thoroughly, and "their conclusions [are] that Pius XII does not have a case to answer."

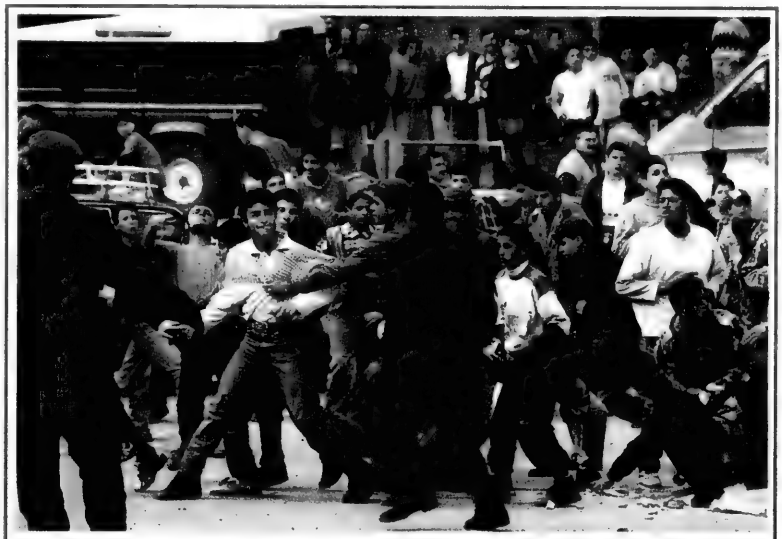
In the document's brief introduction, Pope John Paul said the Holocaust would forever remain "an indelible stain" on history, and urged Catholics to "examine themselves for the responsibility which they too have for the evils of our time."

The Pope said he hoped the document would "help to heal the wounds of past misunderstandings and injustices."

The Pope did not mention Pope Pius XII, but the document defends the wartime pontiff from accusations that he could have done more to help Jews.

"During and after the war, Jewish communities and Jewish leaders expressed their thanks for all that had been done for them, including what Pope Pius XII did personally or through his representatives to save hundreds of thousands of Jewish lives," the document says.

Continued on page 39



TENSION MOUNTS AS STONES AND BRICKS FLY

Palestinian police are seen here trying to prevent protesters in Hebron from engaging nearby Israeli troops. For five days running last week, Palestinians clashed with soldiers in the West Bank and Gaza. Please see related story on page 35.

Waiting for the Court

By RON CSILLAG
Staff Reporter

TORONTO — The Supreme Court of Canada is currently deliberating on what may well be the most important issue facing Canadian nationhood: whether it is legal for Quebec to unilaterally separate from Canada.

Experts Comment

The federal government, vowing after the 1995 referendum that it would never again be caught flat-footed in its defence of the territorial and political integrity of Canada, has turned to the court to rule on three questions: Under the Constitution, can Quebec secede from Canada unilaterally? Does international law permit Quebec to unilaterally separate? In the event of a conflict between Canadian and international law, which prevails?

Last month, the court heard four days of legal argument from lawyers representing the federal, provincial and territorial governments, aboriginal peoples and other groups. After oral presentations, the court posed questions for counsels' written submissions as well.

When Quebec refused to take part in the case, the court appointed counsel to represent the province. Quebec has dismissed the case out of hand, charging that it is further federal interference with the democratic rights of all Quebecers, and vows that whatever the court's judgment, it will not be recognized in Quebec.

Continued on page 28

INSIDE

Israel's 50 year search for security.
Please see page 9.

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Proposal to withdraw troops from Lebanon — please see page 35

The News in Brief

CANADA

Evening of Jewish Prayer

OTTAWA — The Canadian Centennial Choir and Cantor Stephen Chaiet are presenting an Evening of Jewish Prayers at Agudath Israel Congregation (1400 Coldrey Ave.) on April 2 at 7:30.

The 80-voice choir and Chaiet will present Hallelujah, Tal, Kol Nidre, Hashkivenu and more.

For ticket prices, call 613-820-8716 or 613-722-1445.

ISRAEL

Israel May Free Prisoners

JERUSALEM — Israel is preparing for a possible prisoner amnesty linked to the Jewish state's 50th anniversary.

Representatives from the Justice Ministry and the President's Office met last week to discuss how to process the cases of some 6,300 prisoners, not including security prisoners, who will be up for review.

Pollard Case

JERUSALEM — Israel may be on the verge of making a dramatic decision in the case of Jonathan Pollard.

Cabinet Secretary Danny Naveh said the government would step up efforts to free Pollard from a U.S. prison, but has not yet decided whether to recognize him as an Israeli agent.

His comments came after an Israeli newspaper said Israel would soon acknowledge that Pollard, a former U.S. Navy intelligence analyst, was working for the Jewish state.

Immigration Figures

JERUSALEM — The Central Bureau of Statistics recently released final aliyah figures for 1997: 66,000 from the entire world, with 54,600 – 83 percent – of those coming from the former Soviet Union.

Prime Minister Benjamin Netanyahu said Israel must continue to attract new immigrants, until the majority of the world's Jews live there. He predicted that Israel will one day be one of the richest countries of the world, and said that immigration is the key to achieving that goal.

Killer Praised

JERUSALEM — Right-wing Jewish extremists distributed a pamphlet last week justifying the killing of 29 Muslim worshippers at Hebron's Tomb of the Patriarchs four years ago.

The pamphlet was titled, *Baruch, the Redeemer and Savior*, a reference to Dr. Baruch Goldstein, the Kiryat Arba settler who carried out the massacre before being beaten to death by survivors.

WORLD

Anti-Semitic Incidents

NEW YORK — The number of anti-Semitic incidents reported in the United States has declined for a third consecutive year, according to the Anti-Defamation League (ADL).

In 1997, 1,571 incidents were reported by 43 states and the District of Columbia – 151 fewer than in 1996, or nearly a nine percent decline, the ADL reported in its annual audit released last week.

ADL officials say that the downward trend – the 1997 statistics are the lowest since 1989 – foretells a time when hate crimes will cease to exist.

Nazi-era Records

WASHINGTON — The U.S. Senate will soon be taking up legislation that would open to the public all American records on Nazi war criminals and stolen assets of Holocaust victims.

The Nazi War Crimes Disclosure Act, approved unanimously by the Senate Judiciary Committee, would amend the Freedom of Information Act to ease the release of Nazi-era records, while creating a special interagency group to identify, declassify and make available to the public all Nazi war records held by the government.

Nazi-looted Assets

PARIS — France has adopted new measures to track down millions of dollars worth of bank accounts and other financial assets looted from Jews during the Nazi occupation of the country.

Shul Restoration

NEW YORK — Shanghai is preparing to restore the historic Ohel Rachel Synagogue located in the city centre. Currently occupied by the Board of Education for Shanghai, the synagogue will be declared a historic landmark and will be vacated in the coming months. The shul was founded in 1921.

Special Hagaddahs

NEW YORK — The Jewish Heritage for the Blind is making large print Passover Hagaddahs available for free for those who are visually impaired.

Fax or mail a note from your eye-care specialist describing your condition to The Jewish Heritage for the Blind, 1655 East 24th St. Brooklyn, NY 11228 or fax 718-338-0653.

Blind individuals are to contact the office as well, for a complimentary copy of the Braille Haggadah.

Story on Orthodox a Hoax

JERUSALEM — An Israeli newspaper has admitted that its report on an incident in an Orthodox community was fabricated – and the reporter who wrote the story has resigned.

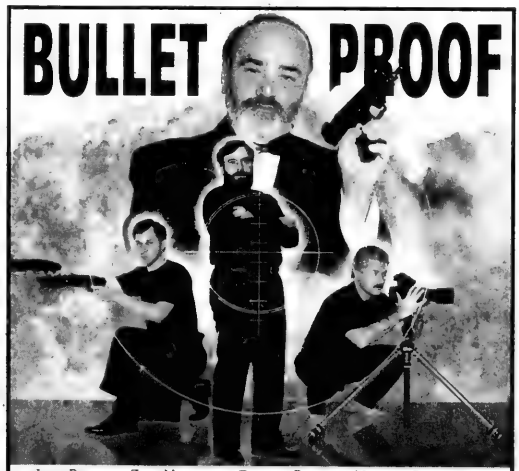
Yediot Achronot published a retraction last week, admitting that rumors were the source of its story about a religious court in Bnei Brak forcing a man to divorce his wife because she was raped.

The story, denounced last week by a Bnei Brak rabbi as a hoax, had caused an uproar among Orthodox Jews. It also drew protests from Israeli women's groups.

The Centre for Jewish Information filed a complaint with a journalists association against the reporter who wrote the story, saying he acted on rumors that were not thoroughly checked.

An investigation by another Israeli newspaper, *Ha'aretz*, found the story to be untrue.

The *Ha'aretz* reporter, appearing on Israel Television, said she tried for a week to locate the woman referred to in the *Yediot* report and learned that a rumor about a similar incident had been circulating for some time.



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Campaign against child poverty raises $40,000

By BEN ROSE
Staff Reporter

TORONTO — People donating all or part of their Ontario income tax cut have already raised $40,000 to fight child poverty in the province.

Spearheading the campaign is Rabbi Arthur Bielfeld and a committee at Temple Emanu-El.

"We had no idea the public would respond so generously," Rabbi Bielfeld said.

The three major recipients are Mazon Canada, the United Way and Jewish Family and Child Service.

The plight of 500,000 poor children in Ontario is a tragic one, Rabbi Bielfeld said, noting that many churches and synagogues have joined the non-denominational campaign.

Temple Emanu-El has circulated tables showing that Ontario residents with less than two dependants will save $230 in 1997 and $299 in 1998 if their taxable income is $20,000. If the income is $40,000, the cut is $664 in 1997 and $863 in 1998.

When taxable income rises to $80,000, the saving is $1,558 this year and $2,040 next. At the $100,000 level, the cut is $1,866 in 1997 and $2,498 in 1998.

The tax tables, which cover all taxable incomes up to $300,000, are available from Temple Emanu-El, 449-3880 or from chartered accountants Chapman, Matten, Welton, Forster and Winter, 488-6275

This $6-billion tax reduction in Ontario, over a period of three years, is being achieved at the cost of poor children and ultimately of taxpayers themselves, who will have to pay the social costs related to deprived children.

This is the message of a proposed double-page daily newspaper ad. Six hundred families have already pledged $25 towards the ad and "we need another 400 contributions of $25 to break even. Considering the reluctance of Canadians to have their names listed in an ad, this is quite remarkable," said Rabbi Bielfeld.

As the campaign goes on, he said he hopes it will fund a national media drive to educate people about the tragic results of child poverty in Canada and to convince governments at all levels to adopt policies to prevent it.

Recently the board of Temple Emanu-El voted to urge the federal government to eliminate federal income tax on all earnings below the poverty line and substantially increase the National Child Benefit.

At the same time, it asked Ottawa to increase substantially the refundable GST credit payable to poor families, and to increase its social transfers (health and welfare) to the provinces and territories. It also wants measures taken to ensure that every province uses the new money to alleviate poverty.

Rabbi Authur Bielfeld

THE COUNTDOWN IS ON

Author and cartoonist Ben Wicks (far left) was among those who gathered in Nathan Philips Square last week to mark the countdown of 50 days to the 50th anniversary of Israel's independence, scheduled for April 30 at Exhibition Place. Also pictured (centre) is Grade 4 student Roanne Bossin, winner of Junior UJA's Fabulous 50 composition contest.

Israel at Fifty

The Night Of A Lifetime

April 30, 1998

National Trade Centre at Exhibition Place
Coliseum Arena

Turning 50 never looked better! On April 30 - Yom Ha'atzmaut - Israel is having a 50th birthday party and the guest list has your name on it.

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You'll enter a familiar neighbourhood; into the melody of the marketplace; your senses heightened by street sounds and savoury aromas offering a taste of Israel.

Think you're in the mood? Then, get ready for the Night of a Lifetime, April 30, 1998, National Trade Centre, CNE – when Toronto salutes Israel, with an unprecedented production, star performances, satellite links to Israel and the celebration of a generation.

Tickets are on sale now. They include admission to Heritage Court, before and after the performance, call TicketKing at (416) 872-1212. Group rates available by calling (416) 593-4142.

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Israel at 50 is a consortium of over 160 organizations under the auspices of the Consulate General of Israel and UJA Federation.

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From the editor's desk

Official anti-Semitism

Two weeks ago in this space, before the Purim "interruption," I wrote about the failure by the western media to critically examine violations by the Palestine Authority (PA) of the Oslo agreement. I pointed specifically to the unceasing violation by the PA of its commitment not to incite hatred or violence against Israel.

The commitments are quite clear. Israel and the PA have promised that they "shall seek to foster mutual understanding and tolerance and shall accordingly abstain from incitement, including hostile propaganda against each other and, without derogating from the principle of freedom of expression, shall take legal measures to prevent such incitement by any organizations, groups or individuals within their jurisdiction."

"Yasser Arafat sanctions the most odious expressions of vile, crude, tasteless anti-Semitism against Israelis and Jews by his officials and journalists," I wrote two weeks ago.

As promised, I am reproducing a small sampling of the anti-Semitism that emanates from the PA.

The material has been compiled by the government of Israel into what is sadly, but appropriately, called a compendium of hate. The material is organized into six different categories.

I offer a warning to readers: what follows is very difficult to read.

Anti-Semitic stereotypes

"The Jews always set a trap for the community of Muslims. The Koran repeatedly warns against the traps and plots of the 'people of the Book.' They relentlessly scheme in all times and places and this is what they do today and tomorrow against the Muslim camp."

(Excerpted from the weekly Friday prayer sermon at Al-Aqsa mosque broadcast on the official PA radio station, the Voice of Palestine, Oct. 24, 1997)

Israel as Nazi

"The appearance of the Zionist movement prompted the emergence of terrorist, racist ideologies, such as, the Nazi ideology. There is great similarity between the two ideologies: the Zionists believe that they are 'God's Chosen People,' and that other nations were created to be used and ridiculed... After the passing of 100 years since the establishment of Zionism, here comes Benjamin Netanyahu, the prime minister of the Zionist enemy, and presents a Nazi formula when he says that 'peace between Israel and the Arabs must be based on the principle of Israeli strength.' Since its establishment, the racist Zionist entity has been implementing various forms of terrorism on a daily basis which are a repetition of the Nazi terror. This proves the shared roots of Nazism and Zionist thought..."

(From an article in the official PA newspaper Al-Hayat Al-Jadeedah, *Sept. 3, 1997.)*

Holocaust denial

"They have profited materially, spiritually, politically and economically from the talk about the Nazi killings. This investment is favorable to them and they view it as a profitable activity so they inflate the number of victims all the time. In another 10 years, I do not know what number they will reach. Last year, for the first time, a statistic appeared according to which one million children were killed by the Nazis. The number was not previously known..."

(From a cultural affairs program broadcast on the official PA television station on Aug. 25, 1997.)

Libelous accusations...

"In order to establish the Temple in place of the Al-Aqsa mosque, Israel employed different methods starting with arson attempts, destruction and the digging of tunnels and ending with the creation of artificial earthquakes that can be triggered from afar..."

(From an article entitled "AL-Aqsa Surrounded by Conspiracies" that appeared in the official PA newspaper Al-Hayat Al-Jadeedah, *Oct. 26, 1997.)*

Delegitimizing Israel and Judaism

"The 'Al-Buraq' Wall (the Western Wall) is a part of the Al-Aqsa mosque. The Jews have no relation to it, whether or not a decision to expropriate it was made."

(PA Mufti Ikrama Sabri in the daily newspaper Al-Ayyam, *Nov. 22, 1997.)*

Equating Zionism with Racism

"When the UN General Assembly defined Zionism as a form of racism, it expressed this as a fact...Zionism remains...another face of racism despite all the pressure the United States has put in order to change the UN decision or to cancel it...Accordingly, we are facing a Zionist ideology which belongs to a dynasty of dinosaurs. And if human history has swallowed all the dynasties of dinosauran ideologies from Hulagu (the Mongolian conqueror) to Hitler, in addition to the racist ideology in South Africa, the survival of Zionist ideology on this piece of our planet, is a deviant phenomenon and a historical lie.."

(PA Undersecretary for Culture Yihya Yakhlaf, in Al-Ayyam, *Aug. 7, 1997)*

Arafat promised "to foster mutual understanding and tolerance..." His actions show how he keeps the promise.

Rather than leading his people, seeking a way out of the dark alleyways, to turn the corner away from prejudice-laden attitudes and stereotypes, Arafat, in essence, encourages them to set up permanent residence there, in ignorant suspicion and hatred, far removed from a brighter, more enlightened world.

MBD

Israel's Jubilee 50 — *from the archives*

A SMALL TOKEN OF OUR APPRECIATION

Rabbi Isaac Halevy Herzog, Ashkenazi chief rabbi of Israel, is seen here receiving a gift of appreciation, at an Israel Bonds rally in Toronto in 1955.

[Photo from the archives of the Canadian Jewish Congress]

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Greater Toronto Area

Merrymakers enjoy Purim at community centres

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — The recent Purim parties at the Bloor Jewish Community Centre (JCC) and the Bathurst Jewish Centre (BJC) drew hundreds of costumed merrymakers, among them, dozens of Queen Esthers in various shapes and sizes.

Some 500 people attended the Purim carnival at the Bloor JCC, which was sponsored by the JCC, Ashkenaz: a Festival of New Yiddish Culture and the Downtown Jewish Community Council (DJCC).

The gym was turned into a colorful bazaar of purim booths sponsored by many of the DJCC's member organizations, including the Beaches shul's Pin-the-hat-on-Haman booth, the Narayever shul's Scrabble and puzzles, and the Downtown Jewish Community School's Haman-hockey and can-toss booths.

The Bloor JCC seniors group served hot dogs and hamburgers along with plenty of hamantaschen, and Bubbie Purim, as she preferred to be called, manned the face-painting booth.

Ann Barber and Brad Harley of Shadowland coordinated the community volunteers who decorated the game booths and the gym.

Barber and Harley also participated in the Purim Shpiel with Anni Szamosi, raconteur Michael Wex and klezmer musicians David Bookbinder and Dave Wall. Other musical entertainment was provided by singer Lenka Lichtenberg, who taught songs, and Rachel Sheinin, a fiddle-playing wandering minstrel.

JCC program director Florence Marantz told *The CJN* she felt the Purim party was a big success. "It had a real heimish feel to it. It was visually spectacular. The attendance was excellent and the kids got into the spirit with costumes."

Leehee Louie, 6, enjoys cotton candy at the Bathurst Jewish Centre.

She enthused about the participation level of community groups, noting that students from Youthdale and the University of Toronto's Jewish Student Union, were among the volunteers running booths.

She said Ashkenaz and the JCC have been celebrating holidays together and the two organizations complement each other well. "It's the best of both worlds for both of us. It's a good partnership."

Further north in the city, festivities at the Purim bash sponsored by the BJC, UJA Federation, the Junior UJA Club and the Toronto Dominion Bank offered a fun-filled afternoon chockfull of entertainment and games.

In the balloon-festooned gym, children tried their luck at such carnival games as hockey, ring toss, basketball and bowling, pocketing an assortment of prizes as they nashed on hamantaschen, hot dogs, and cotton candy.

The highlights of the afternoon included a concert by musician Eli Brown and a performance of a Purim play by the Intergenerational Players, a group made up of BJC's senior members and kindergarten students in the BJC's preschool program.

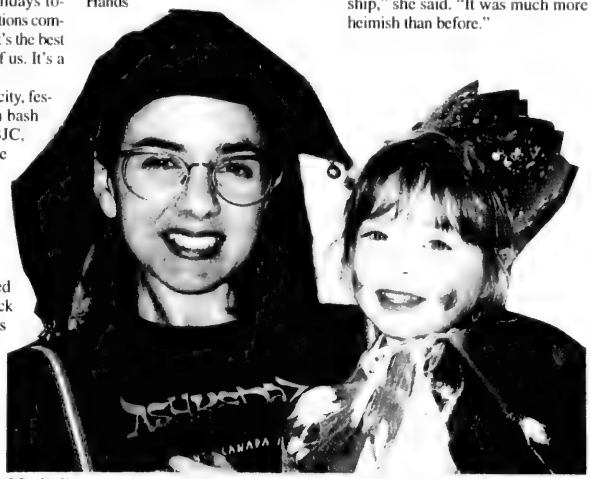
The BJC director of group services Janis Roth said she was thrilled with the turnout of well over 400 people.

She said she was extremely pleased with the contribution of volunteers and staff who designed and manned the carnival booths.

Volunteer groups included students from Community Hebrew Academy of Toronto (CHAT), participants in the Community Integration Program, the preschool parent committee and Hands on Toronto, a UJA Federation volunteer group of young professionals.

BJC executive director Deborah Pinsky said in the past, the centre had rented carnival booths for Purim, but this year was the first time the BJC created its own games.

"People had a sense of ownership," she said. "It was much more heimish than before."



Marla Keyes and Sabrina, her 2 year old niece, partake in the Purim festivities at the Bloor Jewish Community Centre. [Barbara Silverstein photos]

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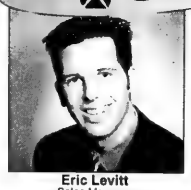
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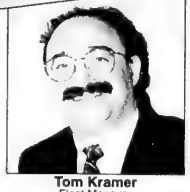
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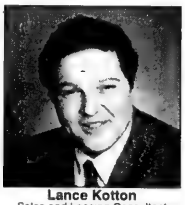
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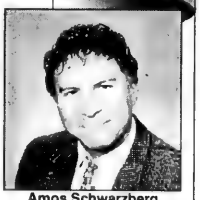
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Greater Toronto Area

York Region report approves new cemetery

By RON CSILLAG
Staff Reporter

VAUGHAN — Toronto's Jewish community is getting a major new cemetery to keep up with its growth.

York Region says it will approve the redesignation of 80 hectares (200 acres) of rural lands and farmland in the City of Vaughan for use as a Jewish cemetery.

Plans call for between 70,000 and 90,000 grave plots for the Toronto Hebrew Memorial Park, also known as Pardes Shalom. It will be the largest Jewish cemetery in the Toronto region.

The project is planned for an area about one mile north of the existing Pardes Shalom cemetery. It will be located between Bathurst and Dufferin streets, south of King-Vaughan Road.

The next step is for the City of Vaughan to approve the re-zoning.

A report by York Region's planning committee says the current Pardes Shalom is not big enough to meet the Toronto Jewish community's future needs.

Pardes Shalom, which opened in 1977, contains an estimated 36,000 plots. Of those, more than half have already been used or allocated, the report says.

It adds that Pardes Shalom has experienced an average annual increase in burials of over 16 percent.

Given that, and the future growth and location of the Jewish population, "the need for another cemetery in this general location appears justified," the report notes.

The report relies on a study by Pardes Shalom, which used statistics culled from the 1991 federal census, and on demographic projections by the Jewish Federation of Greater Toronto.

The studies show that 90 percent of the Jewish community in the Greater Toronto Area (GTA) is concentrated "within a relatively narrow corridor" extending through Toronto, North York and into Vaughan, Richmond Hill and Markham.

It is projected that this corridor will continue northwards, primarily along Bathurst Street, "as the Jewish community continues to grow at a rapid rate."

Within the GTA, 15.3 percent of the Jewish population is aged 65 and older, which is five percent higher than in the general population, the York Region study cites.

From 1981 to 1991, the number of seniors in the Jewish community grew from 18,000 to 25,000, a 35 percent increase.

William Draimin, president of Pardes Shalom, says the existing cemetery's plots will be spoken for by the year 2020.

Draimin says Pardes Shalom currently conducts some 500 burials a year.

"We have to look forward," he said, especially given that Pardes Shalom is the only cemetery in Toronto, to his knowledge, that provides plots to unaffiliated Jews.

It's estimated that half of Toronto Jewry is unaffiliated.

Pardes Shalom's ownership is split between the Jewish Federation and the 52 synagogues, societies and organizations that have sections there.

Pardes Shalom first optioned the privately-owned property nearly three years ago.

About a third of the property will not be used for cemetery purposes. A wooded area and some wetlands designated an Area of Natural and Scientific Interest will be set aside for environmental reasons.

Continent-wide celebration of Shabbat set for March 20-21

By LEILA SPEISMAN
Staff Reporter

TORONTO — Nearly 65,000 Jews across North America are expected to experience a real Shabbat, by taking part in the second Shabbat Across America program, on Mar. 20 and 21.

Organized by the National Jewish Outreach Program (NJOP), Shabbat Across America has the support of all four denominations.

Over 650 synagogues are expected to take part, in major cities like Toronto, Montreal, New York and Los Angeles, and smaller places like Anchorage, Alaska.

Each program will include services, singing, Shabbat meals, learning and good fellowship.

Rabbi Ephraim Buchwald, founder and director of NJOP, described Shabbat Across America as "an exciting way of reintroducing friends and family members to a practice that has been with, and unified, our people for over 5,000 years, and which we hope will be with us for at least 5,000 more."

The idea, according to a media release, is that the experience "will infuse thousands of non-practicing Jews with a greater appreciation for their tradition and commitment to Judaism."

Support has come from the Reform movement's Union of American Hebrew Congregations, the United Synagogues of Conservative Judaism, the Jewish Reconstructionist Federation and Rabbi Haskel Lookstein, spiritual leader of the influential Orthodox synagogue Congregation Kehillath Jeshurun in New York.

A resolution signed by representatives of the three organizations and Rabbi Lookstein notes, among other considerations, that Shabbat is crucial to the survival of the Jewish people; that it "marks a separation from the rest of the week;" that it is a time to bond with family and to strengthen Jewish family values, and that it is a time to express our love of G-d, family, friends, fellow human beings, the world and life.

Melanie Notkin, marketing director of National Jewish Outreach Program, told *The CJN* that last year, 400 synagogues, 17 in Canada, representing some 40,000 people, took part.

This year, she expects 60 percent greater participation. "That means close to 65,000 people, people who would normally not celebrate Shabbat," she said.

Congregations in Canada taking part are Beth Emeth Bais Yehuda, Temple Kol Ami, Temple Har Zion, Beth Tzedec, Anshei Minsk, Kehillat Shaarei Torah, Downtown Reform Minyan, Livnot U'Lehibanot, Solel, Or Hadash and Shaarei-Beth El in the Greater Toronto area; Beth Jacob in Kitchener; University of Western Ontario in London; Temple Shalom in Waterloo; Young Israel of Chomedey, McGill University Hillel and Temple Emanu-El-Beth Shalom in Montreal; and Shaaray Tefilah in Vancouver.

For more information, call a participating synagogue.

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Greater Toronto Area

Vigils draw attention to plight of agunot

By FRANCES KRAFT
Staff Reporter

TORONTO — Cora Cohen's father secured her freedom for $25,000 after she spent 13 years in marital limbo.

The Montreal woman is one of three former agunot (women denied a Jewish divorce) featured in *Untying the Bonds...Jewish Divorce*, a 40-minute documentary that had its Ontario premiere last week at the fifth annual community vigil for agunot.

The educational evening, held at the Borochov Centre on the eve of the Fast of Esther, attracted close to 200 people, including about a dozen men. It was the largest turnout in the vigil's history.

Similar vigils were scheduled to be held in Calgary, Winnipeg, Tel Aviv and Jerusalem within the week.

The new film is aimed particularly at lawyers, social workers and women's shelter volunteers who help Jewish women, said Evelyn Brook, the Montreal-based president of the Canadian Coalition of Jewish Women for the Get, who moderated the evening. "We need all of them to know about Jewish divorce law and how important it is for most Jews to have a *get*."

A Jewish woman who remarries without receiving a Jewish divorce is considered an adulteress, noted Montreal scholar Norma Joseph in the film. Children of the subsequent marriage are considered *mamzerim* and are permitted to marry only a restricted category of other Jews.

In the Middle Ages, said Joseph, communities would encourage recalcitrant husbands to grant their wives a *get*, to the point of refusing them burial rights and the permits that would allow them to work in the non-Jewish community. (Under Jewish law, a husband must initiate the *get*.)

Sanctions are less effective today, said Rabbi Reuven Poupko in the film, because there is no central synagogue structure. "Even if I [impose sanctions on] somebody, they'll go to another synagogue."

Former agunah Lyla Miller said in *Untying the Bonds* that she has spoken to her daughters about a prenuptial agreement so they don't find themselves in her situation.

"We can't allow Judaism to continue in the modern world with this blemish on it," said Joseph.

Rabbi Edward Goldfarb, spiritual leader of Shaarei Beth El in Oakville and *mesader gittin* of the Beit Din of the Reform Rabbis of Greater Toronto, attended the vigil as an audience member. During a question and answer session following the screening, he took issue with some of the efforts made thus far on behalf of agunot.

"I think putting pressure on individuals is a band-aid solution at best. The core problem is the Orthodox rabbinate," he said.

"I would further submit that the *get* law [Canada's Divorce Act, amended in 1990 to ensure that divorcing spouses remove all barriers to religious remarriage before the civil divorce] was and is the wrong legislation at the wrong time. It has alleviated the plight of many women, but it is taking the Orthodox rabbinate off the hook.

"To suggest that the Chief Rabbinate is incapable of issuing a *takanah* [decree] that would make it possible for a woman to initiate a *get* action, to me, begs credulity in today's world. The pressure should be properly directed to the Orthodox rabbinate."

The coalition has in fact been working at "maintaining a dialogue" with Orthodox rabbis and there has been progress, said Brook.

Rabbi Emanuel Rackman, former chancellor of Bar-Ilan University, is part of a controversial beit din set up last year in New York. "They have helped a few agunot by annulling marriages," Brook told *The CJN*.

Among the representatives of Jewish women's organizations to light candles in solidarity with agunot were, from left, Noreen Shelson of Jewish Women International; Roz Fine, National Council of Jewish Women; Paula Schipper, Na'amat; and Corinne Hammerschlag, Womens League for Conservative Judaism. [Frances Kraft photo]

She emphasized during the program that rabbis are reluctant to issue annulments and do so only under very specific conditions, which must be substantiated.

"The pressure is on the Orthodox rabbinate, and in some cases they are responding," she said.

"If a band-aid solution saves lives today, that is what we need to do until we have a cure, and the cure will come as long as we keep raising our voices."

Copies of the film are available from groups affiliated with the coalition: Emunah Women, Hadassah-WIZO, Jewish Women's Federation, Jewish Women International, Na'amat Canada, National Council of Jewish Women and Women's League for Conservative Judaism, Canadian Seaway branch.

Agunot requiring assistance can call the Jewish Divorce Helpline, in Toronto 416-782-7999. Check local listings for Calgary, Edmonton, Winnipeg and Montreal.

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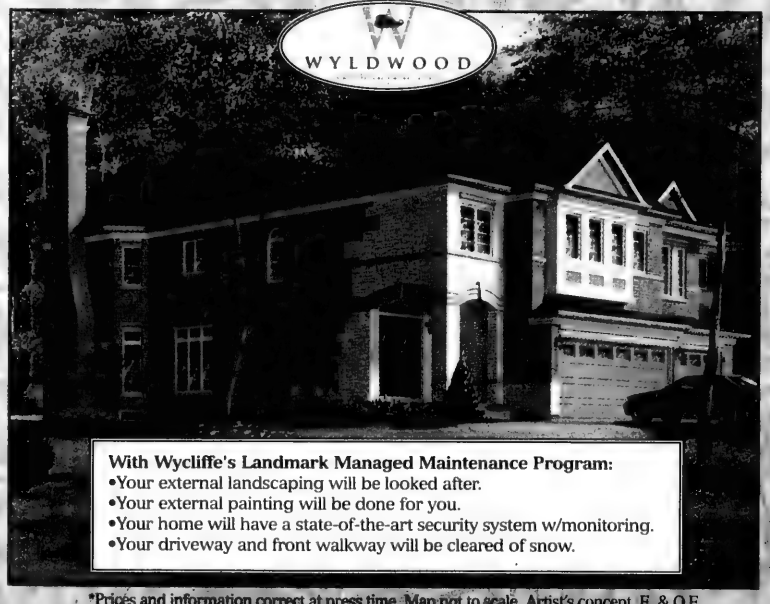

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Lamentable pattern

A heavy blanket of new tension fell on the bus stations, marketplaces, checkpoints and hitchhiking posts in Israel, the West Bank and Gaza last week. On March 10, three Palestinians were shot and killed by two Israeli soldiers at the Tarqumiya roadblock near Hebron. According to press reports, the soldiers opened fire because they believed a terrorist act was unfolding. The car carrying the three workers almost ran down the soldiers' commanding officer and seemed to be headed directly toward the soldiers' position at the fence. Immediately after the shooting, Prime Minister Benjamin Netanyahu called Yasser Arafat to convey his condolences.

Even though the unfortunate deaths appear to have been the result of human mistake, Palestinians poured out onto the streets in violent protest, incited, most observers believe, by fundamentalist Islamic leaders. For five days they burned tires and hurled bricks, rocks and petrol bombs at patrolling Israeli soldiers.

On the morning of March 13, a bomb exploded beside a vendor's stall near the Damascus Gate just south of the Old City. Fortunately, no one was killed. Four Palestinians were slightly injured. Police believe that the bomb exploded prematurely and that it was intended for a destination for a target inside the Jewish area of the city. Later that day, Sheik Hamed Bittawi of Nablus called the Tarqumiya incident a massacre carried out by Zionist occupiers and that there could never be any coexistence between Palestinians and Israelis.

As if on cue, the next day, Saturday, a parcel bomb exploded in a park in Afula near the town's central bus station. Eliyahu Baliti, 53, lost both hands and suffered facial injuries when he tried to remove the suspicious object to a place of safety.The pattern is lamentably familiar. Tragedy begets violence; and violence begets more tragedy. But if peace is ever to take root in this battle-scarred landscape of suspicion and fear, newer, more humane responses to tragedy and loss must be cultivated by Palestinian leaders than the constant call to deadly violence. To advocate better, more civilized leadership from the Palestinians is not to condone illegal, or reckless behavior on the part of Israelis. But the leaders of Israel do not foment or incite violence.

The same cannot be said for the leaders of the Palestinians.

A core of decency

There is a deep core of decency among Canadians that governments can neither suppress or ignore. Two recent incidents made that very evident.

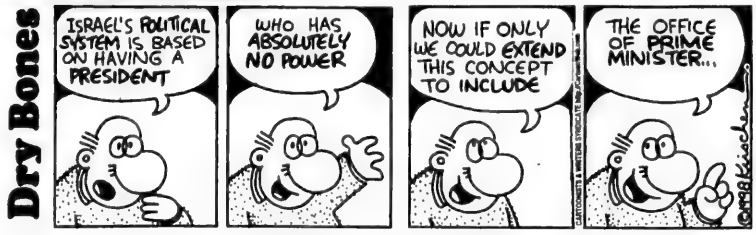
In Alberta last week, the Conservative government of Ralph Klein attempted to put forward legislation that was intended to limit the amount of compensation to the victims of Alberta's infamous eugenics sterilization program of the mid 1930s. The public outcry was swift and severe. The government's grotesquely heavy-handed approach to saving money at the expense of the mistreated, hapless individuals whose very lives and dignity were so brutishly abused by the state was mercilessly condemned. The proposed legislation was withdrawn.

In Ontario, a week earlier, the Conservative government of Mike Harris had attempted to limit the amount of compensation to the three surviving Dionne quintuplets, now impoverished and frail, for the exploitative, commercialized treatment they suffered at the hands of the Ontario government in the 1930s and 1940s. Harris had originally offered the three sisters a "take-it-or-leave-it" offer of $2,000 each per month. Here too, the public outcry was swift and severe. Here too, the government's grotesquely heavy-handed approach to saving money at the expense of mistreated, hapless individuals was also mercilessly condemned. The government altered its offer to $4 million in compensation and apologized to the sisters for its past and present misbehavior.

We take heart that the politicians were made to understand that decency and morality still have a place in public life other than as footnotes to a budgetary entry on that famous bottom line of the ledger sheet.

WISDOM OF THE AGES

"There are three kinds of lies: regular lies, abject lies and statistics."
Benjamin Disraeli


Dry Bones
ISRAEL'S POLITICAL SYSTEM IS BASED ON HAVING A PRESIDENT
WHO HAS ABSOLUTELY NO POWER
NOW IF ONLY WE COULD EXTEND THIS CONCEPT TO INCLUDE
THE OFFICE OF PRIME MINISTER...

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Study role of all professions in Holocaust

Re: Article on my work on the history of medicine in the Third Reich (*CJN*, Jan. 22).

There are two points which I wish to clarify. The first concerns *Pernkopf Anatomy* and the investigations of the University of Vienna. A critical role was played in this endeavor by the Israel Holocaust and Martyrs' Authority Yad Vashem. Indeed, it is doubtful that the University of Vienna would have undertaken the probe into the Pernkopf atlas if it had not been for Yad Vashem's leadership and initiative.

The second point concerns the proposed Centre for Holocaust and Genocide Studies at the University of Toronto. It is our hope that this centre would deal not only with the role of medicine, but with that of other professions such as law, anthropology and architecture. While medicine has played a critical role, we cannot ignore the complementary roles played by the other professions. For example, it was lawyers who wrote the sterilization law and the Nuremberg racial laws, and it was the judiciary and the police that ensured their implementation.

William E. Seidelman, MD, CCFP
Toronto

Messianic lessons in rebirth of Israel

I read with much interest your supplement, "Israel Jubilee." One editorial particularly attracted my attention: "Messianic significance seen in rebirth of Israel." (*CJN*, Feb. 12)

I believe too that 50 years ago we entered the messianic era. The following facts attest to it: the historic vote on Palestine partition on Nov. 29, 1947; the incredible victory of our independence: one million against one hundred million; the unexpected collapse of Communist Russia for the liberation of our three million brothers; the enormous chance to be supported by the most powerful nation of our present time.

Don't you think those miracles are from a Divine source?

Our prophet Isaiah, in chapter 40, said: "Speak tenderly to Jerusalem and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins."

That can be applied perfectly well to our times: 20 centuries of suffering ending with the horrible Holocaust. Yes, we have been pardoned because, as said the prophet, we already have paid dearly for our sins.

Salomon H. Benzaquen
Toronto

A Jewish registry benefits continuity

A letter in *The CJN* (Feb. 19) decries the existence of a registry of "authentic" Jews, said to be in development in Israel. I share the reader's discomfort with this registry, but at the same time, I recognize that for those who want their children to marry Jewish, such a document may one day become necessary.

A generation ago, the lines were much clearer regarding Jewish status, but now, with the introduction of patrilineal descent, non-halachic conversions and widespread intermarriage, the question of who is actually a Jew has become increasingly confusing.

This is not about religious coercion and it has nothing to do with the rights of any Jewish group. It is simply about preserving the Jewish nation so that our children and grandchildren will be able to marry Jewish.

Andy Rechtshaffen
Toronto

Clarifies closing date for Branson

I want to clarify some facts in the story, "Branson closure to be delayed" (*CJN*, Feb. 12). In its final report last summer, the Health Services Restructuring Commission directed North York General Hospital to take over management, operation and governance of North York Branson Hospital, and to close it as an inpatient facility by June 1999. The inpatient programs and services will move to North York General, Humber River Regional and York Central hospitals. The Branson site will be redeveloped into an ambulatory centre with daytime services.

During the transition period, our top priority will be to keep the Branson site open until the hospitals that will receive its services have time to properly plan for an increase in the number of patients. In some cases, building expansions will need to be completed. Should the construction period go beyond June 1999, we will discuss an extension with the Restructuring Commission.

We expect the Branson site will be open for approximately two to three years from now, not from the 1999 date, as the article stated. We will not be able to announce a definite closing date for some time to come, as there is still substantial planning to be completed. I can assure you, however, that North York General Hospital is committed to keeping the community fully informed as decisions are made.

Debra Bloomfield
Public Relations Officer
North York General Hospital

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

A fifty year search for security

By BARUCH GUR

Israel's security has always been one of the central, most sensitive issues for the Jewish state. It is impossible to discuss Israel's internal or external relations without an understanding of Israel's overarching quest for security.

The State of Israel won its independence after a bloody war with the Arabs of Palestine and neighboring countries. The war lasted approximately 1½ years and the small Jewish population of approximately 600,000, suffered more than 6,000 fatalities.

During the course of the war, many settlements fell, including Gush Etzion and the Old City's Jewish Quarter in Jerusalem. The outcome during the initial phase of the war was far from clear, but the trauma of the War of Liberation left an indelible mark on Israel's entire veteran Jewish population.

David Ben-Gurion, Israel's first prime minister who also served then as minister of defence, set down Israel's first security guidelines. The new set of circumstances in which Israel found itself after the War of Liberation gave the concept of security new meaning. Prior to the war, security had meant organizing countermeasures against local Arab action. After the war, the danger had increased to include possible attack from neighboring Arab countries whose armies might try to destroy the fledgling state.

It was now Zionism's supreme task to have Israel prepare technologically and financially to combat this newer, more comprehensive threat to its existence.

But the new state's borders were not yet secure; Israel undertook a policy of retaliatory actions against the many repeated Arab attempts to undermine its sovereignty and security by means of infiltration, skirmish and terror.

Retaliatory action by Israel was based on the principle that repeated acts of murder were to be met with a military response. Army units would cross the border and hit military, and at times even civilian, targets in the country from which the terrorists had struck. The purpose of the policy was to demonstrate that, although Israel could not protect each and every citizen in its border areas, the Arab country from which the terrorists had been launched would not escape the consequences.

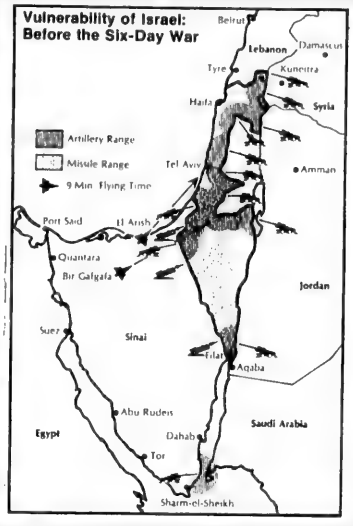
Policies to ensure Israel's security were based on the principle that Israel's army was a defensive force, as its name, the Israel Defence Forces, implies. The IDF was created to act as a deterrent and to "hold the fort" for a short period in case of attack, until the reserves could be mobilized to carry the war into the enemy's territory.

The 1956 Sinai campaign was a turning point in the development of security concepts. The government of Israel decided that a preventive war was preferable to waiting for the enemy to attack. Moreover, there was a desire to take advantage of the international situation, favoring a political and military pact with Great Britain and France to attack Egypt.

The IDF acted effectively and powerfully. However, it became clear that Israel's army was not sufficiently modern and that its manoeuverability was limited. The armored corps proved to be the central combat force on land; all the other branches of Israel's military demonstrated a singular lack of effective mobility.

The Sinai Campaign ended in an Israeli victory. However, from a political and diplomatic standpoint, it became clear that the Franco-British pact, without U.S. participation, was unreliable. Indeed, American intervention brought about a general withdrawal from the Sinai Peninsula.

From 1955-56 onwards, the Middle East became a hotbed of international conflict. The tension between the major powers was also felt in the region.



The Six Day War broke out in June 1967 and resulted in a swift, tremendous Israeli victory. The Israeli Air Force demonstrated its total superiority in the skies and the IDF proved itself to be unrivaled in the entire Middle East. During the war, the IDF wrested Jerusalem, Judea and Samaria from Jordan, the entire Sinai from Egypt and the Golan Heights from Syria.

The political situation leading up to the Six Day War had underscored Israel's sense of lack of security and there was a pervasive fear that the state's days might be numbered. The resulting victory, however, led to euphoria based on a feeling, finally, of security for Israel.

However, the euphoria was not to last. After the overwhelming defeat suffered by the Arab armies during the Six Day War, Israel and Israeli interests abroad became the target for terrorist acts, such as attacks against airline offices, aircraft and even Olympic athletes.

In March 1969, the War of Attrition began. It reached a climax in the intensive operations of the Israeli and Egyptian armed forces beyond both banks of the Suez Canal.

On Aug. 7, 1970, the war ended. The Egyptian army suffered a serious trouncing, but the War of Attrition was also hard on Israel. The morale of its civilian population was adversely affected. Indeed, there was no possibility of a decisive military victory, for this was a static war, whose principle components consisted of artillery fire fights, ambushes, commando incursions and aerial bombings.

As a result of the Israeli Air Force's deep-penetration strikes in January 1970, the Soviets became more heavily involved in the war, mainly by setting up a sophisticated network of anti-aircraft batteries near the Suez Canal. By the end of the War of Attrition, the Soviet Union had some 15,000 military personnel stationed in Egypt.

For its part, Israel established the Bar-Lev line along the canal, consisting of a massive array of bunkered fortifications.

Golda Meir's government took a hard line with Israel's Arab neighbors, relying on the IDF's increasing military might and the sense of secure borders and strategic depth.

After the Six Day War, Yigal Allon drew up a peace plan calling for a political and defence-oriented solution to the Israel-Arab conflict by means of territorial compromise. As a practical step, Israel began to implement the operational part of the plan, known as the Allon Plan, by urging and approving the establishment of settlement posts within a strip along the Jordan Valley that would have to remain in Israeli hands.

The main principle underlying the Allon Plan was to delineate secure borders for Israel within which there would be a minimum of non-Jewish residents. Israel's eastern frontier would be the Jordan River and a line running down the middle of the Dead Sea in its entirety. The mandatory border running the length of the Arava would remain as it was before the Six Day War – a 15-kilometre strip including the mountain ranges west of the Jordan Valley. Allon's plan became the cornerstone for any political negotiations with the Palestinians, the Arab countries and the United States.

The Yom Kippur War took Israel by complete surprise and left Israel's citizenry stunned and dismayed. It was initiated by Egypt and Syria on Oct. 6, 1973, and lasted some three weeks. Nearly 3,000 Israeli soldiers were killed, approximately 8,000 were wounded and 300 were captured. Practically every Arab state took part in the war, including Algeria, Morocco, Iraq, Libya and Kuwait.

The war, which broke out as a result of a prolonged political impasse, caught Israel in an atmosphere of complacency, without appropriate military preparedness.

The IDF struck back at the Arab armies, but due to its undermined international political position, Israel was forced to relinquish its military gains, even to the point of withdrawing from areas it had conquered during the Six Day War.

Syrian forces overran the Golan Heights and the settlements proved to be a security nuisance rather than defensive positions. Everyone was taken totally by surprise, and the IDF had to organize itself in the Galilee in order to gain the initiative. The Syrian incursion caused great consternation, mainly because of the area's proximity to Israel's population centres. The strategic importance of the Golan Heights to Israel's security was demonstrated unequivocally.

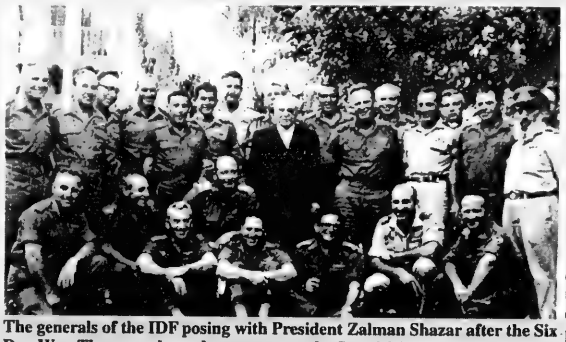
The question of secure borders has always been the key issue in any debate related to a general peace arrangement between Israel and the Arab states.

Israel has always demanded that a peace agreement give it borders recognized by its neighbors that are as strong a bulwark as possible from sudden attack and aggression. Israel's demand has been enshrined in UN Security Council Resolution 242, which states, inter alia, that the countries of the region have the right "to live in peace within secure and recognized borders."

Until the Six Day War, Israel's boundaries were not considered secure; thus, the pre-emptive-strike strategy was developed – conducting a pre-emptive war and carrying it into enemy territory as quickly as possible.

After the Six Day War, Israel's frontiers were considered more secure. The territories under Israel's control since June 1967 have added an important dimension to the time needed to mobilize its army reserves.

With the appearance of modern weaponry, however, such as long-range ground-to-ground missiles, the concept of secured borders has been completely altered. There is now a debate among military personnel as to whether the availability of missiles requires a country to remove its army from population and economic centres. This issue gained much attention in 1982, when IDF forces invaded Lebanon and then withdrew after capturing a great deal of Lebanese territory.



The generals of the IDF posing with President Zalman Shazar after the Six Day War. The map above demonstrates why Israel felt insecure before the Six Day War. Photo and map from *A History of the Israeli Army* Ze'ev Schiff, MacMillan, 1985.

The peace agreements with Egypt and Jordan, as well as the establishment of the Palestinian Authority, have created new conditions for Israel's security. The Oslo accords established a new atmosphere thought to be conducive to solving security problems. However, the process has not been in effect for a long enough period of time. The assassination of Yitzhak Rabin, followed by the rise to power of the Likud, have slowed down the process, once again raising basic questions regarding Israel's security.

Israeli citizens are almost equally divided between those who believe that the Oslo process will lead to peace and security and those who feel otherwise.

Division over the security issue continues to be one of the most sharply debated questions within Israeli society.

Baruch Gur is the director general of the Keren Hayesod in Israel.

Opinions

Reminiscing about Israel

For the past two weeks, I've been travelling through Israel. Virtually, that is. In reality, I have not left Halifax.

Instead, I've been flipping through my many photographs of my trips to Israel. You see, for one of my courses, I have to design a Web site. Mine is about Israel and my favorite places there.

By Viva Press in Halifax

I have a section on Israel's National Parks Authority Sites, because I have always enjoyed the sites I've visited, they are interesting and informative, and I don't think enough people know about them.

The last time I visited Tel Megiddo was in 1994. At that time, I was volunteering with my friend Nomi on Kibbutz Afiq in the Golan Heights and we went to quite a few sites during our four months in Israel.

Megiddo, which lies at the head of a mountain pass at the western end of the valley of Jezreel, was an important strategic site throughout history and the scene of many biblical battles. Interestingly, Megiddo is often mentioned in second-millennium documents and in the Bible. In the Christian Bible's Book of Revelations, it's marked as the site of the last great battle of the world: Armageddon (a corruption of the Hebrew words Har Megiddo).

I can still picture us walking up the hill to where the ruined structures of the fortified "chariot city" built by king Solomon in the 10th century BCE are still partly intact. We also checked out remains of a building from the period of King David, ancient stables for almost 500 horses and remains of the Temple of Astarte (1900 BCE).

But the most impressive and memorable site at Megiddo is the ancient water system dating from the ninth century BCE. The visitor can walk down the almost never-ending staircase into the shaft, which is sunk through the rock to a depth of 120 feet. There, a tunnel that runs for a distance of 215 feet to a spring, takes you out to the front gate. This water system ensured the water supply for the defenders in time of siege.

Bon voyage

The National Parks Authority has preserved the site and made it accessible to tourists.

Meanwhile, Hammat Tiberias, located on the western shore of the Sea of Galilee, has always been known for its healing hot springs – there are 17 of them in Hammat. Spas were being built here in the 18th and 19th centuries.

While all of Israel is an archeological paradise, the ruins of the Hammat synagogues are unique, because the six ancient buildings are constructed one on top of the other.

The mosaic floor that was part of three separate synagogues is the main attraction. The mosaic contains three inscriptions in Greek and one in Aramaic, and some partly damaged Hebrew words. The upper part of the mosaic depicts the Holy Ark with a seven-branched candelabra and other ritual objects on either side. There is also a picture of the sun god Helios riding a chariot, which shows the influence of Hellenism on the designer.

The museum there explains more about the site and the healing powers of the springs.

In total, there are about 40 sites groomed by the National Parks Authority. I've been to 19 of them. Some of my other favorites were Beit She'an, Belvoir and Tel Arad.

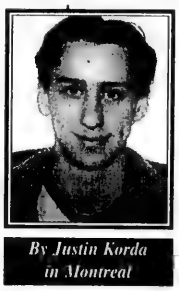
If you've visited Israel before, but have never been to one of the National Parks sites, you're missing out. After all, the parks authority has helped make these sites accessible to you. The bigger attraction sites like Masada and Caesaria are interesting; however, there are fewer tourists at some of the less popular sites. These are the ones I prefer to visit.

I hope I've persuaded you to visit some of these sites. If not, while looking through my photos again, I've convinced myself that it's time to return to Israel and check out some more of these sites.

Photos can't take the place of actually visiting a locale, but they're good for reminiscing. So, crack open that album and bon voyage.

Making a dream come true

In the past month, I have come to appreciate the potential power we students hold. I realize that there are many people who will live their whole lives without ever realizing any of their dreams. On the other hand, while still young we have already made a dream come true – not just any dream, but one I feel is especially meaningful at this stage in my life. The Wake-Up Tour has given me a surreal feeling from the very beginning.



By Justin Korda in Montreal

It has now been nearly a year since a group of students first conceived of the idea of this tour. Now, as the tour is actually underway, reality is beginning to step forward as I am forced to take a step back and observe what my peers and I have actually accomplished in the past year.

When we first embarked on this adventure, we did not know what was in store for us. We did know, however, that we felt something was lacking. We finally realized that boredom, passivity and apathy had replaced the excitement, activism and joy we felt were associated with our Jewish heritage.

As the Wake-Up Tour has hit the road, I can see that the name we chose has proven to be better suited to it than I could have ever imagined or even hoped. Never before have I seen so many students working together so energetically for a common cause. Students have abandoned any feelings of passivity and have traded them in for the aggressiveness needed to get this project off the ground. For the first time, I am seeing Jewish youth come together for an event that does not centre around a religious holiday or the fight against anti-Semitism. We Jewish students are uniting for the first time, or at least the first time for my generation, in order to celebrate our identity and nothing else.

At the beginning this project held a special place in the hearts of only a few students. However, the Wake-Up Tour has grown and expanded. I am proud to be able to say that there are now people whom I have not met, whose names I do not know and have never heard, to whom this project means just as much as it does to me. The Wake-Up Tour quickly developed a strong following of students throughout North America, and all were ready to get involved and act in order to make sure that the tour would be playing soon at a venue near them.

Amazingly, students were able to organize themselves and cooperate to realize this common dream. As anyone who has ever tried to arrange a concert, let alone a tour, would know, there was a tremendous amount of work to be done. Yet so many students were getting involved that we were able to break the work down into smaller units. Different individuals took responsibility for the many different areas that were all essential to the proper functioning of the tour. This display of pure energy coupled with support from several community groups and individuals have allowed us all to see this production come together.

It is not simply the work that helped us accomplish something. Rather, it was an accomplishment in its own right, because the students persevered in a shared goal. The actual tour is not just the culmination of all of our months of hard work. It is a celebration of one goal already accomplished.

The Wake-Up Tour represents more than a mere concert. It marks a moment in time where students have made a decision to challenge themselves to fulfil and maximize their potential. It symbolizes a generation's claim to a power that they want to possess because it has direct value for them. These milestones could never have been reached without the youthful and vibrant vision of students who wanted to contribute to their own destiny. By never using the word impossible – a principle which can be credited to one of the tour's original founders – a translation of idealism into reality is taking place.

Dreams can come true, and the surest way to make it happen is to wake up.

Laying on of hands

The word "touch" refers to physical contact. But we say: "I was touched by his words," which conveys an emotional contact only. Perhaps nowhere else is this confluence of meanings demonstrated more clearly than in a process of healing that involves not only an emotional exchange, but also a physical one.

By Rabbi Gunther Plaut in Toronto

An experience in the Jewish realm was recently reported by a close friend of mine, Rabbi Stephen Franklin, who heads a congregation in New York. In many ways he was, and still is, a traditionalist – both in his personal life and in his perception of how a religious service touches the hearts of the worshippers.

I was therefore interested when in a recent bulletin of his congregation I found an article about laying on of hands – something that I would not have expected him of all people to do. But I will let you read excerpts from the column that he wrote to his congregation, which I publish with his permission.

"It was with trepidation that I involved myself in healing beyond the mere offering of prayers. With the Talmudic precedent from tractate B'rachot 5b of Rabbi Yochanan healing Rabbi Chiya by putting his hand in his, I further attempted to legitimize my role as a conduit of divine healing. Uneasy and fearful, I truly did not know if congregants in need of healing would involve themselves in the process. As I listened to our cantor, choir and organ join forces in a glorious rendition of Meir Finkelstein's Psalm 84 … and then walked about the sanctuary as Cantor Garfein sang Debbie Friedman's *Mischeberach*, I felt light-headed. Emotion overwhelmed me as so many people in need of healing lined the aisles to put their outstretched hands in mine. When our gazes met through tear-filled eyes… during the touching of hands, I was absolutely convinced that some energy had passed from the Realm beyond us all to me and through my hands to those seeking healing for themselves and for loved ones and friends.

"I was amazed at myself. Where was the old religious rationalist I thought I was, the seeker after an amalgam between science and religion? Perhaps my rationalism had had blinders, because I recently have learned about a parallel in physics. A professor of physics at my undergraduate alma mater, Williams College, William Wooters, four or five years ago daringly predicted a seemingly mystic possibility in the rationalist's sanctuary of quantum mechanics. According to Wooters, it is possible for something called "quantum teleportation" to occur. Quantum teleportation means that a particle of electromagnetic energy, a photon, can suddenly find its qualities completely duplicated by another photon, at a distance from it, and with absolutely no connection between the two photons. Wooters' theory has just been demonstrated, actually proven, in a physics laboratory at the University of Innsbruck in Austria.

"No one quite understands how this quantum teleportation, this transfer of energy, takes place, but take place it does. Our services of healing might well be utilizing a teleportation of energies, even for people at a distance from the room of the prayer recitation, to influence the healing process."

The Kirshner File

A life rich in ambition and upward mobility

By Sheldon Kirshner

Henry Grunwald's life, rich in turbulence, ambition and upward mobility, is the archetypical success story. A Jewish refugee from Austria, he immigrated to the United States in 1940, perfected his English, became a copy boy at *Time* magazine, rose in the ranks and finished an illustrious career as ambassador to his former homeland.

It's quite a tale and the loquacious Grunwald milks it dry in his massive autobiography, *One Man's America* (Doubleday, $41.95).

Born and bred in Vienna, he was the scion of a fairly assimilated middle-class family whose breadwinner, Alfred, was a respected librettist. The *Anschluss*, Germany's 1938 annexation of Austria, shattered their cozy existence in one fell swoop. Grunwald was thrown out of school, while his father was arrested by the Gestapo and then released.

Fleeing Vienna, the Grunwalds found refuge in Czechoslovakia and France. Then, thanks to a Canadian visitor's visa, they reached New York City via Morocco and Portugal.

In America, Alfred Grunwald floundered, a fish out of water. But his son flourished, seamlessly adapting to his new milieu, honing his "passable" English so that he could be a playwright, studying at New York University and editing the student newspaper.

Although he was far from the killing fields of Europe, the Holocaust intruded. Having read accounts of the unfolding mass murder of Jews, he slept badly and was tormented by nightmares.

While still at university, Grunwald took a part-time job at *Time* as a $4.50-per-night copy boy. Upon graduating, he worked as a reporter for a trade union journal. But, being bored by the routine, he returned to claim his old position at *Time*. Fortune smiled on him, and by 1945 he had made the masthead as a staff writer. Interestingly enough, his first significant pieces were about the 1946 Nuremberg war crimes trials.

Despite his standing at *Time*, Grunwald considered journalism as a way station on the road to playwriting. Perhaps, as he infers, his yearning stemmed from occupational dissatisfaction. *Time* printed few of his overseas dispatches and those which saw the light of day were mangled by overzealous editors.

Though he eventually grew restless, Grunwald soldiered on. His perseverance paid off when he was named assistant managing editor. Within a few years, he was *Time's* first Jewish managing editor. Later, he was appointed editor-in-chief.

Clearly, the magazine's founder and publisher, the legendary Henry Luce, liked him. In some quarters, Luce was considered an anti-Semite. Grunwald takes exception to this accusation, claiming that Luce was genuinely interested in but relatively ignorant of Judaism.

Grunwald, who flirted with Roman Catholicism briefly, was alienated from the rituals and practices of Judaism and deplored "Jewish tribalism." But ultimately, as he explains at some length, he learned to appreciate Judaism.

During the late 1960s, he visited Israel, and while he was skeptical about the ability of Zionism to reverse 2,000 years of diasporic history, he was impressed by Israel's will to survive.

Israel figured in Grunwald's "most painful" experience at *Time*. In the wake of the 1982 Lebanon War, Ariel Sharon — the Israeli minister of defence — sued the magazine for alleging that he had instigated the Lebanese Christian massacre of Palestinian refugees at Sabra and Shatila. The case dragged on for two years and tarnished *Time's* reputation.

In his concluding chapter, Grunwald describes his ambassadorship in Vienna, which coincided with the election of Kurt Waldheim as Austria's president. Anti-Semitism was in the air and Grunwald received scurrilous letters attacking him, the United States and Israel. Nonetheless, Grunwald claims he achieved his diplomatic objective: taking " the strain out of the atmosphere between Washington and Vienna." Not bad for a Jewish boy who was hounded out of Austria by the Nazis.

Classic Coen clone

As a film buff, I have always enjoyed the dark, zany humor of the Coen brothers, Joel and Ethan. Their latest movie, *The Big Lebowski*, now playing at Cineplex Odeon theatres, may well be their most uproarious film.

What I liked best about it, apart from its Byzantine plot concerning mistaken identity, were its offbeat characters. The Coens possess a genuine knack for dreaming up outrageous screen personalities, and Walter Sobchak, brilliantly portrayed by John Goodman, is certainly a classic Coen clone.

Supposedly a Polish Roman Catholic convert to Judaism, he's a Vietnam vet, a burly bear of a man with a brushcut and goatee who wears baggy shorts and black combat boots and is given to bursts of profane language.

Incongruous as it sounds, Sobchak is Jewishly observant, constantly reminding everyone within earshot that he is "shomer Shabbes." Fast with epigrammatic phrases, he quotes Theodor Herzl ("If you will it, it is no dream"), perceives Jewish history as a straight line from "Moses to Sandy Koufax," and exhibits a low tolerance for anti-Semites.

Quite a guy.

CANADIAN JEWISH CONGRESS

Political Advocacy

Since its inception in 1919, Canadian Jewish Congress has established enduring relations with all federal parties. These links include the cabinet, opposition leaders, members of Parliament, Senators, and senior public officials.

This type of communication on issues of the day has earned CJC its reputation as the Canadian Jewish community's pre-eminent political advocacy organization.

With a track record which includes legal standing before the Deschénes Commission of Inquiry and rallies across the country, CJC continues to play a leading role in bringing suspected Nazi war criminals in this country to justice.Above a CJC delegation meets with Federal Minister of Justice and Attorney General Anne McLellan, and Minister of Citizenship and Immigration Lucienne Robilliard.

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Law of the land governs

By RABBI JAY KELMAN

As residents of Canada, we are mandated by Jewish law to obey all facets of Canadian law. This requirement is based on the talmudic principle of *Dina Demalchuta Dina*, that the (civil) laws of a government are binding upon its citizens.

The application of this principle ranges from full compliance with all tax laws, to conforming with customs regulations or following one's particular code of professional ethics.

What if there is a conflict between Jewish and secular law? While Jewish law spells out the financial responsibilities vis-a-vis business transactions, the parties involved may agree to be guided by their own rules and regulations even if they contravene those of the Torah. After all, it is their money.

In fact, unless explicitly stated otherwise, it is understood that Jews operating in Canada plan to follow Canadian law. Employer-employee relations are a case in point. According to Jewish law, a hired worker must be paid daily and any delay is considered a serious violation of Jewish law. Since this is not the common practice here, it is understood, unless explicitly stated otherwise, that upon accepting a job, a worker waives his right to daily payment, and hence Jewish law permits employees to be paid on a bi-weekly basis.

While *Dina Demalchuta* may impose different obligations upon us, may one use Canadian law to avoid obligations which Jewish law would otherwise impose?

A prime example relates to the laws of bankruptcy. In order to let debtors have a fresh start, western society developed the notion of a bankruptcy discharge. Jewish law, however, knows of no such notion. A debt owed remains so until it is paid off. In addition, Jewish law – in contrast to secular law, which treats all secured creditors equally – stipulates that creditors are to be paid in the order in which advances were made. No payment is made to the second creditor until the first one is paid in full.

Rabbi Moshe Feinstein ruled that *Dina Demalchuta Dina* is applicable to bankruptcy law, and hence an early creditor who seizes assets to satisfy amounts outstanding must return them to the bankruptcy court for proper distribution, even though this runs counter to talmudic law.

Rabbi Feinstein limits his ruling to the status of the creditors once a bankruptcy is declared. He does not address the question of when or even whether one may declare bankruptcy. However, it appears to me that a declaration of bankruptcy, at least from a moral, if not a legal point of view, can only be considered by the extremely indigent.

An analysis of the laws of debt repayment leads one to such a conclusion. Jewish law states that when debtors claim that they are unable to satisfy a debt, an accounting must be given of all of their assets. Beyond basic necessities, all assets are then sold to satisfy one's debts. This would include such items as one's home – one can easily live in a rented home – car, any investments (including RRSPs), books and fine China.

Jewish law also considers all assets of the family unit as one. Therefore, the common technique of placing assets in the name of a spouse does not absolve the debtor from the obligation to use those assets to satisfy debts owing. While this may seem harsh, Jewish law considers payments of outstanding debts to be a very serious matter. Any excess over very basic subsistence must be used to satisfy one's financial obligations.

The above notwithstanding, a Jew who does declare bankruptcy is absolved from paying all debts. What if such a person had the good fortune to turn things around? Should previously written-off debts be paid? Here too it would appear to me that while perhaps this is not required by the letter of the law, restitution should be made.

Jewish law has always emphasized – particularly in financial matters – the need to act beyond the letter of the law. How can G-d-fearing Jews with a hefty bank balance look themselves in the mirror knowing that a legal technicality, not even recognized in the codes of Jewish law, absolved them from making good on prior financial commitments? Therefore, if and when conditions warrant, full restitution should be made.

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Books

By Bernard Baskin

A complex personality

***Dr. Freud, A Life,* by Paul Ferris (Random House, $45).**

When Sigmund Freud died in 1939, W.H. Auden wrote these familiar words of tribute: "To us he is no more a person/ now but a climate of opinion." Indeed, Freud's name became an adjective to describe human nature. Through his use of the technique of psychoanalysis, he attempted to uncover the unconscious hidden motivations behind human behavior.

Before Freud, when a person thought anything, he thought he knew what he was thinking, but since Freud, said the English magazine *Punch*, "When a man thinks a thing, the thing he thinks he thinks is not the thing he thinks, but only the thing he thinks he thinks he thinks." The concept of the "Freudian unconscious" had a radical effect upon medicine, the arts, religion, education, criminal law, child-rearing, and attitudes toward sex and marriage.

In 1905 Freud published a slender volume entitled *Three Contributions to the Theory of Sex.* Suddenly he became the subject of violent controversy. Few people had shown any interest in his earlier book on dreams; nor were many interested in his second book, *Psychopathology of Everyday Life,* in which Freud demonstrated how the slip of the tongue, the forgetting of a name or an object, the mispronunciation of a word, and even getting into an accident might be subtly motivated by desires one had wished to repress. These important discoveries were ignored as the public began to associate his name with sex.

The Viennese public looked upon him as a salacious pornographer and his own colleagues in psychiatry labelled him demented. Physicians asked for Freud's expulsion from the city's medical society because he inquired into the sexual life of his patients. Freud's reply was to publish more evidence in support of the theories for which the Victorian prudery of his time was unready.

Paul Ferris is a British writer with many works of fiction, reportage and biography to his credit. What is noteworthy about this book are its portrait of Freud as a flawed personality and the author's use of new research and findings about the man, his work and his world.

The reader discovers in this sympathetic but always critical study how Freud's major ideas have undergone a process of rejection or revision by new advances in psychology and chemistry.

"In the second half of the century, psychology has come to recognize alternatives that don't depend on the grinding Freudian mechanisms of repression and conflict. Freud's solution to the riddle was no more proof against time than anyone else's. His monument is his search for one."

In a chapter entitled *A Fanatical Jew*, Ferris delves into Freud's attitudes towards and feelings about his Jewishness. Freud assured a correspondent in 1935, "I have always held faithfully to our people and never pretended to be anything but what I am." He was an unbeliever, but responded to anti-Semitism with a stubborn reiterated assertion of his culture and tradition.

Ferris does not probe deeply into Freud's often complicated ideas. Instead, in this non-technical and accessible biography, he presents the portrait of a complex, stoic, creative personality – as mysterious a creation as any of the subjects that crowd his case histories.

He also discusses Freud's conclusion that the memory of his patients of childhood sexual abuse was largely fantasy, and how that decision has led to widespread and contentious dispute.

At the end of his task, Ferris confesses that "working on his book has taught me the inexhaustible nature of the subject. Freud is what you want him to be."

A passage across the ocean

By ZE'EV GLICENSTEIN

How many of us below the age of 60 have been obliged to experience an ocean voyage on anything even remotely less luxurious than the *Queen Elizabeth II*?

For our immigrant ancestors who crossed the Atlantic by ship, the crossing was often a gruelling, claustrophic experience, filled with a mixture of anxiety and hope. Most, of course, were obliged to endure the cramped and uncomfortable conditions of steerage class.

For many, the voyage was characterized by sickness and sometimes hunger owing to a lack of suitable kosher food. The travellers also felt much sadness at the thought of loved ones left behind – mothers and fathers and brothers and sisters whom they would likely never see again. They would have also felt great apprehension about what their lives would become once they landed in America or Canada – tempered, usually, by the great joy experienced when suddenly, after a week or 10 days at sea, land was sighted and the ship steamed into port.

Ships' passenger lists provide a few factual details about the voyages and those who made them. Such details, however, while highly useful to the genealogical researcher, tell only a small part of the human story.

One of the best first-person accounts I have read of an immigrant's ocean crossing was written by Abraham Cahan (1860-1951), the legendary early editor of the *Yiddish Daily Forward*; the passage is contained in his classic novel of Jewish-American immigrant life, *The Rise of David Levinsky*, which the *Forward* serialized before its publication in 1917 (reissued as a Penguin paperback in 1993).

"Who can depict the feeling of desolation, homesickness, uncertainty and anxiety with which an emigrant makes his first voyage across the ocean?" asks Cahan's protagonist, David Levinsky, one of a multitude of steerage passengers making their way from Bremen to New York.

"When Columbus was crossing the Atlantic, on his first great voyage, his men doubted whether they would ever reach land. So does many an America-bound emigrant to this day. Such, at least, was the feeling that was lurking in my heart while the Bremen steamer was carrying me to New York.

"Day after day passes and all you see about you is an unbroken waste of water, an unrelieved, a hopeless monotony of water. You know that a change will come, but this knowledge is confined to your brain. Your senses are skeptical."

Levinsky professes a fear of the sea and feels himself in the grip of a "vast, uncanny force." He copes by reciting Psalms, especially when "the pitching or rolling of the sea" is most pronounced. But his discomfort is transformed into hope as the ship approaches America.

"When the discoverers of America saw land at last they fell on their knees and a hymn of thanksgiving burst from their souls. The scene, which is one of the most thrilling in history, repeats itself in the heart of every immigrant as he comes in sight of the American shores.

"The immigrant's arrival in his new home is like a second birth to him. Imagine a new-born babe in possession of a fully developed intellect. Would it ever forget its entry into the world? Neither does the immigrant ever forget his entry into a country which is, to him, a new world in the profoundest sense of the term and in which he expects to pass the rest of his life."

For the fictional Levinsky, the ordinary landscape "was utterly unlike anything I had ever seen or dreamed of before. It unfolded itself like a divine revelation. I was in a trance or in something closely resembling one."

* * *

Family tree researchers wishing to find a particular passenger list for an arrival at a Canadian port should write to the National Archives of Canada, Manuscript Division, Genealogical Section, 395 Wellington St., Ottawa K1A 0N3. Indicate the names of your ancestors and any children with them if known, and – again, if known – their rough ages, the name of the ship and the year and port where it landed.

To find a ship's passenger list for a U.S. arrival, contact the Genealogical Reference Branch (NNRG), National Archives & Records Administration, 7th & Pennsylvania Ave. N.W., Washington DC 20408.

Reform women to host feminist seder

By FRANCES KRAFT
Staff Reporter

TORONTO — Canadian Women for Reform Judaism will host its third annual Miriam's Seder on April 5 at the Canadian Council for Reform Judaism (CCRJ)/Leo Baeck Day School building in Thornhill.

The afternoon event, with rabbis Ariel Friedlander of Holy Blossom Temple and Daveen Litwin of Temple Sinai, will feature music and will follow a feminist Haggadah updated by the two rabbis.

"It gives us the chance to bring together tradition and innovation," said Rabbi Litwin in an interview.

Seder imagery lends itself to a variety of situations, said the rabbi, who has participated in women's seders, black-Jewish seders and Palestinian-Jewish seders before moving here from the United States last August.

"The stories speak to so many experiences," she said. "There is an ongoing process of bringing women's voices back to our tradition."

The $25 tickets ($18 for students) include traditional seder fare and Passover desserts. A portion of the proceeds will be donated to the CCRJ camp.

"It's a very warm celebration of Pesach and a very moving event," said Janice Babins, who is involved in organizing the seder.

For further information, call 416-781-4338.

Time for more Jewish funnies

By MARK MIETKIEWICZ

It's still the happy month of Adar so...there's still time for more Jewish humor on the Internet.

One of the greatest weapons of Jews is the ability to laugh in the face of the most incredible adversity. Here's an excerpt from the book, *Jokes of Oppression: The Humor of Soviet Jews* **[http://www.aronson.com/Judaica/humor.htm]**:

"Shapiro, we know you have a brother abroad," said the KGB official.

"I do not," Shapiro protested.

"Don't lie to us, Shapiro. We even have these letters from him addressed to you and postmarked Jerusalem," the official sneered.

"Ah, you don't understand," explained Shapiro. "It's not my brother who is abroad; it is I!"

Why the Jews – and humor? In his book *Jewish Humor: What the Best Jewish Jokes Say About the Jews* **[http://www.amazon.com/exec/obidos/ISBN=0688110274/]**, Rabbi Joseph Telushkin asks, "Is there one sentence that can capture the essence of Jewish humor? I'm afraid not. How could one statement encompass jokes about Jewish mothers, reckless and rude drivers in Israel, and anti-Semites? Indeed, 150 years of Jewish jokes and 2,000 years of folklore and witticisms, have the uncanny ability to express truths that sociological or other academic studies usually miss."

Chicago's Spertus Museum recently dealt with the Jewish tie to humor in its exhibition Let There Be Laughter! Jewish Humor in America **[http://www.jewishmuseums.com/humor.htm]**. And the next time you're in Australia, you may want to enrol in the University of Melbourne course Jewish Humor: From the Bible to Broadway **[http://www.unimelb.edu.au/HB/subjects/131-285.html]**.

Sometimes truth is funnier than fiction. At least something that was passed off as being true. Did you know that the Israeli military is secretly training combat units to use slingshots and that the idea comes from a 10 year-old descendant of David, the biblical slayer of Goliath?

Or that archeologists have discovered a fossilized apple core from the Tree of Knowledge? Or that Israeli researchers are studying the "Samson Syndrome," a baffling disorder which makes men weak after a haircut?

Well, they're all true – if you believe what's written in American tabloids. Last year, the *Jerusalem Report* surveyed some American tabloids for news from the Holy Land that the networks and the big media somehow missed **[http://www.virtual.co.il/news/news/j_report/97aug07/cover.htm]**.

For genuine humor, the Israeli Politics and Humor is a large bilingual site with bite **[http://www.geocities.com/CapitolHill/4980/]**. And don't forget the huge Dry Bones cartoon gallery **[http://drybones.org.il/GALLERY.HTML]**.

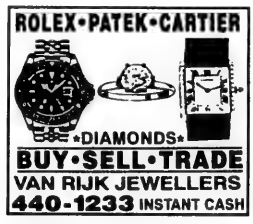
Do you have a joke to share or would you like to get a regular supply in your mail box? Then join an e-mail list. The Jewish Humor Mailing List **[http://www.idot.aol.com/mld/production/yiaz0637.html]** is an unmoderated list. That means there is no censorship and you never know what will end up on your computer. On the other hand, Charley Waradey's Jewish Humor List is a moderated list so you can expect the jokes to be a bit tamer **[http://www.virtual.co.il/city_services/lists/jewish-humor/index.htm]**.

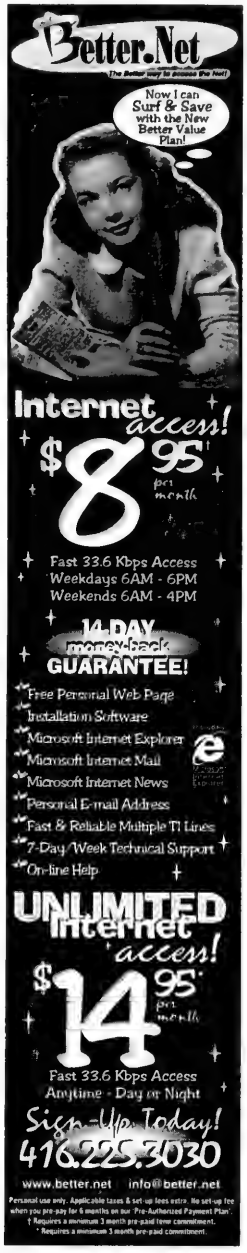
Also take a look at the JCN Jokes and Humor Forum **[http://www.jcn18.com/scripts/jcn18/forum/forum.idc?ForumID=14]** and the Jewish Humor newsgroup **[news:alt.humor.jewish]**. But watch out – conversation on newsgroups can get quite raunchy.

Do Jews have a sense of humor? Don't ask.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].





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Leonard Mayzel Lodge to mark 50 years as part of B'nai Brith

By FRANCES KRAFT
Staff Reporter

Merv and Eric Cohen with memorabilia from Leonard Mayzel Ontario Lodge. [Frances Kraft photo].

TORONTO — A gala birthday bash is being planned to celebrate the 50th birthday of B'nai Brith Canada's Leonard Mayzel Ontario Lodge (LMOL), and organizers are looking for past members to join current ones at the celebration.

The event, a dinner-dance, will be held May 3 at the Inn on the Park. David Sultan, Israel's ambassador to Canada, will be the keynote speaker, as the dinner will also celebrate Israel's 50th anniversary. A video history of the lodge will be shown, and memorabilia will be on display.

In 1948, Toronto's third B'nai Brith lodge was organized by a group of young men, all alumni of Aleph Zadik Aleph (the boys' division of the B'nai Brith Youth Organization) and all under age 22. Annual dues were $7.

The opening meeting was held at the Royal York Hotel. These days, meetings are usually held at the B'nai Brith building on Hove Street, which was built in part with money raised by the lodge.

One of the members' first projects was to send a telegram to Ottawa praising Canada's recognition of the new State of Israel, according to a lodge history written in 1987 by longtime member Merv Cohen.

Now 71, Cohen is 50th anniversary chair and a past president. He joined Ontario Lodge, as it was then known, in 1951. The name was changed following the 1954 death of lodge member Leonard Mayzel in a motor vehicle accident.

Although Cohen joined primarily for social reasons, Jewish pride in the nascent State of Israel also played an important role. "You've got to remember, Israel had just been formed. There was a strong feeling of Jewish identity in Toronto. People were joining Jewish organizations," he said in a recent interview.

Over the past half-century, it is estimated lodge members have put in hundreds of thousands of hours volunteering and have raised over $2 million for B'nai Brith and a wide range of Israeli and Canadian charities.

Merv's son Eric, 38, who is LMOL's president, had been involved in some of the lodge's community volunteer work when he was younger. He joined in 1982.

"When I installed him as president, that was quite an emotional night for me," recalled Merv. His brother Basil, who is also a past president, was assistant installing officer for the occasion.

Eric has continued the family tradition by taking his young daughter to community service events.

Over the years, the lodge has taken disabled children from Bloorview Hospital on annual picnics, run Christmas parties for residents of the now-defunct Vaughan Glen Hospital and Chanukah parties for nursing home residents. They have also organized outings to sporting events and places like Wonderland for special education students at the Kadima School and patients of the Hugh MacMillan Rehabilitation Centre, among others.

"A lot of our members became very attached to people we helped over the years," said Eric.

Current activities include bringing coffee to police officers staffing the annual RIDE program, to show their support.

"In 50 years we've supported a lot of organizations, from blood donor clinics to the Wellesley Hospital burn centre," said Merv.

A few years ago, when they were keeping track of volunteer hours, lodge members were contributing a total of over 1,200 person-hours per year.

In addition to community service, LMOL boasts baseball teams, bowling leagues, social and educational events and family programs.

Today there are almost 400 members (mostly men, although membership was opened to women about 10 years ago). They range in age from 20-something to over 70. Five of the original 52 charter members still belong, and a dozen have indicated they will attend the reunion.

Invitations have been sent to California, Pennsylvania, Florida, Alberta and Ottawa. Among the former members organizers would still like to find are Irving Aiken, Max Diamond, Earl Grossman, Gordon Kideckel and Frank Risman.

For more information about the 50th anniversary, contact Merv Cohen at 416-633-9092 or e-mail [102731.3573@compuserve.com].

* * *

B'nai Brith Canada's Upper Canada Lodge will hold its *Israel at 50* celebration April 5, 7:30 p.m. at the Leah Posluns Theatre.

Guest speaker will be broadcaster and cartoonist Ben Wicks, author of *Dawn of the Promised Land – The Birth of Israel.*

The Jerusalem Dancers and Singers will perform, under the direction of Rivka Atzmony.

Also slated to appear are Julia Koschitzky, chair of Toronto's *Israel at 50* anniversary celebrations, and longtime Zionist activist Max Shecter.

Steve Paikin, co-host of TVO's *Studio 2*, will be master of ceremonies.

For ticket information, call 416-636-6382.

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Greater Toronto Area

Link between film, Torah concepts discussed

By LEILA SPEISMAN
Staff Reporter

TORONTO — Hollywood movies help shed more light on the teachings of Torah than one might think.

That was the premise of Aish's Learn-a-Plex, a program held recently at Aish Hatorah in Thornhill.

Lori Palatnik, Rabbi Yossi Michalowicz, Rabbi Mitch Mandel, and Rabbi Ahron Hoch discussed the popular films *Crimes & Misdemeanors*, starring Woody Allen; *Field of Dreams*, starring Kevin Costner; *Phenomenon*, starring John Travolta; and *It's a Wonderful Life*, with Jimmy Stewart.

The movie theme was carried throughout the building, which sported movie posters and snack bars.

The baseball field, as idealized in *Field of Dreams*, said Rabbi Michalowicz, is "a tremendous Jewish metaphor."

"Like the Torah, the lines between what is 'in' and what is 'out' are fairly clearly drawn, although there are many interpretations within those lines; customs are tailored to the locale; an outdoor game leaves players to the mercy of the weather and of HaShem, just like Sukkot does; and the focus is on a central point – the pitcher's mound or the Torah."

"And there is another connection," he added tongue-in-cheek. "Why does Yom Kippur always come out during the world series?"

Field of Dreams, about a man who listens to voices telling him to build a baseball field, deals with "that voice, that vision, that comes to all of us, those far from Judaism, or just far from where you want to be," the rabbi said, "even if you are not looking for it, or don't want it.

People let the most important moments in life pass them by, he said, using the scene where Kinsella's family, who simply can't see what is happening in the field, tell him not to make them feel stupid.

"It's like after you have had an incredible experience with Yiddishkeit, like a Pesach seder, a memorable Shabbat or a moving shul experience, and your family thinks you are putting them down by enthusing about it."

It is significant, Rabbi Michalowicz said, that Kinsella's wife gave him the room and opportunity to fulfil his dream, until eventually she was able to partake of it too.

The movie warns against distinguishing between worthwhile and transitory dreams. The doctor, played by Burt Lancaster, had to give up his dream of being a baseball player, but recognizes that that is not a genuine tragedy – "the real tragedy would have been if I could only have been a doctor for 10 minutes."

The doctor realizes the important things in life may not be indulging one's dreams. "Abraham stopped talking to G-d in order to welcome guests – he saw that it was more important to communicate, to be G-dlike. Similarly, the doctor, given the chance to have his heaven (play in the baseball field), realizes he must leave that dream to save a little girls' life. He is the real hero."

It's the concept of doing things " le'shem shomayim, for the sake of heaven, not for what's in it for me," the rabbi explained.

The sequence with the doctor also points to the idea that doing a good deed can result in good fortune for you, Rabbi Michalowicz said. "If Ray Kinsella hadn't gone looking for Midnight Graham [the doctor] his child's life might not have been saved."

Although *It's a Wonderful Life*, the story of a man who thinks his life has been a failure, is set at Christmas, it has an important message for Jews, according to Rabbi Hoch – no one is born to be a failure, and no one who has friends is truly poor.

George Bailey constantly struggles between what he wants to do and his need to do the right thing. "He always chooses the right thing," Rabbi Hoch said.

The movie shows the tremendous impact of the choices we make. "Because he saves his brother Harry, Harry saves 230 people trapped on a transport, and that makes a difference for who knows how many other people," Rabbi Hoch says.

It is important to note, Rabbi Hoch said, that when Bailey returns home after the angel shows him how much poorer the world would have been without him, "nothing has changed, except his attitude.

"Life will be played out, not by external events, but by our attitude towards them. That is a very Jewish concept. Pirkei Avot, Ethics of the Fathers asks Who is the Wealthy Person? And answers He who rejoices in his portion."

The importance of choice is also important in *Crimes and Misdemeanors*, while *Phenomenon* continues the exploration of the journey toward one's potential, other sessions showed.

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Greater Toronto Area

Music's more than just work for Beth Emeth's Louis Danto

By CAROLYN BLACKMAN
Special to The CJN

TORONTO — Cantor Louis Danto, cantor at Beth Emeth Bais Yehuda Synagogue for 24 years, knows first hand the ironies of life.

As a 10-year-old boy in wartime Poland, Danto received a scholarship to study music in Minsk. When Germany invaded, the students were taken to Russia to continue their studies; while he was there, his parents and four brothers and sisters perished at the hands of the Nazis.

"From one side G-d gave me the gift of music and from the other he took away my family. That is the irony of life," said Danto in an interview shortly before he received the degree of doctor of music honoris causa from the Jewish Theological Seminary of America.

The degree, granted by the board of directors at a special convocation held recently at the seminary, was given in order to recognize publicly the contributions Danto has made to the profession and to the Jewish community during his career as a cantor.

"It is exciting and gratifying that after so many years the Seminary has chosen to honor me among the very few who have received this degree," says Danto.

At the age of eight, Danto, now 69, began singing in the synagogue and knew immediately that he wanted to be a cantor. After the war, when he discovered he had lost his family, he went to Rome to continue his musical studies.

Painting by David Nemztov

Cantor Louis Danto

"I was possessed by music. Even at that young age, I knew I had an uncommon voice and I trained in the bel canto system of singing. I learned to use my voice like a musical instrument."

In 1950, after discovering he had an uncle in New York, Danto was sponsored to come to the United States, where his uncle, recognizing his talent, wanted him to become a singer in a night club, "where he thought I could get rich. Even though I was only 20 years old, I knew what I wanted and that was not it.

"Before I had left home, I had promised my parents I would become a cantor and so I entered a yeshivah to study liturgy. There was no question what I would do with my life."

From the time he was a young child, he says, "I have been driven by music. I have always moved in that direction. My voice and my personality are one, and in the end, it is music that saved my life."

While living in Cleveland with his wife Nechama and three young children, Danto auditioned for the chair of the ritual committee of Beth Emeth Bais Yehuda Synagogue. "From the minute I accepted this position," he says, "I knew that it was a wonderful, cantorial oriented congregation. They are planning a special Shabbat to recognize my degree."

He does not see music as his life's work. "To me it is not work. Imagine, I'm doing what I'm passionate about and I'm getting paid for it, but of course, don't tell my congregants how I feel," he laughs.

Danto, who in 1984, sang at a televised concert at Maple Leaf Gardens before Queen Elizabeth and Prince Philip and an interfaith audience of 16,000, has also sung in numerous concerts in North America and Europe.

While on an east European tour to Moscow, Leningrad, Odessa, Kiev and Budapest, he discovered manuscripts of classical Jewish songs, which he recorded on his *Gems of the Jewish Operetta* and *Masters of the Jewish Art Song of the Saint Petersburg School*.

His recent works include *Arias and Songs of Love*, recorded with the State Opera of Prague during his 1995 concert tour of Europe, and *I Heard a Voice from Heaven*, recorded with violinist Rivka Golani. In December of last year he released the new CD, *Music from the Soul of a People*.

CJC region launches forum on pluralism, unity

By BEN ROSE
Staff Reporter

Moshe Ronen

TORONTO — In response to a concern cited as a critical need, A Forum on Jewish Pluralism and Unity was set up recently by the Ontario region of Canadian Jewish Congress.

The creation of the forum was unanimously approved by the region's executive, which includes representatives of all shades of religious and lay opinion on Diaspora-Israel relations.

"I don't believe it. There is no debate and instead we obviously have a consensus," said an unbelieving Moshe Ronen, region chair, who proposed the forum.

A lay facilitator is to be named to get the forum up and running, said Ronen. Some of its meetings will be open and others in camera to allow free expression.

"It is saddening and ironic that we tirelessly struggle for the tolerance and acceptance of others in our multicultural society, while intolerance seems to exist openly within our own community." Ronen said.

The forum should play a vital part in bridging differences of opinion within the Jewish community, he added.

Though he did not mention any specific issues the forum would face, the debates over the process of conversion in Israel have exposed serious splits in the community.

The region has already started on a healing process with its Israel Affairs Committee, Ronen said. At its meetings, Peace Now, Yesha and those in between sit together and talk and learn from each other.

"The committee debated the peace process, ways of combatting terrorism and the status of the territories, and it has reflected on the assassination of a prime minister. The group sponsored many informational breakfast meetings involving personalities from all sides of the debate. Infighting and disunity have always led to hurtful and harmful consequences for us all."

In reply to a question, Ronen said the idea of the forum may be adopted by Jewish communities in other parts of Canada.

Suggestions about who should be the facilitator were received by executive director Bernie Farber, who noted that members of the Israel Affairs Committee were divided on a proposal that Rabbi David Hartman be considered.

Two names put forward by executive members were Prof. Emil Fackenheim, a former *CJN* columnist who lives in Israel, and Rabbi Emanuel Rackman, former chancellor of Bar-Ilan University, who now lives in New York.

"We must be careful in choosing a facilitator. Some rabbis are not acceptable to everyone," said Fredelle Brief. "This is a long-term project and we've taken a long time to get to this point."

Discussion of a facilitator is premature in the opinion of former MPP David Rotenberg, who described the forum as "a baby step forward."

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Greater Toronto Area

Leo Baeck students exposed to tragic face of poverty

By LEILA SPEISMAN
Staff Reporter

TORONTO — The suburban kids of Leo Baeck Day School recently came face to face with the reality of urban poverty at their annual learnathon.

Principal Zita Gardner said the idea of the learnathons is "to give kids the opportunity to connect to the community – to feel a part of the Jewish community."

Rabbi Arthur Bielfeld, spiritual leader of Temple Emanu-El and chair of the Leo Baeck board, introduced the students to the hard facts: In Toronto, one out of five people live below the poverty line; out of a population of 30 million in Canada, two million children are poor.

The youngsters then broke up into workshops led by community representatives Gordon Wolfe of Jewish Family and Child Service (JF&CS); Bob Smolkin of the Out of the Cold program at Holy Blossom Temple; David Gladstone, former principal of Ryerson Public School in downtown Toronto; Susan Jackson of UJA Federation; and Jackie Kott-Wolle of Mazon Canada.

It was Kott-Wolle who probably got the most personal reaction with her story of a little boy in an inner city school, who had skipped breakfast, not because he slept in or just didn't like eating breakfast or was dieting, all of which the children could relate to, but because it wasn't his turn to eat that day.

She pointed out that when those on a fixed, low income have an emergency, even a toothache, the money for it does not come from

Ashley Steinhauer, a student, and Susan Jackson of UJA/Federation.

funds set aside for luxuries like vacations, entertainment and toys, but from the food budget.

Jackson stressed the loss of dignity and self esteem that often comes with the loss of employment.

Gladstone said that Ryerson staff had provided its poor students with breakfasts, peer tutoring, clothing, toy and skate exchanges and a hotline to help them deal with their emotions and their problems.

The Out of the Cold program at Holy Blossom, part of a city-wide effort by churches (and that one synagogue) to help the homeless, is held every Thursday night, Smolkin said.

Guests, as Smolkin called them ("They are called guests and are treated like guests"), can get clothing, a place to sleep for the night and food – dinner for that night, breakfast the next morning if they stay, and a bagged lunch.

"The lunch has more than enough for a meal. So they can share with someone else. It gives them a feeling of dignity," Smolkin said.

Wolfe stressed that JF&CS also tries to maintain the dignity of its clients, such as by sponsoring the Just a Second Shop, where they can get good quality clothes for very little, and by helping children go to camp.

All the speakers emphasized that people were seldom poor because, for instance, of some weakness on their part, but rather because of lack of education, the poor economy, being recent immigrants or belonging to a family who had been poor for generations.

In a dramatic conclusion to the day, Rabbi Bielfeld took out a Torah and explained that Jews have the obligation to help others, not just because we feel sorry for them or because it isn't fair that some have so much and others so little, but because "it says in the Torah that the world belongs to God, and we are only tenants.

"The Jewish reason is that it's in the Torah and the poor have a claim on us. We don't give charity because it makes us feel good, but tzedakah, from the word tzedek, justice, because it's the right thing to do."

Since the learnathon the students have been discussing what they can do to help the poor. Some suggestions have been making place mats for the Out of the Cold program, adopting an inner city school, running a car wash or bake sale to benefit Mazon and holding a children's clothing drive.

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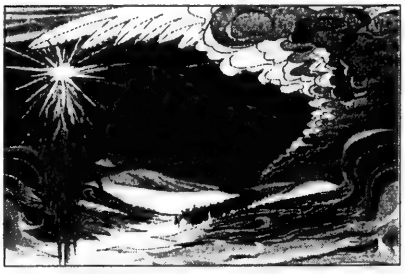

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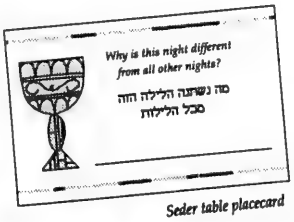

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Greater Toronto Area

Lou Ronson to receive BBC human rights award

By FRANCES KRAFT
Staff Reporter

TORONTO — Lou Ronson rests his chin on his hand, his mind going back more than seven decades as he reflects on the impetus for his involvement in human rights issues.

The Toronto-born son of Russian-Jewish immigrants, Ronson first encountered anti-Semitism at age 10 when he was ostracized by his new classmates after moving to Port Colborne.

Now 83, Ronson has played a significant role in the fight against racism. The driving force behind the 1970 creation of B'nai Brith Canada's League for Human Rights, he has devoted virtually all his adult life to related issues.

On April 6, the League will present Ronson with its rarely bestowed Special Human Rights award and inaugurate the Lou Ronson Human Rights Scholarship Fund, in conjunction with its annual Media Human Rights Awards ceremony.

"Lou Ronson has for so many years been a champion of human rights," said Karen Mock, national director of the League. "We consider him a mentor and a real leader in the field. This is a way to ensure that we continue to get young people involved and inspired by his leadership."

The scholarship will be used to fund human rights education for students and teachers of all ethnic and religious backgrounds through vehicles like student internships and the league's Holocaust and Hope study program in partnership with the Massuah Institute for the Study of the Holocaust, located near Tel Aviv.

Ronson, a former chair of Canadian Friends of Massuah, is gratified by the affiliation.

Lou Ronson

"It's very important for all of us to have [non-Jewish] Massuah students understand what the Holocaust was all about and how to be vigilant against any such repetition in the future," said Ronson in an interview at B'nai Brith Canada's offices.

During the war, Ronson served in Canada's armed forces. He changed his name from Rosenblatt on the advice of a non-Jewish officer.

As a young man in university, he used to read about the activities of B'nai Brith's U.S.-based Anti-Defamation League (ADL) in his father's B'nai Brith bulletins. "I made up my mind that when I graduated, that was what I was going to get involved in."

After joining the organization's only Toronto lodge, he became involved in its ADL volunteer committee.

When he was a student at Toronto's Jarvis Collegiate in the 1920s, he and fellow Jewish students had endured slurs and snide remarks from certain students and even teachers.

Later, as a chemical engineering student at the University of Toronto, he was told outright by some employers that they didn't hire Jews. It took him a year to find his first job.

As executive vice-president of Sunshine Uniform in the 1950s, Ronson put his own beliefs into practice by instituting an innovative "Democracy in Action" program. His numerous employees, representing a variety of ethnic groups, would meet with their peers to discuss human relations and human rights issues.

To Ronson's satisfaction, the program turned out to be a wise business move. "I was prepared to give up employee time. That cost us money but I felt it was a worthwhile investment in cultivating people." He attributes low employee turnover to the program.

A former vice-chair and a former commissioner of the Ontario Human Rights Commission, Ronson also served on the City of North York's Committee on Community, Race and Ethnic Relations (1988-1991). He was international vice-president of B'nai Brith from 1988 to 1992 and has taken a leadership role in organizations like Canadian Jewish Congress, the Canadian Council of Christians and Jews, the Canadian Technion Society and Mount Sinai Hospital.

He credits his parents and community leaders in B'nai Brith's first Toronto lodge as role models. His mother raised funds to build Mount Sinai Hospital on Yorkville Avenue. "My parents always taught me the most treasured possession anyone could acquire is a good name."

When Ronson was a young man, his peers in the Jewish community "more or less accepted" the prevailing anti-Semitism, he recalls. "It became our way of life."

The fledgling ADL volunteer committee tried to influence politicians and opinion holders, Ronson said. "In a way I think it brought out the best in our Jewish youth. There was a challenge.

"You had nobody to complain to. There was no human rights legislation. There was nobody to protect us other than ourselves.

Other minorities also experienced discrimination, noted Ronson. "There was a time, in my lifetime, when firms in Toronto wouldn't hire Protestants, and there were others who wouldn't hire Catholics."

The "real answer," Ronson believes, is "to build a society where there's no discrimination. Then you won't need a human rights commission. It's improved, but we still have a ways to go yet."

USDS DESIGNS MEZUZOT

United Synagogue Day School, Richmond Hill campus, participated in the Baycrest Mezuzah Project. Students decorated mezuzot as part of the Baycrest fundraising project. These mezuzot will be dedicated for the new Apotex Centre. Seen here is Joanna Ticker, a grade 6 student, creating a colorful mezuzah.

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Heschel School celebrates 'chai' with Purim bash

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — The Toronto Heschel School, an arts-based multi-sensory Jewish day school, recently celebrated chai – its first 18 months in operation – with a family Purim bash at the Ontario Science Centre.

The highlight of the evening was a benefit preview screening of the new OMNIMAX film, *Thrill Ride*. Some 300 people were on hand for the festivities, which also included a magic show, a raffle, donut making and a visit by *Sesame Street*'s Elmo.

Looking at the crowd, school co-founder and principal Otto Baruch Rand told *The CJN* it was hard to believe that "two years ago the school was only a dream. The reality is more beautiful than anything anticipated."

The school opened in September 1996 with 52 students and doubled its population in the second year; the enrolment will rise to 170 next year and there's a waiting list of 70, Rand said.

He added that the school was recently selected as a finalist for a grant worth up to $400,000 (US) to be awarded to nine schools across North America by the Partnership of Excellence in Jewish Education, an American agency that promotes schools demonstrating excellence and a leadership role in the field of Jewish education.

"This is a real honor, considering the school is less than two years old," Rand said.

A former principal of the A.J. Heschel School in New York, he said he felt there was a place for a similar school in Toronto with "state of the art education."

Rand said he was able to recruit "a dream team" of professional staff and to enlist enough community support and student enrolment to open the school within six months.

He first approached Gail Baker, a former teacher at the Dr. Abraham Shore Academy She'arim Hebrew Day School, who shared his philosophy on education, and she agreed to co-found the school with him.

Shortly after Baker, now Heschel School's director of general studies, came on board, Rabbi Larry Pinsker of Darchei Noam and his wife Marlee, a Heschel kindergarten teacher became involved.

"Gail Baker's colleague, Judith Leitner, who pioneered the integrated art program at She'arim, also joined the founding team along with pre-school teacher Ellen Kessler, whose dream was to teach at a school where gardening and nature studies would be an integral part of the curriculum."

Thrill Ride

To make the school "palatable," he needed to find an observant Judaic studies director, who was committed to an egalitarian and interdenominational approach to Judaic studies, Rand said. "The person who immediately came to mind was Rachael Turkienicz, who is known as an outstanding teacher."

He said Rabbi Irwin E. Witty, the former director of the Board of Jewish Education, made the shidduch between Heschel School and the Beth David B'nai Israel Beth Am, the school's current location.

Rabbi Witty was very helpful and supportive because he felt the school would attract families that might not otherwise consider a Jewish day school, Rand said.

He said Rabbi Pinsker organized three public information meetings, after which a group of interested parents helped to provide the initial start-up funds.

"They had faith in the idea and ...by June, we had sufficient enrolment to start the school."

The founding staff all agreed to work for partial salaries, Rand noted.

It was an investment in the future for them, he said. "They all had faith that the school would grow and succeed."

Yiddish classes draw 75 children

By BEN ROSE
Staff Reporter

TORONTO — Children's books can be a good way of learning Yiddish, according to Naomi Miller-Tureck, coordinator of the Yiddish classes for children sponsored by the North York and York Region Boards of Education and the Committee for Yiddish of UJA Federation.

A Hebrew teacher for students with special needs at Temple Har Zion and Beth Sholom Synagogue, Miller-Tureck says she is anxious to upgrade her Yiddish skills and so she sits in with the classes.

"I learn along with the kids," she said, adding, "I think children can benefit from both Yiddish and Hebrew."

The three classes with a total of 75 children, are held Sundays from 9.30 a.m. to 12 p.m. at the Finch campus of Associated Hebrew Schools.

They cover kindergarten age in one class, grades 1, 2 and 3 in another, and grades 4 to 7 in the third.

Most of the students are enrolled in Jewish Day Schools (Associated, Bialik and Netivot Hatorah), with a small number in public schools. For the latter group it may be their only exposure to the Yiddish language, culture and heritage, Miller-Tureck said. Instruction is given in Yiddish whenever possible.

The teachers are Shavey Tishler (kindergarten), Ruth Gerlock (grades 1 to 3) and Marc Kates (grades 4 to 7).

The York Region Board of Education sponsors two of the classes based on the large number of pupils from Thornhill, while the North York Board sponsors the third.

Special events such as Purim shpiels and a Chanukah party are funded by the UJA Federation Yiddish committee. One of these will be the appearance March 22 of Yiddish folksinger Lenka Lichtenburg.

There is still time for parents to enrol their children in the free classes.

"We welcome all newcomers," Miller-Tureck said. She can be reached at the Yiddish hotline, 416-635-2883, ext. 700.

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Event Chair
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In paying tribute to Lou Ronson, the League has established the ***R. Lou Ronson Human Rights Scholarship Fund,*** *which will enable the League to extend human rights education to students and teachers of all ethnic and religious backgrounds who wish to further the goal of countering racism and antisemitism in Canada through Holocaust education, human rights research and study.*

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USDS committee addresses student bullying at school

By BARBARA SILVERSTEIN
Special to The CJN

When 10-year old Aviva Kornhauser, a United Synagogue Day School (USDS) student, was in Grade 2 she was bullied by a group of her classmates. The girls refused to let her join them at recess because she was bigger and taller.

Her mother Debbie Kornhauser reported that Aviva – she attends USDS Bayview Campus – often came home crying. "She would ask me, 'Mummy is there something wrong with me?'"

Kornhauser said she didn't know how to help Aviva. "It was an awful feeling."

When she spoke with the teachers, Kornhauser said, she learned that the bullying, which only occurred in the school yard, was not easy to catch. "Exclusion is very difficult and stressful. It's much more difficult for the teachers to detect... Luckily my daughter's teachers were very sensitive."

She said experts tend to view bullying as a form of physical, psychological or verbal aggression, as well as imbalance of power; the victims generally have difficulty defending themselves.

"A person is being bullied when he or she is exposed repeatedly over time to negative actions on the part of one or more persons."

Aviva's problems with her peers persisted in Grade 3, although not to the same degree as Grade 2. By the end of that academic year, Kornhauser raised the issue of bullying at a Parent's Association (PA) meeting. Other parents came forward with similar concerns. The association then agreed to sponsor Kornhauser's attendance at a conference on bullying at York University that summer.

The following September, she and a small group of parents approached the school administration to have an anti-bullying committee formed. USDS education director Lucy Cohen supported the request. In October 1996, the committee, which Kornhauser has chaired since its inception, was established.

Today the committee has grown to 18 members and includes representatives of the teaching staff, parents and administration as well as a social worker from Jewish Family and Child Services.

The committee first turned to York University Prof. Debra Pepler, an expert on bullying, who was hired as a consultant. She helped the group to determine the needs of the school and to adopt a strategy.

Last year Pepler met with the teachers to sensitize them to the issues of bullying, and in September 1997, she began a three-part training program with them. She also spoke at a PA meeting.

With Pepler's guidance, the committee developed a specific policy on bullying for the whole school. "We created an addendum to the school's official code of behavior with respect to bullying," Kornhauser explained.

Essentially the statement makes it clear that bullying behavior of any kind is unacceptable and that everyone has the right to learn in a safe environment and be treated with respect, she said.

She stressed that the clarification of the code of behavior was in accordance with Jewish values, where children develop a sense of respect for others. "The school is committed to fostering derech eretz (respect) as a primary focus."

Many of the teachers have incorporated aspects of the anti-bullying program into the curriculum, Kornhauser said. For example, on their own initiative, both of her daughter's Judaic and general studies teachers – Aviva is now in Grade 5 – have started working on developing empathy among the students.

Before the winter break, the committee sent all the school's families educational information and advice geared to parents of children victimized by bullying at school. The committee is now finalizing a procedures manual that has been in the works for almost a year.

All three USDS campuses will eventually have a copy of the manual, which details the roles and responsibilities of the various members of the USDS community and describes types of bullying behavior and the corresponding consequences, many of which are educational, Kornhauser said. "There are different degrees of bullying behaviors and the consequences will reflect that."

The changes have been gradual, but Kornhauser said the atmosphere at school feels different. "We have some incredibly supportive parents and staff... Everyone is dedicated to making this happen."

Recently the Grade 2 students discussed bullying in class and made anti-bullying posters. "It was such a wonderful thing for me to walk in the hall and to see all these anti-bullying posters. I was bursting.

"Thankfully Aviva has come through it... She has a group of friends now. I don't want to see anybody else have to suffer the way she did."

Prof. Moshe Fischer, second from left, of the Classics department at Tel Aviv University, spoke to the Canadian Friends of Tel Aviv University (CFTAU) on his newest findings in the Yavneh Yam archeological excavations. With Fischer are, from left, Pearl Grundland, new executive director of CFTAU; Lyn Ben-Dat, former executive director of CFTAU; and Marty Goldberg, president of CFTAU, Toronto.

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From coast to coast

Scene in Ottawa

By STEPHEN BINDMAN

Gray named as Millennium Man

OTTAWA — He's now known around these parts as the Millennium Man. The federal politician chosen to lead Canada into the year 2000 (5760 according to the Jewish calendar) – or at least to organize the country's millennium celebrations – is none other than Herb Gray, the veteran Windsor MP who is now deputy prime minister.

It's a somewhat ironic choice considering the man talking all about "a gift to our young people of new opportunity and confidence in the future" has been around the House of Commons longer than anyone else.

Along the way, the 66-year-old Gray has also set a string of firsts for Canadian Jewish politicians – first Jewish parliamentary secretary, first Jewish cabinet minister, and of course, first Jewish deputy prime minister. And no one was more surprised when he was chosen to coordinate the millennium celebrations than Gray himself.

When he was named deputy prime minister after last June's election, he expected his job would be to fill in for Prime Minister Jean Chrétien in the Commons and at cabinet meetings and to put out political fires among duelling ministers.

Little did he think he'd also be in charge of spending $160 million over three years for the 2000 celebrations.

"When the prime minister asks you to do something like this, you can't really refuse, and the more I thought about it, the more I thought this would be a very exciting challenge and I'm very glad I'm undertaking it," Gray said with typical understated loyalty.

Asked if he thought it ironic that the longest-serving member of Parliament is in charge of planning for the next millennium, he replies with his normal wit, "Well, I think it's encouraging, as does Jean Chrétien."

Chrétien was his usual expansive self when asked why the senior statesman Gray was chosen for the millennium job: "He's a good man."

So there Gray was last week, sitting side by side with Chrétien under the two giant totem poles in the Great Hall of the Canadian Museum of Civilization in Hull, to unveil the federal plans. The glitzy ceremony included flashy brochures; a catchy slogan, Sharing the Memory, Shaping the Dream; singing school children; and other kids live via a video hookup from Newfoundland and British Columbia, who will explain their dreams for the new millennium.

Chrétien of course got all the quotes and cute photos in the newspapers. "Canadians don't want a big millennium blowout with nothing to show for it the morning after but a hangover and a lot of bills," the PM said.

"We're not creating a big government bureaucracy, not setting up a bunch of large government-sponsored celebrations, not building cold official monuments, but ensuring that millennium projects across the country are, to coin a phrase, of the people, by the people and for the people, because this magic moment does not belong to governments or politicians. It belongs to the people."

So it was left to Gray to put the flesh on the millennium bones. Ottawa will not direct events, he explained, and there will be no big "bricks and mortar projects." Rather, it will help coordinate, fund and facilitate plans by communities, volunteer groups, provinces and the private sector.

The focus will be on young people, and at the federal level, each government department has "innovative and inspirational" events planned, such as a 24-hour playwriting contest, a virtual time capsule, the planting of the Millennium tree and a coast to coast concert on New Year's Eve 1999.

Ottawa will set up a temporary Millennium Bureau to coordinate events and has launched a Web site that includes a clock counting down the seconds until the year 2000.

"Today, I'd like to extend an invitation to Canadians everywhere. In thousands of Canadian communities, let's find thousands of opportunities to take stock of our past and look ahead to our future, to preserve and enjoy our natural heritage, to honor the generous traditions of Canada's diversity and to make a lasting difference in our own lives as well as the lives of others."

Despite the pomp and circumstance of the occasion, Gray naturally couldn't resist a few examples of his well-known dry sense of humor. He explained that since his appointment as the man for the millennium, he has constantly been asked whether Canada will have "just one big party" like the Centennial celebrations in 1967.

Quipped Gray: "I don't know why people are always asking me about parties. I think my colleagues will agree that I don't really have a reputation, at least as yet, as a party animal.

"And I don't think I've yet become Canada's equivalent to Martha Stewart."

When the Stewart line only garnered mild laughter from the crowd of politicians, diplomats and schoolkids, Gray was undeterred. "See, I told my staff people wouldn't get that one," he quipped.

Well seriously folks.

Stephen Bindman is national legal affairs correspondent for the Southam Newspapers based in Ottawa.

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Rabbi Martin Lockshin, Ph.D
ASSOCIATE DIRECTOR, CENTRE FOR JEWISH STUDIES
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Tuesday, April 21 7:30 p.m.
"The Israeli Political Arena"
Eli Pfefferkorn, Ph.D
CHAT JEWISH HISTORY DEPARTMENT
Mordechai Ben-Dat
EDITOR, CANADIAN JEWISH NEWS

Monday, May 4 7:30 p.m.
"Israel-Diaspora Relations"
Samuel Kapustin, M.Ed
CHAIRMAN, CHAT JEWISH HISTORY DEPARTMENT
Shira Herzog
VICE PRESIDENT, THE KAHANOFF FOUNDATIOIN

Tuesday, May 19 7:30 p.m.
"Israel and the Peace Process"
Rabbi David Aronson, Ph.D
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David Goldberg, Ph.D
DIRECTOR OF RESEARCH AND EDUCATION, FOUNDATION FOR MIDDLE EAST STUDIES

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For more information, contact Gary Levine at CHAT
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A SHALOM VILLAGE BAT MITZVAH

Laura Katz recently celebrated her bat mitzvah along with family, friends and residents at Shalom Village Nursing Home and Apartments in Hamilton. Laura is seen, above right, with Sally Ellenzweig and Dorothy Rosenthal; immediate right, with Chiala Vine. Above, Sasha Katz, 10 years old, poses with Sylvia Katz and Bessie Cohen, who is over 100 years old. ***[Beverley Abramson photo]***

From coast to coast

Researcher proposes study of Israel's coal-fuel pollution

By MELANIE COLLISON
Jewish Free Press

CALGARY — Israel's air has become polluted from industrial activity, particularly since the Iranian revolution in the early 1980s, when coal began to replace oil as a source of energy.

A prominent Calgary scientist has become concerned about this problem and believes that the local Jewish community can play a role in its solution.

Dr. Fari Goodarzi, principal research scientist and team leader in environmental studies in the Federal Department of Natural Resources, said a valuable first step in cleaning up the pollution is measuring its effects. To that end, together with Israeli partners, he is raising funds to conduct a research study on the impact of coal-burning industry on air quality.

The benefits would be fourfold: A large number of young Israelis would gain scientific training, the health of the population would be improved, industry would be helped and Canada's reputation would be enhanced in Israel, Goodarzi said in a recent interview at the Institute of Sedimentary and Petroleum Geology-Geological Survey of Canada, located at the university research park.

Goodarzi became aware of the environmental impact of Israeli industry when he was lecturing on the environmental aspects of fossil fuel at Ben-Gurion University of the Negev, in Beersheva. He was there at the invitation of Prof. Shimon Feinstein, who has visited Calgary over the past decade to participate in a research program on hydrocarbon occurrence in the Western Canadian Sedimentary Basin. Canada and Israel have a memorandum of understanding for scientific exchanges.

University-based scientists and officials from industry and government who sat in on Goodarzi's lectures realized that there may be some environmental impact from industrial activity in Israel.

Goodarzi and Feinstein visited various plants formally and informally – a pilot project for burning oil shale, a coal-fired power plant and coal supply depot, and decided they wanted to do a formal study.

"Israel doesn't have any coal. It has actually very little source of energy except for some oil shale. So they buy all their coal from Colombia or South Africa and other countries through the Coal Supply Corporation," Goodarzi said. "Coal is a very secure source of energy for Israel because it is abundant worldwide and many countries are willing to sell it to them.

"The Coal Supply Corporation provides the coal to the electrical utility for the generation of electricity."

However, the coal imported for Israel's power plants may not be as clean as that used in power plants in Alberta.

Furthermore, the burning of coal may harm the environment by the emission of elements and particulate matter. This is an unknown factor that needs to be addressed in Israel.

"To be environmentally concerned, a country needs to be prosperous and educated," Goodarzi said.

That's where he believes Canada can be of help.

Along with Israeli industry and government officials, Feinstein has been looking into the possibility of conducting an environmental study. Industry is willing to provide some funding.

"If we can initiate the program, then Israelis will support it," Goodarzi said.

"What we want to do is work with organizations such as the electrical utilities board, to determine the environmental impact of burning [coal, oil shale and oil]. This study includes the amount and nature of [various] elements in the coal and coal ash."

Some elements dispersed by the burning coal are positive, such as boron, which helps vegetation grow. In addition, valuable elements such as germanium become concentrated in coal ash and can be extracted and used by the metallurgical industry.

The study would measure the amounts of elements released into the atmosphere by industrial activities such as coal-burning, and how much impact that would have on the land.

"The particles we breathe are micron-sized. Depending on the nature and size of the particles, human beings may encounter some health hazards. This important point will also be addressed in the proposed research program."

Cost estimates are based on similar work in Canada, but not-yet-known variables bring into question the initial estimate of $300,000 per source of pollution.

Goodarzi expects to take four or five years to study up to a dozen sites. "We're hoping to start in 1998," he said. "We can start on a small scale."

The mechanism for measuring emissions is amazingly simple. Goodarzi starts with clean local moss placed in a one-foot by two-foot mesh envelope six feet above the ground. The moss absorbs the same pollutants as the plants on the ground, but because the moss filter is a clean, known substance, the changes it goes through can be measured over time.

"We can study the size of particles and see what elements they contain; we know the length of time, how much material we use and the surface area; so we can calculate the impact."

Goodarzi also wants to study the groundwater around oil shale deposits to see whether it is safe to drink, because organic matter in water can affect human health. "We may need a medical team to tell us what's going on," he said.

"The important thing is to get people from the electrical board and coal supply company and the environmental department to work with us."

Those salaries would therefore be covered, rather than adding to the cost of the study.

In trying to raise funds for this research project, Goodarzi has spoken to various representatives and individuals within the Jewish community.

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From coast to coast

Religion a force for unity: panel

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Religion can be a force for unity and love, according to a recent interdenominational panel.

The discussion – Judaism and Christianity in the Year 2000 and Beyond: Is Religious Tolerance Possible? – was co-sponsored by Congregation Shaarey Zedek, which hosted the event, and the New Leadership Division, Canadian Friends of the Hebrew University.

The panelists included Holocaust survivor Philip Weiss; the Shaarey Zedek's Rabbi Allan Meyerowitz; Father Sam Argenziano, the parish priest of the Holy Rosary Church on River Avenue; and Rev. Karen Toole-Mitchell, a United Church minister best known for her columns on the religious page in the Saturday *Winnipeg Free Press*.

Weiss pointed out the direct connection between Christianity's long history of repression and persecution of Jews and Hitler's Final Solution. Until this century, Weiss said, Jews were encouraged to shun dialogue with Christians.

"I was once of the opinion that it was impossible to deal with Christians," he said, "but I have changed my position. We Holocaust survivors have a responsibility to make Christians aware of what tolerance is all about."

As a survivor, he noted, he has lived through an era of bigotry and hatred espoused by his Christian neighbors – but he also experienced examples of unselfish Christian love from complete strangers. He condemned the official Christian leadership for remaining silent and passively acquiescing in the face of the Holocaust, although he noted that some brave individuals did speak out.

"Christian-Jewish relations must be based on the freedom to believe what you will as long as it doesn't adversely affect anyone else," he said. "It is immoral to sacrifice the happiness of others for your religious convictions. It is the height of insolence to expect others to share your religious beliefs. Spiritual blindness cannot lead to blessings."

Rabbi Meyerowitz spoke mainly of love. "All the major religions are religions of love," he said.

"People ask where was God during the Holocaust," he said. "I ask where was man? How was Hitler allowed to destroy the Christian god of love? The Holocaust was a horrible event, but the power of love did eventually win."

Father Argenziano interpreted dialogue as meaning "accepting and tolerating the other as real. You can't just give it lip service," he said. "You have to live tolerance and love every day."

Father Argenziano charged that until recently most Christians did not understand Christian scripture properly nor know who was speaking.

"People are shocked now when priests get up and put Jesus in the proper historical context," he said. "There was a whole body of non-knowledge, even some lies, that our people have grown up with. Prayer is the real teacher, not church law."

The second Vatican Council, which ended in 1963, changed the way the Church views Jews, he noted. Catholics were encouraged to get to know and learn to appreciate Jews through discussion and dialogue.

Rev. Toole-Mitchell knows what it is like to be in a minority. She grew up in Winnipeg's north end among Jews and other ethnic groups. She grew up with a bigoted father and an open-minded, kind-hearted mother, she said. She was attracted to the United Church, she added, because of its emphasis on justice.

She said she sees religion as a two-edged sword that can bring out the best and the worst in people. The word "discrimination," for example, she defined as meaning "to discern, to be distinct, to sift apart." While being distinct and separate has positive connotations, it can result in violence and extremism when it leads those who set themselves apart to view themselves as better than the others or "right"whereas others are "wrong."

"Jesus sent missionaries out to encourage people to seek God," she said, "not to seek followers for himself. Religion should be a powerful force for the unity of all people as creations of divine love."

ייִדיש ווינקל
YIDDISH CORNER
רעדאגירט פון ש. ליפשיץ

יעקב בן־עמי, באַרימטער יידישער אַקטיאָר
(צו זיין צוואַנציקסטער יאָרצייט)

פון דוד יעלין

דער נאָמען יעקב בן־עמי גייט מיר שוין נאָך אַ לעבן לאַנג. וועַן איך בין נאָך געווען אַ קינד, געדענק איך, אַז מיינע עלטערן — מײַן פאָטער ישראל ראָבינאָוויטש, ע״ה, דער אַמאָליקער רעדאַק־טאָר, מחיק־אַך־טעאַטער־קריטיקער פון „קענעדער אָדלער״, אָן מײַן מאַמע איטאַ עלין, ע״ה, פלעגן אַרויסרעדן דעם נאָמען „בך עמי״, איז דער טאַן בײַ זיי געווען אַזאַ גלעטנדיקער. זיי האָבן גע־וואוסט, אַז וועַן בן־עמי וועט קומען צו פּאָרן קיין מאָנטרעאָל אויף גאַסטראָל, וועט זיין „וואָס צו זען אין הערן״ — איך ליטעראַריש־קינסטלערישן זין פון די ווערטער. זיי פלעגן שטאַרק אַרויסקוקן אויף זיין קומען.

אין יענע יאָרן איז מיר אויסגעקומען אים צו זען אויף דער בינע אין דער ראָל פון אַסוואַלד, דער סיפיליטיקער אין איבסענס „גייסטער״, אָן אויך ווי דער ריכטער אין לייוויקס „ווער איז וואָר״. איך בײַדע ראָלן שטייט עד מיר פאָר די אויגן, מיט זיין שלאָנקער פיגור, זיין זעלטן שיינעם קאָפּ געהאַלטן הויך, ווי אויך די אָלגעמיינע וויידיקייט אין זיין לאַנגזאַם רעדן. אָן אַזוי ווי די פּיעסן זיינען שטענדיק בײַ אים געווען אויף אַ הויך קינסטלערישן ניוואָ, האָב איך דעמאָלט פּאַרשטאַנען פּאַרוואָאָס מיינע עלטערן האָבן זיך נישט געקענט דערוואַרטן אויף זיינע בינע־אויפטרעטן.

איצט קען איך זאָגן, אַז ער איז געווען דער „זשענטלמאַן פאַר עקסעלאַנס״ אויף דער בינע, ווי אויך אין לעבן אָן זיך שיינעם אויסזען האָט ער פאַרמאָגט, ווי מען רופט עס אַן היינט „קאַריזמאַ״ — אַ צוציאונג־כוח פון אַ „סטאַר״, וואָס ער איז באמת געווען. די אייגנשאַפטן האָבן אים געדיינט אַ לעבן לאַנג אַן פלעגן אַרויסרופן גרויס דרך־ארץ בײַ יעדן איינעם, וואָס איז געקומען אין קאָנטאַקט מיט אים.

די לעצטע יאָרן פון זיין לעבן האָט ער צופעליק געוואויזט אין דעם זעלבן אָפּאַרטמענט־הויז ווואו איך אין מײַן פּרוי, די שוישפּי־לערין רחל וואָל, וואוינען. אַזוי אַז מיר זײַנען געוואָרן זייער נאָענט.

מיט עטלעכע יאָר צוריק האָבן מיר אַלע צחאָמען געשפּילט אין דער באַנייטער פּאַרשטעלונג פון „אַשע קאַלב״. איך — יאָשע, חזל — סערעלע און בן־עמי — דער קרוקעווער רבי. ווידער האָט זיך צו אונדז, ווי אויך צום עולם, דערטראָגן די שיינע בן־עמי געשטאַלט.

נישטאָ מער דער גרויסער אַקטיאָר־רעזשיסאָר, וואָס פלעגט אויסהערן אונדזערע טעאַטער־פּראָבלעמען אין זיינע ענטפערס זיינען תמיד געווען ערלעך אין גוט דורכגעטראַכט. ער איז געווען אַן אויסגעצייכנטער צוהערער, וואָס דאָס איז אייגע פון די סאַמע וויכטיקסטע רעקווויזיטן פון אַ גוטן אַקטיאָר. מיר וועלן מער נישט הערן וועגן זיינע דערפאָרונגען אויף דער רוסישער, ייִדישער און ענגלישער בינע, וואָס מהאָט געקאָנט לערנען פון זיי. ער האָט אונדז אויך דערמוטיקט מיט אַ גוט וואָרט אין אונדזער אַרבעט.

יאָ, אָט דער „זשענטלמאַן״ איז אַוועק פון אונדז אָן מיט אים איז אויך אַוועק אַ שטיק ייִדיש ליטעראַריש־קינסטלערישער טעאַטער. זיין אָרט איז לייִדיק געבליבן.

גרויס כבוד זיין אָנדענק.

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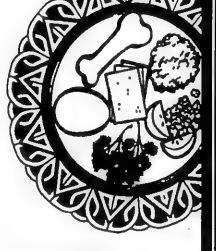

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Community Matters

NIGHT OF A LIFETIME LIGHTS UP TORONTO

Toronto's pride in Israel's accomplishments will be celebrated as never before next month with an unprecedented entertainment gala called *Night Of A Lifetime.*

The giant birthday party and multi-media extravaganza, sponsored by the 160 member Israel at 50 Consortium, under the auspices of the Consulate General of Israel and UJA Federation, will take place on Thursday, April 30 – Yom Ha'atzmaut, 7:30 p.m. at the National Trade Centre at Exhibition Place, Coliseum Arena. Tickets can be ordered by calling (416) 872-1212.

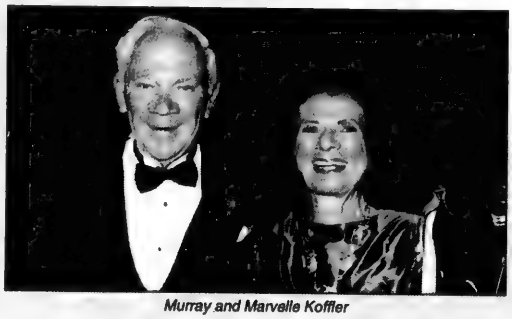
"The event is insprired by the unity and solidarity that all of us share," said Murray Koffler, who is co-charing The Night Of A Lifetime with his wife Marvelle. "It's a unique chance to reflect on how much our community's partnership with Israel has accomplished."

Producer Bob Benia, known for his successful Unique Lives and Experiences series, is in charge of the evening's five-star entertainment, which includes performances by Israeli singing sensation Yoel Sharabi, Toronto's leading cantors: Yaacov Motzen, Benjamin Maissner and Paul Kowarsky, as well as a forty piece orchestra conducted by Boris Brott.

Award winning actor Al Waxman will host the two-hour program, which also features cellist Ofra Harnoy and other musicians, dancers, and singers. A live satellite link to Israel's historic festivities, narrated by Academy Award winning actor Gregory Peck, will heighten the mood of celebration as thousands gather for this once-in-a-half century occasion.

"I am absolutely thrilled to be a part of this most spectacular event," said Benia, who recently ran a full-day of creative planning meetings and rehearsals at the Coliseum, along with hundreds of performers.

"The three tenors – Kowarsky, Maissner and Motzen – standing on the 40 x 50 foot stage was such a beautiful metaphor reflecting the unity of the Jewish people," Benia added. "The tremendous way in which this program is coming together is testament to the dedication and compassion of our Jewish community."



Murray and Marvelle Koffler

Countdown to Israel's 50th

Toronto's City Hall served as the backdrop for an historic raising of the Israeli flag last week, signaling the final countdown to Israel's 50th anniversary and community wide celebrations.

The crisp, clear March day provided just enough wind to keep the blue and white Star of David waving against the Nathan Phillips Square sky for all to see. Even the sun showed itself, although intermittently, above the crowd of community members, diplomats, local personalities and other dignitaries in attendance.

The flag raising, carried out, among others, by, Gordon Quitt, a veteran of the War of Independence, marked the official beginning of the 50 day countdown to *The Night Of A Lifetime* extravaganza celebration on April 30 – Israel's Independence Day.

Also in attendance at the March 12 ceremony were: Julia Koschitzky, Chair of local Israel at 50 celebrations, Jehudi Kinar, Consul General of Israel, Toronto Councillor Milton Berger, and Author Ben Wicks.

Grade 4 student Roanne Bossin was also on hand to read her award winning entry for the Junior UJA Fabulous 50 composition contest.

Walking into History

Participants at this year's UJA Federation *Israel 50 Fun Walk* and *Israel at 50 Festival*, Sunday, May 24, will be stepping into history.

Each year, UJA Federation's Walk for Israel draws thousands of community members, raising hundreds of thousands of dollars to help Jews in need. More than $150,000 was raised last year.

This is the first time UJA Federation has changed the traditional walk route and moved it away from the Bathurst Street corrider. Checkpoints, which used to be regularly stationed along the route until recent years, have also been reinstated.

Rain or shine, participants will begin their 7.5 km trek from Nathan Phillips Square with a musical send-off by Liberty Silver and the Original Stars Band. The stream of striders will then work its way westward along Dundas Street, through Kensington Market and old Jewish Toronto, south onto Strachan Avenue and all the way through the Princess Gates at the entrance to the CNE grounds.

In a few weeks, a corps of volunteers will spread out across the city targeting schools, youth groups, libraries and malls to raise awareness about the Walk.

"We expect this to be one of the largest events of the year," predicts Fran Grundman who is co-chairing the UJA Federation Israel 50 Fun Walk with Jeff Cohen and Corey Mandell.

"This is a very big year for our community," adds Grundman. " So it's only fitting that the Walk will be bigger and better than ever."

Royal Handshake

The Royal Bank of Canada recently held a reception honouring Israel's 50th anniversary at its downtown Toronto head office. (l to r) George Gaffney, Executive Vice President and General Manager, Royal Bank; Sandra Brown, Past President UJA Federation; Bob Sutherland, Vice Chairman, Royal Bank and Barbara Haire, Regional Vice President, North Toronto.

UJA Federation's annual Walk and Festival are two of the community's most popular fundraising events.

***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

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From coast to coast

Vancouver gets ready to celebrate Israel's 50th

By PETER CAULFIELD
Pacific Correspondent

VANCOUVER — The chair of an umbrella group overseeing preparation of events here to mark Israel's 50th anniversary said the upcoming celebrations will be of lasting benefit to the Lower Mainland Jewish community.

Judy Mandleman, who chairs the British Columbia Lower Mainland Jewish Community Celebrating *Israel at 50* committee, said that the group has already accomplished a great deal, although it has been in existence for only a few months.

The planning committee comprises representatives of more than 50 local Jewish organizations, including all synagogues and schools.

Mandleman who assumed her position in August of last year, has "sat on the board of virtually every communal organization at one time or another." Between 1993 and 1996, she was national president of Canadian Hadassah-WIZO.

It was after her stint as president that she was "bothered to learn that many of the Jewish newcomers to the Lower Mainland did not feel a strong sense of community. Hearing that took me by surprise. I was born and raised in Vancouver, and I have always felt a strong connection with the Jewish community."

Mandleman said that she hopes Israel's anniversary celebrations will help create a stronger sense of unity and community involvement.

One of the first events to mark the anniversary is the April 23 performance of the Israel Camerata Jerusalem Orchestra at the Chan Centre for the Performing Arts at the University of British Columbia.

"When Vancouver impresario Michael Noon, who isn't Jewish, found out 1998 was Israel's 50th anniversary, he decided to bring the orchestra to Vancouver. When our committee heard about his plans we were delighted. It was as if we had received a gift. We're helping to promote the concert, even though it isn't our event."

The committee is sponsoring a community fair May 3 at the Richmond Centre Mall, organized by Connie Permack. More than 25 Jewish organizations are participating and it will include stage performances, music and dancing.

The annual Walk with Israel which will follow its customary route through the Oak Corridor in Vancouver, beginning and ending at the Jewish Community Centre of Greater Vancouver, takes place May 24. The walk will be followed by an Israeli street fair at Beth Tikvah synagogue in Richmond.

The main event, coordinated by Beth Tikvah choir master Joan Cohen, takes place April 30 at the Orpheum Theatre. *A Time To Rejoice* is the story of Israel presented in music and dance by community choirs and dance groups.

Mandleman said that some 300 performers will assemble on the Orpheum stage for the grand finale of the evening, *Ayn zo aggadah* ("If you will it, it is no dream"), written by Broadway composer Andrew Lippa. Following the performance there will be a satellite link-up with celebrations in Jerusalem. Tickets are $8.00.

Granatstein named head of war museum

OTTAWA — Jack Granatstein, one of Canada's foremost military historians, has been named director of the troubled Canadian War Museum.

Granatstein, professor emeritus of history at York University, will become director and chief executive officer of the museum on July 1.

His appointment won praise from Adrienne Clarkson, chair of the Canadian Museum of Civilization Corp., and from the National Council of Veterans' Associations.

The 58-year-old professor and prolific author had served on an academic advisory committee to study the composition of a Holocaust museum in Ottawa, along with other prominent Canadian Jewish historians Irving Abella and Michael Marrus.

The Canadian War Museum was at the centre of a storm in recent months for considering the addition of a Holocaust gallery as part of its $12-million renovation and expansion.

Last month, the Canadian Museum of Civilization, which oversees and administers the war museum, announced it will drop plans for the Holocaust wing, favoring instead a separate venue dedicated to the Holocaust.

That pleased Jewish and veterans groups. Veterans had argued against the wing, saying the Holocaust was not part of the Canadian war experience. Jewish groups opposed a Holocaust gallery because they had not been properly consulted about it, and because they favored a freestanding Holocaust museum in Ottawa.

The Senate's subcommittee on veterans' affairs heard a week of emotional testimony from Jewish groups, veterans and museum officials. Its recommendations are still due.

Winnipeggers call for savings plan to aid disabled children

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Helen Steinkopf and Winnipeg Jewish community leader Harold Buchwald are leading a campaign to persuade the federal government to initiate a Registered Disabled Peoples' Savings Plan, much like the Registered Home Ownership Savings Plan of the late 1970s and early 1980s.

"Children with Down Syndrome, for example, often live with their parents until they grow up," Buchwald explains. "When they become adults, they are generally not able to live on their own financially.

"Helen's idea is that the parents or grandparents of these children receive tax incentives to put money away until such time that the interest will be able to support these children in a home of their own or community home."

The widow of former Winnipeg Jewish community leader Maitland Steinkopf, Helen Steinkopf – who has a child with Down Syndrome – and Buchwald, began working on this campaign two years ago. Last year, they presented their plan to the National Council of Disabled Persons.

Now they are taking it nationwide urging Canadians who support the proposal to write their Members of Parliament.

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From coast to coast

Awaiting constitutional decision from Court

[Cont'd. from page 1]

The CJN recently discussed the case with four constitutional law experts and scholars. In general, these scholars, from four different regions of the country, agreed with the objective underlying the federal government's reference to the court, but expressed mixed reviews of the manner in which it presented its case.

Prof. Bruce Elman of the Faculty of Law at the University of Alberta in Edmonton welcomed the court challenge as "an important step to determining what the rules of potential secession are.

"We've become so focused on the issue of whether Quebec will leave, that we haven't given enough thought to the mechanism by which it could leave."

Unlike some observers, Elman does not believe the case will play into the hands of separatists.

"If confronted [by a unilateral declaration by Quebec], we know where we would stand."

He concedes the move is "very high risk and political, but so are court decisions on other matters, like abortion and capital punishment."

Prof. Brian Schwartz teaches constitutional law at the University of Manitoba in Winnipeg. He is also a staple of Winnipeg's open-line radio shows, who believes Quebec has no right to secede unilaterally – under either Canadian or international law – echoing the positions argued by Yves Fortier, counsel on behalf of the federal government before the Supreme Court.

In his most recent book, *Last Best Hope: Quebec Secession and Lincoln's Lessons for Canada*, Schwartz compares Canada's current situation with the situation preceding the U.S. Civil War. He concludes that Quebec independence would have to be negotiated within the current constitutional framework, meaning an independent Quebec would have to guarantee minority and other rights.

The author told *The CJN* that any attempt by Quebec to pull out of Confederation by itself would be "unjust, unprincipled and arrogant," and a "breach of the rule of law."

Schwartz was emphatic, saying that Quebec's unilateral withdrawal would be "anti-democratic" and would carry "real potential for chaos and violence" because it would "write off" millions of loyal Canadians inside Quebec, including the overwhelming majority of Jews.

He dismisses the argument that the court should not be considering what many say is a political issue.

"How you break up a country is not purely political. It's a question of fundamental legal points. To suggest otherwise is reckless."

In the meantime, Schwartz suggests in his book that there should be a drive to establish a renewed, "visible [federalism] that convinces Quebecers that the federal system is superior and can protect minority rights."

Prof. Joseph Magnet, of the faculty of law at the University of Ottawa provided an analogy to help understand some of the feelings in Quebec. He told *The CJN* the issue "is easier to understand in Jewish terms.

"If Israel's Jewish character was threatened, different arrangements would have to be made. This is the feeling in the hearts and minds of French Quebecers."

Whatever the outcome of the legal reference, Magnet does not believe the Supreme Court's ruling will settle the question once and for all. He called it a "fight to the finish."

Magnet, who advises the government on constitutional matters, said he views the case as a strategic move by Ottawa to give it some manoeuvering room.

Despite his belief that minorities – especially Jews – should try to look at things from a French Quebecer's point of view, Magnet feels that Ottawa's "constant tinkering" with constitutional matters over the past 30 years has created "insatiable demands" by Quebec.

According to Prof. Irwin Cotler of McGill University, the federal government's arguments before the court were too narrow.

By asking the court to avoid dealing both with aboriginal rights and with how a unilateral declaration of independence would affect the Charter of Rights and Freedoms, Cotler said Ottawa actually undercut its own case.

"The Charter is fundamental to this case," said Cotler, a former president of Canadian Jewish Congress.

When the federal government's lawyer asked the court to keep in mind, but not rule on, aboriginal rights, Chief Justice Antonio Lamer shot back: "You say we should have it in our mind, but not talk about it."

To Cotler, that hurt the force of the federal government's argument, as did Ottawa's reluctance to address the impact unilateral secession would have on Canadian citizens in Quebec.

Ottawa's case "was not fully and adequately argued. They had a better case than the one they presented," Cotler said.

He said Ottawa's position was "redeemed" by written arguments submitted later, by wider arguments presented by the provinces and territories, and by questions posed by the nine justices.

A ruling by the Supreme Court is not expected for many months.

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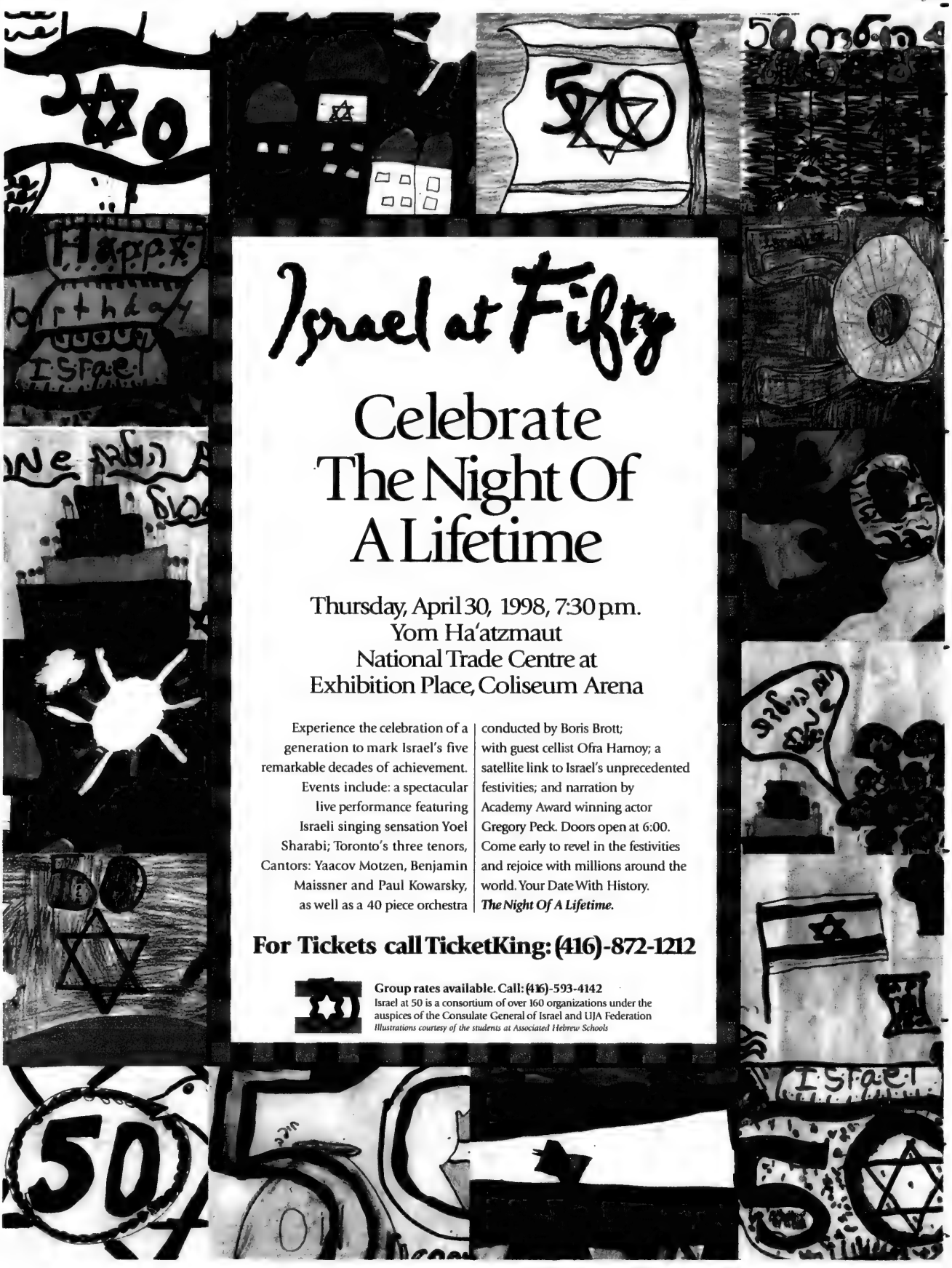

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From coast to coast

Galganov slammed for remarks on Bouchard

By JANICE ARNOLD
Staff Reporter

MONTREAL — Radio broadcaster and anti-separatist activist Howard Galganov's campaign against Premier Lucien Bouchard's being a guest speaker at a Canada-Israel Committee, Quebec region (CIC-Q), dinner celebrating the 50th anniversary of Israel reached a level of rhetorical excess last week that prompted four major Jewish organizations, as well as the Montreal Holocaust Memorial Centre (MHMC), to issue statements deploring his remarks.

Galganov, who has a show on station CIQC weekday mornings, has been hammering away against the organizers of the May 4 parliamentary dinner for inviting Bouchard, not so much because he is a separatist, but because of his "ethnocentric nationalism," which Galganov feels has made all those in Quebec who are not of old French stock unequal citizens.

But Galganov went too far, in the opinion of FEDERATION CJA, Canadian Jewish Congress, Quebec region (CJC-Q), the Communauté Sépharade du Québec (CSQ) and the MHMC, in an editorial that gave the strong impression he was comparing the Parti Québécois (PQ) government to the Nazis.

Attacks are unwarranted

In a joint statement, the groups said: "The main crux of Mr. Galganov's editorial is to draw parallels between the behavior of Premier Bouchard and of the government of Quebec and that of the Nazis. In that, he is tragically wrong and his vicious attacks are completely unwarranted.

"While Mr. Galganov is entitled to his political opinion, including criticizing the official organizations of the Jewish community, we denounce his gross and defamatory exaggerations that demean and trivialize the memory of the Holocaust."

A few days later, B'nai Brith Canada (BBC) issued its own statement that such comparisons "make the Holocaust banal" and wrong the survivors who were its witness.

The federation, CJC-Q, CSQ and BBC are represented on the CIC-Q.

In the editorial, which was aired at least twice, Galganov argues that Israel was created because of the Holocaust and that the Holocaust was the worst expression of "ethnocentric nationalism" ever and the ultimate act of the hatred Jews had suffered for centuries, therefore Bouchard, "as the leader of Quebec's most culturally divisive and ethnocentric party," is an inappropriate guest speaker.

Galganov said he may protest the dinner, to be held at the Queen Elizabeth Hotel, by standing outside in the striped uniform worn by inmates of concentration camps.

Galganov said he has been inundated with people supporting his position, suggesting the "elites" behind the dinner are out of touch with the grassroots. (The Equality party criticized the CIC-Q's choice as well, although on the grounds that a leader with "a record of division and animosity" is not a fitting choice at a celebration of a "mature democracy" like Israel.)

Galganov also objects to the community's holding a parliamentary dinner in Quebec because it suggests the province has the status of a country. If Bouchard had simply been invited to the community-wide 50th anniversary celebration April 30 at the Palais des Congrès to give greetings, he said he would not be so angry.

CIC parliamentary dinners in honor of Israel's anniversary are being held only in Montreal and Ottawa (where the annual dinner is planned for November), said CIC national executive director Rob Ritter.

All Quebec MNAs and MPs, as well as some other prominent Quebecers, are invited as guests of the CIC-Q to the Montreal dinner, said CIC Quebec director Philippe Elharrar. Anyone else can attend by buying a $175 ticket.

Evening celebrates Israel

Israeli ambassador to Washington, Eliahu Ben-Elissar, is the other main guest speaker for the occasion. Remarks will also be delivered by Quebec Liberal leader Daniel Johnson (who has announced his retirement from politics), CIC-Q chair Thomas Hecht told *The Canadian Jewish News*.

He said the evening will underscore Israel's many achievements since its founding.

The evening will also pay tribute to the economic and cultural ties between Quebec and the Jewish state. As a symbol of those ties, the l'Orchestre symphonique de la Montérégie, which is co-sponsoring the dinner, will perform a selection of Israeli compositions accompanied by an Israeli violinist currently studying at New York's famed Juilliard School.

Other guests will include Israeli ambassador to Canada, David Sultan, Israeli consul general to Eastern Canada, Daniel Gal, and Quebec international affairs minister Sylvain Simard.

Hecht said among those serving on the committee organizing the gala dinner is Jean-Claude Scraire, chair of the Caisse de Dépôt et Placement du Québec, to which Hecht was appointed one year ago.

Elharrar pointed out all the member organizations of the CIC-Q approved Bouchard's being a speaker at the dinner. "Mr. Bouchard is the democratically elected representative of Quebec. That's the reality. It's only normal he would be invited to represent Quebec," he said, noting that Bouchard has "always been supportive of the State of Israel." He recalled, as an example, a speech Bouchard, then a Conservative cabinet minister, made in the House of Commons during the 1991 Gulf War.

CJC-Q chair Reisa Teitelbaum said she realizes many in the community are not pleased with having Bouchard as a guest speaker, but a distinction, she believes, must be made between political disagreement with a government and recognition of the office of premier.

There is also nothing questionable in the CIC's holding a parliamentary dinner in Quebec, she said. Just as CJC meets with both federal and provincial governments, so does the CIC have a mandate to conduct Israel advocacy at the provincial level, she said.

BBC regional director Robert Libman thinks that any juxtaposition of the PQ and the Nazis is "crazy and shows an ignorance of history." However, he does believe the CIC-Q made a "mistake" and showed "a lack of political smarts" in making Bouchard "the focal point" of a dinner, given what a sensitive subject he and his government are among many Jews.

With files by David Lazarus.

Winnipeg BBYO to hold reunion

By MYRON LOVE
Prairie Correspondent

WINNIPEG — The resurgence of B'nai Brith Youth Organization (BBYO) in Winnipeg is one more sign that Winnipeg's Jewish community – once in decline – may have turned the corner.

Membership in the six chapters in the city has increased to 230 this year, the highest number in five years, says Brian Katz, chair of the adult advisory board.

"We try to keep program costs at a reasonable level so that no Jewish teen is prevented from participating for financial reasons," Katz says.

"In the past, we have done some small scale fundraising to help offset costs. Because our membership has grown so much however, we are finding that small fundraising projects will no longer do."

As a result, Red River Region BBYO is planning its first ever major fundraising event – an alumni reunion on April 17 – at which the organization will be honoring longtime supporters Earl and Cheryl Barish.

Hollywood producer and ex-Winnipegger Allan Blye will be the Master of Ceremonies, and special guest will be Sam Fischer, head of BBYO International.

"Earl and Cheryl and their families have been quiet and generous supporters of B'nai Brith and BBYO for a long time," says Katz, who was a member of the first AZA chapter in Canada.

The pair helped found the Yachad Couples Unit of B'nai Brith in Winnipeg, Katz says, and "they epitomize philanthropy."

Reunion organizers hope to see as many as 500 former members come out for an evening of reminiscing and renewing old friendships. Katz says that the initial response was good.

"We hope to start an endowment fund from the evening to generate scholarships for teens and subsidies for leadership training," Katz says.

"BBYO is a community service and cultural organization and a training ground for the next generation of community leaders," he says.

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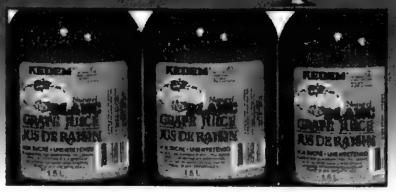

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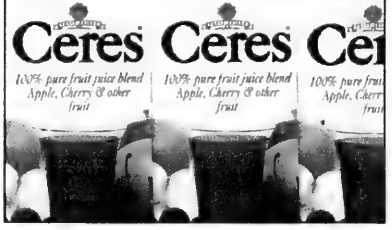

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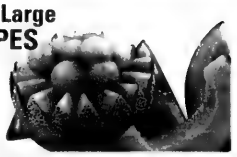

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 23 is deadline for April 2 issue, and Monday, March 30 is deadline for April 9. I receive calls and sort mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, March 20

WEST TORONTO SHABBAT

West Toronto Jewish Community Association oneg Shabbat is 7:30 p.m., at Swansea Town Hall, 95 Lavinia Ave., 236-2054.

SHABBAT ACROSS CANADA

Temple Kol Ami is hosting a family dinner and service. Dinner by registration, 905-709-2620.

Saturday, March 21

LAS VEGAS NIGHT

Adath Israel Brotherhood presents Las Vegas Night '98: dancing, blackjack, auction, 8 p.m. Admission, $10, **Michael Lipton**, 633-7398, **Mel Greenglass**, 441-3339, **Harvey Finegold**, 905-731-6971.

SUNNYBROOK MINYAN

General Wingate Branch, Federation of Jewish Brotherhoods Sabbath service 10 a.m.-12 noon, kiddush following. For transportation call **Hilda Harris**, 480-4421, ext. 3552.

WOMEN'S DAY

Morris Winchevsky School and Jewish Artists Scholarship Society present an evening of women's talent, 585 Cranbrooke Ave., 8:30 p.m. Tickets, $10, children $5, at Winchevsky Centre and Lasting Impressions, Bathurst Manor Plaza, 638-2222 or 789-5502.

BETH LIDA

Beth Lida Forest Hill Congregation, 22 Gilgorm, presents **Rabbi Skobac**. Services 9 a.m., lecture, 11 a.m., followed by luncheon.

Sunday March 22

ISRAEL AT 50

The Itta and Eliezer Zeisler Beth Midrash Lecture Series Endowment and Beth Tzedec adult education present **Janice Gross Stein** and **Shira Herzog,** who will speak on The Challenge of Peace. Breakfast, 9:30 a.m., lecture 10 a.m.

FAITH IN TIMES OF CRISIS

Chabad Lubavitch presents **Rabbi Yisroel** and **Rebetzen Shifra Deren**, 8 p.m. $10, desserts and musical duo. 905-731-7000.

MEET BEN WICKS

Beth Emeth Bais Yehuda continuing education and library present **Ben Wicks**, author of *The Promised Land*, 7:30 p.m. No charge, tickets at synagogue, **Teme Wasserman**, 905-770-0355.

COMEDY EVENING

Parents of North American Israelis (PNAI) Entertainment and Cultural Connection and Shaarei Shomayim Brotherhood present a comedy evening at the synagogue, 8 p.m. Members free, guests $2, **Charles King**, 783-7872.

G.R.A.N.D. SOCIETY

Support group for grandparents/-seniors seeking access to their grandchildren meets 1-4 p.m., 200 Eglinton Ave. W, North Toronto Memorial Community Centre. $5 non-membership fee at door.

Monday, March 23

LA LECHE LEAGUE

La Leche League presents the Art of Breastfeeding, 7:30 p.m., 199 Glenmanor Way. Call **Nancy,** 905-889-7445, or **Joyce**, 905-881-8779.

MEDINA THEATRE

Medina Theatre Ensemble presents an evening of readings, discussions and questions with **Morley Torgov, Carole Libman** and **Rick Salutin**, 7:30 p.m., B'nai Brith Building. Tickets, $4 members, $6 non-members. Call 785-1074.

Tuesday, March 24

HADASSAH-WIZO

A new group is being formed for women recently converted to Judaism, planning to convert or engaged or married to Jewish men. First meeting, 7:30 p.m., at a member's home. Call **Bonnie Wagman**, 630-8373.

[Cont'd. on page 33]

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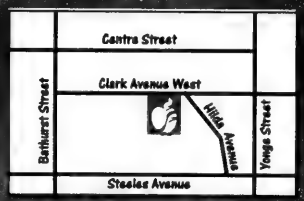

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319

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What's New

[Cont'd. from page 32]

COOKING DEMO
The second annual Passion for Passover, 7 p.m., Kamin Educational Centre, 300 Atkinson Ave. features cooking demonstration, boutiques, refreshments. Cover, $18 in advance, $20 at the door includes *2nd Kids Kosher Cookbook*. Call **Shirley Klein**, 905-738-6245.

CHORALAIRS
Choralairs of North York perform at Lansing Lodge, Sheppard and Senlac, 7:30 p.m. New singers always welcome. Weekly rehearsals, Tuesday evenings, Earl Bales Community Centre, Room 2.

TO LIFE
Women's League for Conservative Judaism, Canadian Seaway Branch presents L'Chaim, To Life, 7:30 p.m., Beit Rayim Synagogue, 9711 Bayview Ave. featuring **Dr. Esther Libman**. RSVP **Linda**, 487-0844, **Mollie**, 733-3634.

CHUG TANACH
Chug Tanach meets 8 p.m., Associated Hebrew Schools, Finch building to study chapters 7 and 8, Book of Hosea.

Wednesday, March 25

SUPER WEDNESDAY
Canadian Friends of Boys Town Jerusalem and Canadian Society for Yad Vashem present **Dr. William Helmreich**, Shaarei Shomayim, 8 p.m. $10 general admission; $5 seniors; students free. Call 789-7241 or 785-1333.

INTERNATIONAL AFFAIRS
Dr. Joseph Kostiner will speak on Israel in the Eyes of Arab World Leaders, at a lecture sponsored by Institute for International Affairs of B'nai Brith Canada, Canadian Friends of Tel Aviv University and Beth Emeth Bais Yehuda Synagogue, 7:30 p.m. at Beth Emeth, 787-9930.

WOMEN IN SPIRITUALITY
Kabbalah Learning Centre presents The Role of Women in Spirituality, 7:30 p.m., Bathurst Jewish Centre. Registration 7 p.m., 631-9395.

RELIGIOUS PLURALISM
New Israel Fund, Temple Kol Ami and Kolel present From Defamation to Dialogue: Can We Achieve Religious Pluralism in Israel?, featuring **Rabbi Maya Leibovich**, 7:30-9 p.m., Leo Baeck Day School, 36 Atkinson Ave.

ART LECTURE
The Israeli Artists Group of Toronto presents a lecture and slides by **Sandra Rechico**, 8 p.m., Lipa Green Building. Admission $7 non-members. Call **Adi**, 905-886-6984.

Thursday, March 26

THE JUDGES
Beth David B'nai Israel Beth Am continues **Rachael Turkienicz**'s series on The Judges, 8 p.m. 633-5500.

LIFE TRANSITIONS
Temple Har Zion Sisterhood presents In Honor and Celebration of Life: Dealing with Life Transitions and Loss Through Jewish Perspectives, 8 p.m., Temple Har Zion.

NUTRITION CLAIMS
Shaar Shalom Sisterhood general meeting features a food technologist and a registered dietician who will speak on Nutrition Claims, Truth, Half Truth or Falsehood, 8 p.m. at the synagogue, 2 Simonston Blvd. Call 905-881-9396.

PASSOVER WINE TASTING
Meet new people and learn about wines, presented by Temple Sinai Singles, 8 p.m. $12 paid to Temple before March 23 or $15 at the door.

JEWISH SINGLE PARENTS
Beth David B'nai Israel Beth Am Congregation Jewish Single Parents' Group presents Introduction to true colors, 8:30 p.m., at the synagogue. $5 at the door.

And What Else Is New

JF&CS
Jewish Family & Child Service groups, **Pat Lieberman**, 638-7800, ext. 215.

The Challenge of Anger for Women, begins weeks of March 23.

Adult Children Losing a Parent, begins March 23.

Bereavement Group for Young Widows/Widowers, begins March 19.

KOL SHIRA
Singers who enjoy Jewish music are invited to join Kol Shira, Wednesday evenings, Beth Tikvah Synagogue, 8 p.m., 221-3433.

RABBI EMERITUS SERIES
Rabbi Avraham Feder, rabbi emeritus Beth Tikvah, will present The Struggles of the Conservative Synagogue in Israel and the Diaspora, Monday, March 23, 8 p.m. On Wednesday, March 25, 8 p.m., he will discuss Israel at 50. Lectures at the synagogue. Call 221-3433.

LIFECYCLES
Temple Sinai Congregation welcomes **Rabbi Debra Orenstein**, March 27-28. Erev Shabbat, 7:30 p.m. followed by New Perspectives on Life Cycle. Shabbat study following chevrat Torah. Call 487-7494.

AARON NUSSBUAM AWARD
United Synagogue Day School offers award to USDS graduates furthering Jewish education, planning careers in Jewish education or Jewish communal service, who have applied to an undergraduate or graduate program. Call 225-5928.

TRADITIONAL MINYAN
Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated. No dues. Shabbat 9 a.m. Shabbat Minchah study class. Sunday morning minyan 8:30 a.m., 60 Rockford Rd, 256-1600.

HOST FAMILIES
Aid to Disabled Veterans of Israel Beit Halochem Canada seeks hosts, co-hosts and volunteers to participate in group visit. 787-8950.

HEBREW STUDIES
Canadian Zionist Federation runs Hebrew courses for beginners to advanced, beginning March 30, 633-3988.

PASSOVER MITZVAH
Community Integration Program needs families to host recently arrived families from the former Soviet Union for seders, 636-1880, ext. 261.

PASSOVER HAGADDAH
Rabbi Moshe Stern, Shaarei Tefillah Synagogue will give an analysis of the Passover Haggadah Tuesdays, 8 p.m. through April 7. Everyone welcome, no charge.

ADULT YIDDISH
Yiddish classes for adults begin March 29. Various locations and times. New courses, Yiddish Literature in Translation and History of Yiddish, 635-2883, ext. 700.

REENA
Volunteers needed to work with individuals with a developmental disability; to visit and assist in a group home; to drive people to programs; to assist at Battle Centre in art, music, sports and computers, 905-889-6484.

HEBREW CLASSES
Karen Hatarbut Institute, 788 Marlee Ave. is taking registration for summer courses at all levels, for adults, teenagers and preteens. Free introductory lesson for beginners. Call **Joseph Klinger**, 787-0197.

VOLUNTEERS
Baycrest Centre for Geriatric Care seeks volunteers to work in the cafe. Minimum age 16. Volunteer department, 785-2850.

FOR SENIORS

L.Z.A. Senior's Club, Borochov Centre, has ladies folkdancing Thursday, 1:30 p.m.; cultural discussion group Tuesdays 10 a.m. Centre open for socializing Monday-Friday, 10 a.m.-3 p.m.

Holy Blossom Lunch and Learn in Retirement presents **Daniel Fine**, who will give an update on happenings in Switzerland, Wednesday, March 25, 12 noon. Bring lunch; coffee, tea and cookies served. Fee $1. Hearing aids available.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 19 is an Israeli movie. Call **Aaron Dahary**, 661-4689 or **Malka** 630-5771.

Shaarei Shomayim Friendship Club, June 16, Oak Creek Boat Farm Cruise and entertainment; July 14 three-hour Kingston cruise. Call **Lena Sugar**, 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield**, 787-1526.

Earl Bales Seniors' Club: Casino Rama, March 25 includes buffet lunch and transportation, $5 members $8 non-members; Sunday dances with live band start March 22; Wednesday, April 1, Buffalo, includes shopping, $20; spring fair, Sunday, May 3, 9 a.m.-3:30 p.m., all new merchandise.

Club Hadar meets Mondays and Thursdays 1-4 p.m. at Garnet A. Williams Community Centre, 501 Clark Ave. W., Room 2 for Tai Chi, discussions, bingo, **Viola Gladman**, 905-886-2625.

Association for Jewish Seniors, annual second seder, Saturday, April 11, Bernard Betel Centre, 1003 Steeles Ave. W. Doors open 7:45 p.m., $18 per person. Tickets at Betel Centre or call **Goldie**, 635-2860.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., 225-2112.

The Light After the Dark will be reviewed by editor **Alvin Abram**, Monday, March 23, 11:30-1:15 p.m. Full lunch served. Members $8, non-members $10.

Biochemical Approach to Age-Related Loss, Tuesday, March 24, 10-11 a.m. Members $1.50, non-members, $3.

Kosher meals for Passover for residents/patients in care facilities and the general public, $7.25. Meals may be ordered for as many days as desired. Orders must be received by Monday, March 30.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, lectures, sing-alongs. Bingo March 24, **Anna**.

Osteoporosis support group meets Tuesday, March 24, 1:15-2:30 p.m.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St., 636-1880.

Leah Posluns Theatre School is enrolling children and adults for drama classes starting March 29. Pre-registration is necessary, ext. 368.

New jiu jitsu classes begin April 8. Athletic programs begin April 5. Aquatic programs, March 22, ext. 492. Badminton tournament starts March 22, ext. 492.

SINGLES EVENTS CAN BE FOUND ON PAGE 18

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Friday, April 10, 1998
Services 7:30 P.M. Seder following
Seder will be conducted by Rabbi Charles Freundlich and Cantor Samuel Frankel
Seder catered by **Levy's Caterers** - COR 252 (Glatt Kosher)
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Sean & Julia Guttmann and Family
Mark & Reva Guttmann and Famiy
in honour of their parents
MAX & SHEILA GUTTMANN AND MEIR & IDELLE WEINSTOCK
May Hashem bless them with long life and health

The Dedication Procession will be held on
Sunday, March 29, 10:00 a.m.
starting at the home of
Max & Sheila Guttmann
23 Franklin Avenue, Thornhill
and will conclude in the Sanctuary of
Ohr Somayach Thornhill, 613 Clark Avenue West
In Honour of the Families an Educational Charity Fund has been created for Ohr Somayach.
Contact Ohr Somayach at (905) 886-5730 for information.

McGill Jewish studies program receives $2 million in donations

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Jewish studies department of McGill University has been in decline for some years, but this will be reversed with a $2-million donation from two families, the largest single gift to the department in its 30-year history.

The donations were made by two prominent philanthropic Jewish families. The Jack Cummings Memorial Endowment for Jewish Studies and the Leanor and Alvin Segal Endowment for Jewish Studies, each worth $1 million, were recently established by Norma Cummings, the widow of Jack, and their children Steven Cummings and Nancy Cummings Gold, and Leanor and Alvin Segal, CEO of Peerless Clothing Inc.

Department chair Eugene Orenstein said the money "could not have come at a better time." Recent budget cuts, necessitated by shrinking government grants, have reduced the department's full-time teaching staff from eight to five, and that became effectively four when professor Barry Levy was appointed dean of the religious studies faculty. Courses have been dropped and the Jewish teacher training program, unique in Canada, has been in peril for a couple of years.

There has been concern that Jewish studies could remain a department, the only one of its kind at a Canadian university, and not be subsumed by religious studies.

At the same time, student interest in Jewish studies continued to grow and the department has had difficulty keeping up with demand. This year, the department has over 300 students, from introductory to graduate levels, including many who come from other disciplines.

"We find ourselves in a weakened condition compared to the flourishing mid-1970s. As a small department, we have been particularly affected by the drastic budgets cuts taking place across the board at the university," he said.

Orenstein said it is hoped the funds will enable the hiring in the short-term of a full-time professor of Yiddish literature, and possibly a couple of others later on in other subjects, perhaps in modern Jewish studies. "We can't be exact now because we are still negotiating how the funds generated will be distributed."

He noted that the department was created largely through the work of Ruth Wisse, a Yiddish literature professor, but since she left for Harvard in 1993, the department has had only one "junior scholar" in that subject, who left after two years and could not be replaced.

"We trust that these gifts will make it possible to restore the centrality of Yiddish literature and language within the department," he said. He is confident the teacher training program will be strengthened, especially with renewed interest from the Jewish Education Council and assistance from the education faculty.

One of the "dreams" of the department is to add a teacher of Judeo-Arab studies, he said. Among the courses now available are Hebrew, Jewish history, Bible, Holocaust studies, rabbinics and Jewish thought.

The endowments will also enable the creation of more scholarships and fellowships, especially at the graduate level, and "make our presence stronger in the Jewish community."

The department is planning a conference on recent developments in Jewish studies, open to the public, in May, as well as a lecture series in the fall.

Orenstein hailed the donations from the Cummings and Segals as a strengthening of a link between the department and the community that had "not been severed, but had weakened" since the department's beginning when the community had taken an active interest in the launch of Jewish studies.

Both Leanor Segal and Steven Cummings said they hoped their donations would spur others in the community to also help revitalize the department.

Cummings recalled that his late father, who died in December 1995, had a deep interest in the Jewish people and in scholarship. He was also a McGill graduate at a time when the university had a quota on Jewish students.

"The Jewish studies department, one of only a handful in existence, is a tangible of how the university has changed. Dad needed to do 10 percent better to attend McGill. Thankfully, those days are over."

McGill chancellor Gretta Chambers said their generosity "reflects confidence in McGill University as a great centre of learning. Moreover, these dramatic gifts constitute a powerful testimony to the viability of the Jewish community in Montreal."

The message from principal Bernard Shapiro was that the donations will go a long way to make McGill "a world centre in Jewish studies" and "ensure that generations of students interested in the humanities can learn about Jewish culture and civilization."

CUP CONFERENCE

Executives from nine Ontario university Jewish student organizations and representatives from Kol Hastudentim attended the annual CUP (Conference of University Presidents) Conference organized by Canadian Jewish Congress (CJC), Ontario region's Small Communities and Youth Activities department at Hamilton's Adas Israel Synagogue. Clockwise from bottom are Dan Baldor, University of Waterloo; Joanna Spinner, University of Waterloo; Dan Kobric, McMaster University; Rimma Barinshteyn, Wilfrid Laurier University; Mandy Primack, Kol Hastudentim; Tammy Weisz, Ryerson Polytechnic University; Jen Gottesman, University of Western Ontario; Sara Werb, University of Toronto; and Allison Tait, University of Guelph. [Leanne Rosen photo]

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Netanyahu appeals for calm in Hebron

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Tensions are once again escalating in the West Bank town of Hebron.

Prime Minister Benjamin Netanyahu this week called on Hebron's settler community to "abide by the law" after settlers there claimed responsibility for smashing the windows of Arab-owned cars in the volatile West Bank town.

This incident came after two days of violence between Hebron's Jewish and Arab populations that was sparked by the shooting deaths last week of three Palestinian workers at an Israeli checkpoint in the West Bank.

Palestinians protested the shootings during a series of violent confrontations with Israeli troops across the West Bank in recent days, with the latest clash reported last Sunday near Ramallah.

Scores of Palestinians and several Israeli soldiers were wounded in the clashes following the March 10 shootings at the military roadblock.

Meanwhile, Israeli forces beefed up security in urban centres and on the highways after two weekend bomb blasts that police blamed on Arab terrorists.

A 53-year-old Israeli man lost his hands and was blinded in one eye when a suspicious-looking package he was inspecting blew up in a park near Afula's central bus station.

Five Palestinians were lightly wounded by a bomb blast in eastern Jerusalem, which Palestinian officials said was the work of Jewish settlers.

In the incident that set off all the violent demonstrations, Israeli soldiers manning the roadblock opened fire on the van after it veered toward them, causing light injuries to one soldier.

The troops later said they believed the van's driver was deliberately trying to run them over.

This was denied by Palestinian officials and by a passenger in the van, who said the driver had speeded up in an attempt to bypass a line of waiting cars at the roadblock.

Senior Israeli army officials later admitted this was probably true.

The unrest that ensued throughout the West Bank reached its highest peak in Hebron.

The windshields of more than 20 Palestinian-owned cars were smashed by a group calling itself the Committee for the Defence of the Roads.

On March 13, a group of Jewish settlers entered the Palestinian-ruled part of Hebron and began throwing rocks at buildings and cars. Settlers said they were protesting what they described as the army's failure to protect them from Palestinians who were firing into the town's Jewish enclaves.

The demonstration by the settlers touched off Palestinian protests. Israeli troops fired rubber bullets to disperse the crowds, wounding at least 14 Palestinians, including eight journalists.

Police summoned 15 Jewish settlers in connection with last week's demonstration.

Mastermind of Lebanon war offers plan to withdraw troops

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — The man who led Israel's 1982 invasion into Lebanon has called for a phased Israeli troop withdrawal from southern Lebanon.

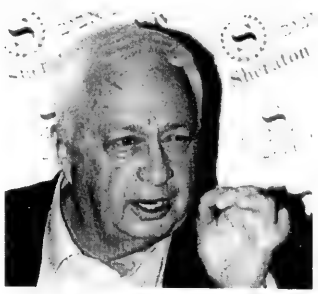
Interviewed on Israel's Channel Two Television, Israel's national infrastructure minister, Ariel Sharon, proposed that Israel withdraw from southern Lebanon in phases and hold Lebanon responsible for security in the area. Under his plan, Israel would monitor the situation during the withdrawal and would retaliate if any attacks are launched on Israel from the zone.

Defence Minister Yitzhak Mordechai has submitted a competing proposal, backed by Prime Minister Benjamin Netanyahu, under which Israel would carry out a one-time withdrawal linked to Lebanese and international guarantees that there would be no cross-border attacks launched on northern Israel.

The Israeli daily *Ma'ariv* cited senior sources in the government as expressing concern that Sharon's proposal would undermine those efforts.

In the Israeli daily *Ha'aretz*, analyst Ze'ev Schiff wrote that Sharon's proposal could have two political objectives: to separate discussion of southern Lebanon and the Golan Heights before public pressure builds; and to undermine Mordechai's proposal, which could involve the participation of the United States and the United Nations.

Both Syria and Lebanon, saying any Israeli withdrawal must be unconditional, have rejected Mordechai's proposal.



Ariel Sharon

Israeli security officials have said it is unlikely that Israel could reach any kind of agreement with Lebanon without Syria's involvement. The French, from whom Israel has sought assistance in advancing the initiative, are believed to be unlikely to help move things forward without Syrian inclusion.

Meanwhile, the secretary-general of the United Nations is denying reports that he has a plan for an Israeli withdrawal from southern Lebanon.

Speaking in New York, Kofi Annan was quoted as saying that there already is a mediator for the Middle East – the United States.

His remarks followed an Israeli media report that Annan was planning to bring with him a proposal for resolving the dispute over southern Lebanon when he visits the region later this week.

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Two presumed dead as chopper crashes

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

JERUSALEM — In a dramatic and tragic training accident, an IAF Cobra attack helicopter broke apart and plummeted into the sea off the coast Sunday with its two-man crew.

A pilot in a second helicopter jumped into the sea to try to rescue the crew, but the two, including an IAF brigadier-general, remained missing and were presumed dead late Sunday night.

OC Air Force Maj.-Gen. Eitan Ben-Eliyahu grounded the IAF's entire fleet of Cobra helicopters as experts tried to figure out why the U.S.-made attack chopper suddenly snapped in two. He also organized an internal inquiry into the accident, the second fatal IAF training incident in two weeks.

The missing airmen were identified as Brig.-Gen. Shmuel Eldar, 45, of Kibbutz Palmahim and commander of the IAF base at Palmahim, and Lt. Ilan Gur, 20, of Kibbutz Malkiya.

Eldar, a 25-year-veteran helicopter pilot, would be the most senior IAF pilot ever killed in training or in an operation.

Navy and Air Force crews swept the site of the crash for their bodies, and Ben-Eliyahu said the effort would continue until they are found.

The incident occurred Sunday morning. A pair of Cobras had set out for what was described as a "routine and simple" exercise off the coast of Netanya.

On their way back to base, Eldar reported vibrations in the tail of his Cobra as they descended from 1,070 metres to 250 metres.

"Eldar radioed that he was in control of the helicopter and planned to made an emergency landing," said a visibly shaken Ben-Eliyahu at a news conference at IAF headquarters.

Capt. Benny, commander of the second Cobra, said Eldar radioed to him that he was positive he could land the Cobra despite the vibrations.

"Suddenly he spun severely toward the sea and the tail split off. The pieces hit the main rotor and it started to disintegrate and the body fell into the sea," said Benny, a reserve pilot. "I couldn't believe it was happening. I still don't believe it."

The inquiry is to be headed by a top IAF veteran, said Ben-Eliyahu.

There is an audio tape and partial video tape of what happened. But the inquiry must figure out why it happened.

Ben-Eliyahu was confident that the reason for the unprecedented malfunction would be found. He said the IAF was in contact with the manufacturers of the Cobra.

"We will try with the pilots, the flight crews, the technicians, the commanders to return as soon as possible to safe operational activity," Ben-Eliyahu said. "As painful as it is, we are determined to keep on alert to protect the skies of Israel and its soldiers and its residents."

Ben-Eliyahu defended the practice of senior IAF pilots participating in training exercises, saying it was a "code of behavior" to be honored.

He said that experienced pilots, even if they were base commanders like Eldar, are expected to help train younger pilots.

Asked if there was a chance that Eldar's Cobra could have been sabotaged, Ben-Eliyahu said the inquiry would examine all possibilities.

Halevy confirmed Mossad head

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — The government last week approved Ephraim Halevy as the Mossad's new director and let Prime Minister Benjamin Netanyahu decide when the appointment will go into effect.

Halevy has been serving for the past two years as Israel's envoy to the European Union (EU). Based in Brussels, he dealt with bilateral economic relations and coordinated the EU's Middle East peace initiative in conjunction with its special emissary, Spain's Miguel Moratinos.

According to official sources, it will take "several weeks" until Halevy completes the transition from Brussels to Mossad headquarters. He will be joined there by his newly appointed deputy, Maj.-Gen. Amiram Levine.

Foreign Ministry spokesperson Aviv Shir-On, meanwhile, declined to comment about a report published in London's *Sunday Times* that said three Mossad agents were caught by Scotland Yard attempting to bug the home of a prominent Muslim activist in London.

"We do not react to everything that appears in the news media," Shir-On said.

Netanyahu's communications director David Bar-Ilan called the report "baseless and a total fabrication."

According to the report, the agents were forced to abort the mission after arousing suspicion and fled to Israel the same day.

A senior Mossad source told the *Sunday Times* the operation was part of an attempt to monitor the activities of Islamic terrorist organizations in seven European cities last month.

It was mounted at short notice in the run-up to what Israel expected to be a new Gulf war as American and British forces prepared to attack Iraq. The Israelis believed the deaths of civilians in Iraq would provoke reprisals by Islamic groups in Europe.

According to the report, the failure of the operation came a few days before the arrests of four Mossad agents near Bern, the Swiss capital, as they prepared to install a listening device at the home of Abdullah Zein, a Shiite Muslim from southern Lebanon.

They were members of the same unit as those in London.

The report, quoting intelligence sources, said that Muslim activists in Paris, Rome, Athens, Madrid and Geneva were targeted for bugging as well as those in London and Bern.

Most of the other missions were successful, and the Mossad's London target is understood to have remained unaware of the agents' attempt to eavesdrop on his conversations.

A Downing Street spokesperson told the *Sunday Times* it had no knowledge of the Mossad operation. Scotland Yard said there was no record of anyone having been detained or deported on suspicion of planting bugs or any kind of espionage last month.

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Falash Mura families arrive in Jerusalem

By ARYEH DEAN COHEN
Jerusalem Post Foreign Service

JERUSALEM — After waiting as long as seven years for their chance, some 200 Falash Mura families realized a lifelong dream last Sunday night, when they arrived in Jerusalem.

"This is a holiday for us," said Moshe Bahta, the director of the United Ethiopian Jewish Association, just prior to their arrival.

"We want to thank the Jerusalem Municipality for accepting these immigrants. I'm very happy they were convinced and are absorbing them."

The newcomers' arrival at the capital's Givat Hamatos caravan site near Gilo marked another step in the government's program launched last summer to bring 3,000 of the Falash Mura who had been living in a transit camp in Addis Ababa to Israel within a year.

While some 1,500 have already arrived, most of whom are at the Hatzrat Yassaf camp near Acre, the Absorption Ministry had a tough time convincing local authorities to accept the others.

Sunday night at Givat Hamatos, Absorption Minister Yuli Edelstein told Channel 1 that many communities across the Green Line are ready and willing to accept such newcomers if more established communities within the Green Line are not prepared to do so.

Edelstein was reacting to a Channel 1 report that many of the Falash Mura would ultimately be absorbed in the territories.

Absorption Ministry spokesperson Yehuda Glick said the combination of the Jerusalem Municipality's goodwill and the $1.5 million the ministry is investing in the site led to the reopening for the Falash Mura of the Givat Hamatos camp, which had been virtually closed down.

"Jerusalem is a big city, with expanded social services, and we felt that if the Absorption Ministry asked us to absorb 200 families, from a moral standpoint we could not refuse," said Jerusalem City Manager Ra'anan Dinur.

"This is the kind of request by a government body that a city like Jerusalem can carry out the best possible way, without it causing the same social problems it might cause in other smaller local authorities."

The city had been promised that the housing solutions offered to the young families coming to Givat Hamatos would be in Jerusalem, Dinur added.

"If, in the end, we gain another 200 Ethiopian families living in Jerusalem, that will be great," he said.

The Knesset Immigration and Absorption Committee is scheduled to visit the site next Sunday.

Glick said the arrival of the Falash Mura in Jerusalem was part of "an overall, new approach to the whole story," whereby instead of housing all the Falash Mura in one caravan site, they would be split up into three groups "according to their needs."

Young people will be going to the Naharayim absorption centre, where they will study in an ulpan and receive professional training. Families with small children will be coming to the capital, with the children studying in the cities' schools.

The Week in Israel

March 9

• After meeting with two cabinet ministers and cabinet secretary Danny Naveh, Esther Pollard said it appeared that Israel was beginning to take action to secure the release of her husband, Jonathan.

March 10

• Three Palestinians were shot and killed near Hebron when soldiers opened fire on a van that appeared to be running a roadblock. Prime Minister Benjamin Netanyahu called Yasser Arafat to personally convey his sorrow.

• According to the *Yediot Achronot*, the reported target of the failed Mossad bugging operation in Bern was linked by Israeli intelligence to bombings in 1992 and 1994 of Jewish targets in Argentina that left more than 100 dead.

March 11

• Palestinians hurled firebombs and stones at Israeli soldiers in three West Bank towns, prompting the soldiers to respond with rubber bullets that wounded some 30 people. The Palestinians were protesting the deaths, one day earlier of the three Arabs near Hebron.

March 12

• More than a dozen Palestinians were wounded in a second day of clashes with Israeli troops in the West Bank in the wake of the deaths two days earlier of three Palestinians near Hebron. Police forces were on high alert.

March 13

• Mordechai Vanunu, 43, was released from solitary confinement. In 1986, Vanunu was convicted of espionage for disclosing nuclear secrets to the *London Sunday Times*.

50 Years Ago

JERUSALEM, *March 11* – The American Consulate here today launched an investigation into an explosion which partially wrecked the Jewish Agency building, killed 10 persons and wounded 90 others. Witnesses established that the explosives were brought into the Agency courtyard by a car flying the American flag and probably driven by the regular Arab chauffeur employed by the consulate.

With files from JTA

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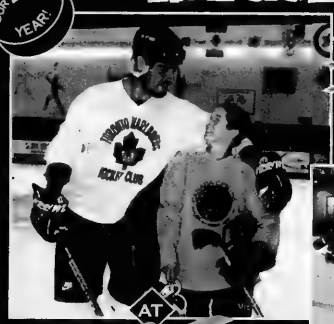

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Stephen Flatow, second from left, talks to reporters outside the courthouse with his wife, Rosalyn, and their son, Etan. Standing beside Flatow is Sen. Jim Saxton (R-N.J.). [Isranet photo]

U.S. court orders Iran to pay $247.5 million to family

By DANIEL KURTZMAN
Jewish Telegraphic Agency

WASHINGTON — As he stood in a federal courtroom here, listening to a judge issue a landmark ruling, Stephen Flatow's thoughts turned to his daughter's smiling face.

"Alisa had this very big smile on her face all the time, and she's smiling today," Flatow said last week, moments after U.S. District Court Judge Royce Lamberth ordered Iran to pay $247.5 million (US) in damages for its role in the 1995 terrorist bombing of an Israeli bus that claimed his daughter's life.

The decision marks the largest judgment against a foreign nation deemed responsible for a terrorist act and the first of its kind involving a state sponsor of terrorism in the Middle East.

Iran condemned the judge's move as "irresponsible in the extreme" and "politically motivated."

The ruling, which comes at a time of warming relations between the United States and Iran, is expected to pave the way for similar legal action by other families of American citizens killed in terrorist attacks abroad.

Alisa Flatow, a 20-year-old Brandeis University student from West Orange, N.J., was attending a Jerusalem yeshivah when she and seven Israeli soldiers were killed by a suicide bomber who drove a van into their bus in the Gaza Strip in April 1995.

Flatow was traveling through Gaza to a Jewish settlement for Passover when the bus was attacked. Left with shrapnel in her brain, she lapsed into a coma from which she never awoke.

At a hearing earlier this month, the Flatow family argued that the Islamic Jihad – the Palestinian extremist group that claimed responsibility for the attack – received financing from the Iranian government, and therefore Tehran bore responsibility for her death.

Lamberth agreed, saying he concluded from expert testimony that Iran had appropriated about $75 million to terrorist activities in support of the Palestinians in 1995.

He said Iran was "brazen" enough to carry a line item in its budget pertaining to sponsorship of terrorist activities.

"This is a tragic case, but you've made something of it," Lamberth told the Flatow family upon awarding them $225 million in punitive damages and $22.5 million in compensatory damages.

He added that he hoped the ruling "is not an occasion for further terrorist action" – a fear that the Islamic Jihad quickly sought to prey on when it called on its members to attack Israeli soldiers and settlers in response to the decision.

Iran, which denies connections to terrorist groups, did not defend itself in the case.

In a statement released by its UN mission after the verdict, the Iranian government said the allegations raised in the court's "hurried proceedings" were "without a shred of substantiation, have no basis in fact and fail any standard of evidence."

The United States has designated Iran as a state sponsor of terrorism since 1984.

In the courtroom, the decision brought gasps and a visible sense of relief to the Flatow family – Alisa's father, mother, a brother and two of her three sisters – and other spectators, including Sen. Frank Lautenberg (D-N.J.) and Rep. Jim Saxton (R-N.J.).

Lautenberg said the decision ensures that "terrorist acts against American citizens will cause some pain back in the country that sponsors that kind of terrorism."

The case was brought under a 1996 anti-terrorism law, drafted by Lautenberg and Saxton with Flatow and other terror victims in mind, that allows U.S. citizens to file suit in U.S. courts against countries that have been designated sponsors of terrorism.

Whether the Flatow family will be successful in collecting the damages awarded them remains far from clear.

Steven Perles, a lawyer representing the Flatow family, said the money could come either from Iranian assets in the United States frozen after the 1979 Iranian revolution or from Iranian assets in other nations that recognize the jurisdiction of U.S. courts.

"We anticipate vigorously pursuing collection," Perles said, adding that Iran is a "wealthy country."

Whether or not such a course becomes available to the Flatows, some observers said the family's ability to collect may carry less importance than the symbolic value of such a large and forceful judgment.

Flatow, an Orthodox Jew who decided to donate his daughter's organs to needy Israelis, said he had never sought revenge, only justice.

In an interview after the judge's ruling, he recalled meeting in May of 1996 with President Bill Clinton, whom he said marveled at his bravery.

"Would you do anything for your daughter?" he remembers asking Clinton.

"Absolutely," Clinton said.

"Well, just because my daughter is not standing here with me doesn't mean we stop," Flatow said. "We still have a responsibility to our kids, even when they're not here physically."

Proposal is dead in the water

By SHELDON KIRSHNER

Israel's chief of staff, Gen. Amnon Shahak, is absolutely right. Prime Minister Benjamin Netanyahu's latest offer to withdraw from southern Lebanon is dead in the water, doomed by Syria's condemnation of it.

Mideast Analysis

Israel, having signalled a readiness to abide by United Nations Security Council Resolution 425, has offered to relinquish its self-declared security zone in southern Lebanon in exchange for assurances from the Lebanese government that no attacks will be launched from its territory. Israel has lost scores of soldiers there – 39 in 1997 and four so far this year – and is clearly feeling the burden.

Syria, the dominant foreign power in Lebanon, has dismissed Israel's proposal as a warmed-over version of its ill-fated 1996 Lebanon First initiative.

This is not quite true. The Lebanon First plan envisaged the signing of peace treaties with Lebanon and Syria. And while Israel's newest offer is somewhat similar, being predicated on the disarming of Hezbollah (a Syrian and Iranian surrogate) and the return of stability to its northern border, it is different in the sense that the emphasis is entirely on security arrangements.

That Netanyahu has apparently given up trying to reach full-blown peace accords with Syria and its submissive protectorate, Lebanon, is directly connected with his belated realization that he cannot drive a wedge between Damascus and Beirut.

What this means in practice is that no deal on southern Lebanon is realistically possible unless it is linked to an Israeli withdrawal from the Golan Heights. Since Netanyahu is loathe to relinquish the Golan, considering it an indispensable strategic asset, he believes that a limited agreement with Lebanon may be attainable. This is where Resolution 425 comes in. For years, Israel let it gather dust. But in a volte face, proclaimed by Defence Minister Yitzhak Mordechai in January, Israel is now finally prepared to comply with Resolution 425, adopted by the UN on March 19, 1978, following Operation Litani, its first massive invasion of Lebanon.

Israel ready to implement UN Resolution 425

The resolution is composed of three parts. It supports the territorial integrity, sovereignty and political independence of Lebanon. It calls upon Israel to cease all operations and "withdraw forthwith" from Lebanon. It allows for the establishment of the United Nations Interim Force for Southern Lebanon. UNIFIL's mandate is to confirm the withdrawal of Israeli forces, restore peace and security and assist Lebanon in ensuring its authority in the area.

With the exception of the formation of UNIFIL, the resolution remains a dead letter. For 16 years, Lebanon was wracked by civil war, with the Lebanese government simply incapable of restoring order in the south. Filling the vacuum, Israel established a security zone in southern Lebanon, patrolled by its own soldiers and the South Lebanon Army, an Israeli surrogate force.

When the Lebanese civil war ended in 1991, Syria imposed its will on Lebanon, refusing to countenance any Lebanese agreements with Israel unless the Golan was also on the agenda. The same thing happened in 1983, when Syria compelled Lebanon to cancel a bilateral peace pact with Israel. Nothing has changed since then. Syria, which has never formally accepted Lebanon's independence, regards Lebanon as a virtual colony. And to this day, Syria flouts a provision in the 1989 Taif agreement obliging it to withdraw its expeditionary army from Lebanon.

Responding to Israel's Lebanese proposal, Syria has launched a counter-initiative turning on an unconditional Israeli pullout from Lebanon. Mindful of the UN's success in having defused the recent Iraqi crisis, Syria has pinned its hopes on a UN resolution demanding an Israeli withdrawal from southern Lebanon *and* the Golan.

Its chances of being adopted are extremely slim, as UN Secretary General Kofi Annan will discover when he visits Israel this week. Neither is a unilateral Israeli withdrawal from Lebanon in the cards.

Vatican urges repentance

[Cont'd. from page 1]

It urges Catholics to repent for past errors, but defends some German Church leaders during the war, saying they responded to Nazism by condemning racism.

Some other points the document makes are:

• While many Christians helped Jews during the Holocaust, "others did not." Many people during the war were "altogether unaware of the Final Solution."

• As Christianity's second millennium draws to a close, "the Church should become more fully conscious of the sinfulness of her children, recalling all those times in history when they departed from the spirit of Christ."

• "No one can remain indifferent to the horrible genocide" of the Holocaust.

• There is a distinction between the anti-Semitism of Nazi Germany and anti-Jewishness before the 20th century: "The Shoah was the work of a thoroughly modern, neo-pagan regime. Its anti-Semitism had its roots outside Christianity, and in pursuing its aims, it did not hesitate to oppose the Church and persecute her members also."

The document came just one day after Cardinal Joseph Ratzinger of Germany said in an interview on Italian television that indifference on the part of Christians helped to bring about the Holocaust.

"There has not been enough sensitivity [by Christians towards Jews] and this facilitated the crime," Cardinal Ratzinger said.

Rabbi James Rudin, inter-religious affairs director of the American Jewish Committee, said the document "is very strong. It's very much what we expected."

Rabbi Rudin, who was in Rome for the document's release, said the statement "represents the three Rs: remembrance, repentance and resolve... and it's a very strong denunciation of anti-Semitism."

Asked about the defence of Pope Pius, Rabbi Rudin said, "We are at a unique moment. I would call for a full exploration by Catholic and Jewish scholars of the wartime period."

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Israel & the Jewish World

Israeli computer hacker speaks out

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — An Israeli teenager wanted by the FBI said he breaks into computer systems just for the fun of it.

The youth, who is known as the Analyzer, is wanted in connection with the recent break-in into the Pentagon's computer system. He also is wanted for his involvement in hacking into the computer systems of other educational and military institutions.

"I don't destroy anything in them. What is important to me is just the challenge of breaking into the system," he said in a face-to-face interview with the editor of an Israeli online magazine.

Gadi Shimshon, news editor at the Israeli Internet site Walla [http/www.walla.co.il] explained that a week ago, prior to Israeli media reports that the youth was suspected of involvement in the Pentagon break-in, he was electronically contacted by someone who arranged for the interview between himself and the 18-year-old hacker.

Shimshon said the Analyzer, who says he has retired from hacking, sent him some files that he claimed contained entry codes which he implanted into American military computers.

According to Shimshon, the two met face to face for an hour at a McDonald's restaurant near Tel Aviv.

Asked about his relationship with one of the California youths questioned by the FBI in connection with the Pentagon break-in, the Analyzer responded, "He was my student. I knew I was going to get out of this soon."

In his article, Shimshon wrote that the Analyzer said he had been hacking into computer systems for the past two years and claimed he could change the contents of more than 1,000 Internet sites.

The teenager also said that he and some friends set up an "Internet underground" that entered and made changes on a number of sites, including that of the Knesset.

He said they also updated the Internet page of Israel's president.

These comments came as Israeli media reported that computer hackers had broken into the Web sites of Prime Minister Benjamin Netanyahu and his wife Sara, and set up links to pornographic sites on the Internet. The two sites were closed to remove the links after surprised Web surfers contacted the Prime Minister's Office.

Asked why he had decided to retire from hacking, the Analyzer said, "I got sick of it. I had offers from abroad to work on the other side, as someone in charge of security for all sorts of Internet servers. I also had a few offers in Israel."

The Israeli daily *Yediot Achronot* reported this week that one of the computers the Analyzer used to access the various institutions was at a school on Kibbutz Sde Boker in the Negev. The computer department at the school began looking into the matter when it noticed that someone was logging into its computer from central Israel.

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Two Jews sue Swiss

By FREDY ROM
Jewish Telegraphic Agency

ZURICH — Two Jewish men are bringing separate suits against Switzerland linked to the country's policy toward Jewish refugees during World War II.

Charles Sonabend, whose parents were murdered in Auschwitz after Swiss authorities deported them in 1942, is bringing his compensation claim before Switzerland's Supreme Court. The move comes after the Swiss Cabinet recently rejected his claim.

Sonabend, a 67-year-old resident of London, is seeking $68,000 in damages – the largest amount possible under Swiss regulations – under a new law that allows individuals to make liability claims against public officials.

The law leaves the decision to the Cabinet, but allows for an appeal to Switzerland's Supreme Court.

Sonabend was 11 years old when he and his parents entered Switzerland in 1942 from Belgium. Two days later, his parents were arrested and deported to Nazi-occupied France. They were then sent to Auschwitz.

His suit, which was first filed last year, focused renewed attention on the refugee policy of Switzerland, which expelled more than 30,000 Jews during the war. Most of these Jews died.

At the same time, however, Switzerland provided haven to some 25,000 Jewish refugees, who survived the war together with Switzerland's 20,000 Jewish citizens.

A second suit is being brought by a 71-year-old Jewish man now living in Australia.

Joseph Sprung is seeking compensation for having twice been turned away at the Swiss border.

The first time, according to Sprung, Swiss border guards sent him back to occupied France, but on the second occasion he and three others fleeing with him were handed directly over to the Germans.

In that second attempt to cross the Swiss border, Sprung and his companions had false papers to mask their religion.

But when they arrived in Switzerland, they showed their real papers, thinking they would get asylum more easily as Jews.

Handed over to the Germans, they produced their false papers to avoid detection as Jews. But German officials knew they were Jewish – because, Sprung charged, the Swiss border guards gave the Germans their real identity papers.

Sprung was dispatched to Auschwitz, where he managed to survive the war.

Latvian Nazi veterans gather

By LEV KRICHEVSKY
Jewish Telegraphic Agency

MOSCOW— Hundreds of Latvians who fought for Nazi Germany have gathered to commemorate the 55th anniversary of the founding of their unit.

Human rights groups and organizations representing Latvia's Russian minority had unsuccessfully tried to convince the Baltic nation's leadership to ban this week's commemorations – but the Jewish community was quiet.

One Jewish activist in Riga, who did not want to be identified, said in a telephone interview that the "Jewish community wanted to avoid open clashes" with ultra-nationalists and neo-Nazis.

The Latvian government said it would not participate in the events, but several high-ranking officials, including the commander-in-chief of the Latvian armed forces, said they would attend a rally that is part of the commemoration.

And Latvian's foreign minister, Valdis Birkavs, said, "Latvian residents are free to organize and participate in the events."

March 16, known in Latvia as Legion Day, is not a state holiday. But it is widely celebrated by veterans of the Nazi-allied unit to commemorate their fellow soldiers killed during World War II.

The Latvian SS Legion was formed in 1943 after a directive from Adolf Hitler.

For many Latvians, the Legion is considered heroic because its soldiers fought against the Soviet forces that over-ran the country at the beginning of the war. March 16 is marked as a commemoration day because it was on this date in 1943 the legion had its first major fight against the Red Army in western Russia.

During the Nazi occupation of the country from 1941 to 1944, most of Latvia's prewar Jewish community of 90,000 was exterminated. Experts say the scale of the tragedy might have been smaller if the local population had not helped with the killings.

Most experts say it is unlikely that the Latvian SS Legion participated in the genocide because by the time the unit was created in spring of 1943, the majority of Latvian Jews had been killed already.

But it is likely that many of those Latvians who joined the legion had already participated in killing Jews.

ISRAEL-JORDAN ECONOMIC PACT

Israeli trade minister Natan Sharanky signs an agreement to expand economic ties with Jordan while his Jordanian counterpart Hani Malqi watches during a ceremony in Amman last week. [RNS/Reuters photo]

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Celebrate with the Stars

"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 15 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 5 years at each of my shows, I have brought together over 50 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Wednesday, March 25, 1998 at the Adath Israel Synagogue, 37 Southbourne Ave., in Toronto. It starts at 6 p.m. and runs until 10:30 p.m. Once again, as in past years, at 8:00 p.m. Ines Di Santo, designer/owner of Chez Moi Fashions will present her '98 collection on a fabulous runway fashion show, featuring bridal, evening wear and bat mitzvah creations. You will also have the opportunity to meet Adath Israel'snewly appointed caterer ... Zuchter Berk Creative Caterers.

"There are a lot of bridal trade shows offered to the public," says Kay. "The Celebration of Stars Show" is geared solely to the Jewish community. All of the exhibitors rely on Jewish simchas for the core of their business."

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. You have the luxury of making an instant decision based on what you have seen, heard or tasted, or mull it over and decide at a later date. Many of the exhibitors will be offering show discounts and numerous give-aways. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centre-pieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-882-2042**.

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Jewish Singles Registry - Busier Than Ever

Spring may not be here yet, but love is definitely in the air at the Jewish Singles Registry as another banner year takes shape. "Things are really happening here," says Rob Singer, owner and president of this successful 5 1/2 year old company. "Many of our members are in serious relationships, with 3 couples calling in last week alone to put their files on hold. But even before that the JSR offers its members an ideal way to connect with one another. Hundreds of dates are set up each month, by members selecting for themselves who they would like to go out with." Because they get to read profiles, see photographs and even listen to recorded voice messages members can contact singles that appeal to them. A dedicated staff team takes over from there and puts the process to work. The selected members are contacted, and invited to the office to see who wants to meet them and when both parties agree to get together, phone numbers are then released.

Jewish Singles at Club Med

Club Med Turqs & Caicos will be the place to be April 19-26, 1998 as Jewish singles from Toronto, and all over the United States, gather for a fun-filled week of sailing, waterskiing, volleyball, softball, circus, aerobics, scuba diving, snorkeling and a whole lot more. Back from a recent sold out trip in January to Club Med Cancun, participants enjoyed all the Club Med amenities plus a whole lot more. A pre-trip orientation get together, a private cocktail party at Cub Med, organized events (Canada vs. U.S.), private dinner in the Club Med Restaurant, and post-trip reunion party were all additions not found on any other trip. All this and more for $250 less than the Club Med brochure rate. Call the JSR right away to book your spot.

JSR "Open House"

If you have never been to the Jewish Singles Registry before, here is the perfect opportunity to drop by and see what they are all about. The JSR will be having an "Open House" on Sunday, March 29, 1998 from 1-4 p.m. Visitors will be able to meet with JSR staff, as well as read selected profiles of actual members, see their photographs and listen to recorded voice messages. The afternoon promises to be educational, informative and fun. Just think how a few hours of your time on a lazy Sunday afternoon could very easily lead you on the right track to meet exciting, eligible and dynamic, Toronto Jewish singles. If you prefer a private appointment, the JSR is open 6 days a week, including evening hours for your convenience.

If you are thinking of joining a dating service or know somebody who is, with spring just around the corner, the time is right to sign up with the Jewish Singles Registry. For more information, please call **416-483-4151** or e-mail to **jsreg@total.net**. For additional information you can always check out the JSR's website at **www.total.net/~jsreg**

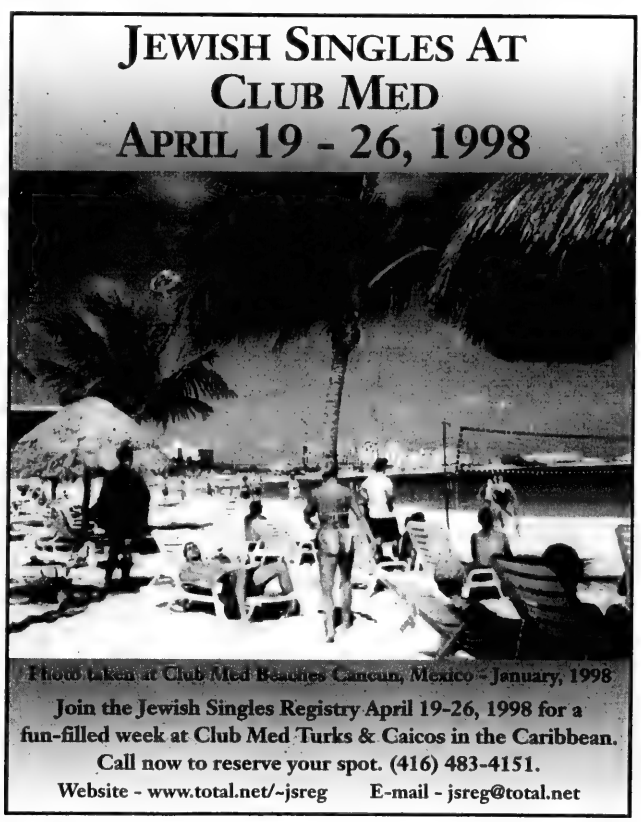
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Photo taken at Club Med Beaches Cancun, Mexico - January, 1998
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Call now to reserve your spot. (416) 483-4151.
Website - www.total.net/~jsreg E-mail - jsreg@total.net

This spring, join the Mephisto movement

Once again, spring is coming. The days grow longer and warmer; green returns to the grass; and we spend more time outdoors. And when outdoors, we walk. For many reasons, walking is North America's most popular type of exercise.

Because it moves the whole body, walking is good for everything from muscle tone to heart rate. It doesn't entail hours in a gym; you do it evenings, weekends or at lunch. You enjoy your surroundings as you walk, and vary your pace at will, from a leisurely stroll to a brisk stride.

To enjoy walking, your feet must feel good; when they do, your whole body benefits. But the well-being of your feet depends on good footwear, to keep them warm, dry and comfortable, and stand up under serious use. And here's where Mephisto steps in.

Mephisto shoes, boots and sandals are hand crafted, using the latest scientific and practical knowledge. Made from durable natural materials like leather, rubber and cork, they shape themselves to your feet and gait. In every model, a latex foam midsole promotes tireless walking; and latex padding minimizes rubbing and pressure.

Mephisto designs footwear for every purpose. The styles and colors match any setting or activity, whether it's a day in the office, a shopping stroll, or hiking. And Mephisto walking shoes, walking sandals and trekking shoes are especially designed for the outdoors.

In Mephisto *Mobils*, a roomy collection of shoes and sandals, your feet breathe easily. Shock absorption and a stable heel base make even hard walking surfaces comfortable. You can replace shoe insoles with an orthopedic insole, or the cork *Mobils-Reflex* sole, with small nodules to massage vital nerves. The *Nature Is Future* collection features shoes that offer the lightweight comfort of sandals.

Mobils Basic sandals have a natural cork footbed, massage nodules, soft air midsole and biogrip outsole; and the *Bio* sandals have a removable anatomical footbed. The young, sporty *Fitness* sandals are ideal for leisure; the *Outdoor* sandals are built for hiking; and the *Trampolins* keep your feet happy on hard surfaces.

Mephisto's *Golf* shoes for men and women feature a special outsole which guarantees excellent flexibility without sacrificing lateral stability in the swing. Rigorously selected leathers and other natural materials ensure lasting shock absorption and total comfort. Many models have a GORE-TEX lining to keep your foot dry while allowing it to "breathe" at the same time.

While popular in their native France, Mephisto shoes find 85% of their market elsewhere. Celebrities, business people and professionals everywhere have discovered Mephisto. It's not just footwear: it's a movement.

Come see Mephisto's large selection at two Toronto boutiques: 50 Bloor West, Concourse level, (416) 966-2568, and 1177 Yonge at Summerhill, (416) 968-7026; and at the Mephisto "Shop in Shop" in Unionville, 182 Main St., (905) 940-0865. To inquire about any Mephisto product, call Ralph Benisty, Director of Operations for Canada, at (905) 881-0050.

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Jews urged to become bone marrow donors

By PETER CAULFIELD
Pacific Correspondent

VANCOUVER — At two recent information sessions at Vancouver's Beth Israel Synagogue, members of British Columbia's Jewish community were encouraged to become members of the Unrelated Bone Marrow Donor Registry.

Bone marrow transplants are used to treat leukemia, Hodgkins and non-Hodgkins lymphoma, multiple myeloma, neuroblastoma, testes and breast cancer, and Ewings sarcoma.

"Finding a compatible match is like finding a needle in a haystack," said Jack Huberman, one of the speakers at the sessions. "The odds range from, at best, one in 20,000, to one in 750,000. The more people in the registry, the better the odds of finding a match."

According to British Columbia's Bruce Denniston Bone Marrow Society, which raises money for the Canadian Unrelated Bone Marrow Donor Registry, there were, as of December 1997, 182 active searches for donors for Canadian patients, 504 searches internationally.

Huberman pointed out that over 40,000 adults and children are stricken every year with leukemia.

"The only way they can be successfully treated is by bone marrow transplant. Unfortunately, over 70 percent don't receive the transplants they need, because they were unable to find a compatible donor."

On a more positive note, however, he noted that the odds of finding a compatible bone marrow match are much greater within the patient's own ethnic group, which is why the Jewish community is being encouraged to join the registry.

Huberman said that his family is personally familiar with the terrors of cancer. In August 1996, his wife, Evelyn, was diagnosed with chronic myelogenous leukemia. Since the best possible match is with a sibling, Evelyn's sisters, Yvonne Rosenberg and Dorothy Ullman, were tested.

Fortunately for Evelyn, Yvonne's blood test showed that she was a perfect match.

In January 1997, Yvonne was wheeled into an operating theatre at Vancouver General Hospital to undergo a short procedure in which bone marrow was extracted from her hip through a needle. After it had been successfully removed, the marrow was then intravenously injected into Evelyn.

Evelyn said she received a great deal of support from family and friends. Bone marrow donors must be between 17 and 59 years of age, and be in good health. Following an information session, potential donors go for a blood test to check for four specific antigens. Then their name is added to the registry. If a potential match is found, the donor is tested for a further two antigens. Six matching antigens are required for a transplant to be successful and to minimize rejection.

Donors are admitted to hospital either the day before or on the day of the marrow collection. While the donor is lying on his stomach, under general or local anesthetic, a needle is inserted into the pelvic bones at both sides of the lower back. The procedure takes approximately one to two hours. Only a small portion, between three and five percent, is removed, which the body replaces within a few weeks. Donors are usually discharged later that day or the following day, and may feel stiff and sore in the hip area for about one week. The procedure is covered by provincial medical plans.

For information about the unrelated bone marrow donor registry, phone 1-888-737-1811 in British Columbia and 1-800-668-2866 in the rest of Canada.

About Nutrition

By LISA WEINBERG

I recently received a lot of mail responding to a question that I answered about avocados. I thank my readers for responding to this question and I hope that this helps to set the facts straight.

In answer to a question about the calorie content of an avocado, I provided the fat and calorie content, and illustrated that at approximately 325 calories and 28 grams of fat in one medium avocado, it is quite high in fat and calories .

I find that many people assume because it is a vegetable, it is a low calorie, low fat choice. Compare avocados to another vegetable such as sweet peppers, at 24 calories per cup and 0.2 grams of unsaturated fat, and you can see the difference.

Readers have pointed out that there are many vitamins and minerals in avocados, and that the fat is primarily unsaturated. For these reasons, avocados do have many healthful benefits. However, for someone trying to lose weight, total fat of any kind, as well as calories, must be limited.

For the purposes of someone with elevated serum cholesterol, the type of fat in avocados is preferable to saturated fat. However, they must be in control of the total amount of fat consumed in order to reduce their lipid levels. Consider that the average male, who is not trying to lose weight, and does not have elevated cholesterol, can consume approximately 90 grams of total fat per day. The average female, in the same situation, can consume approximately 65 grams of fat per day. When you compare the amount of fat in avocado to this figure, it is quite astonishing for a vegetable.

Of course most people are not going to consume a whole avocado at one time, but it is important to compare this to other vegetables and make sure you realize that avocados are richer.

Another reader sent me an article that claimed, among other things, that avocados are cholesterol-free. The reader is correct. Cholesterol is only found in animal products. It is not possible for a vegetable to contain cholesterol. But it is important to clarify that dietary cholesterol, the cholesterol found in animal products, is not the main culprit in raising blood cholesterol levels. It is fat, primarily saturated fat, that is responsible.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

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Travel, Arts & Business

Israeli film features a pungent slice of life

By SHELDON KIRSHNER
Staff Reporter

Gila Almagor

It goes without saying that appearances can be deceiving. But in Shemi Zarhin's bittersweet soap opera, *Passover Fever*, which opens at the Carlton Cinema on March 20, first impressions do not necessarily count.

This Israeli film, starring Gila Almagor, is set in in a large white villa, where the Seter family assembles for a Passover gathering of the clan.

Yona and Michael, the parents, welcome children and grandchildren to their tastefully furnished home, the kind that might well be the object of a centrefold feature in a glossy architectural magazine.

The mood is light and festive as the guests arrive, but sombre undercurrents swirl beneath the merriment.

Yona (Almagor), the matron of the household, is torn by the suspicion that her husband, Michael (Yossef Shiloah), is having an affair. He is acting strangely and causing ripples on the normally placid surface of their marriage.

As *Passover Fever* unfolds, we learn that Yona already holds a grudge against Michael. When their son, Yizhar, was killed in a military accident, Michael went abroad on a month-long business trip, leaving Yona alone to cope with the grief. She has never really forgiven him for this transgression, and this resentment colors their relationship.

The Seters' children also seem to be distracted. Nathanel (Alon Aboutbul), their divorced son, is upset that his bleached-blonde girlfriend, Margo (Dana Berger), is being virtually ignored, and that his former wife, Gila (Annat Waksman), has been invited to the Passover seder.

Zarhin pours more yeast into the brew when we discover that the Seters' daughters, Dorona (Miki Kam) and Dalia (Esti Zackheim), labor under their own problems, and that their bachelor son, Shai (Dror Keren), is clumsily concealing a medical disorder.

These little dramas, supplemented by a subplot concerning a granddaughter who has retreated into inexplicable silence, play out against the backdrop of rapid-fire, occasionally profane chatter and a catchy musical score composed by Adi Cohen.

The generally fine ensemble cast is led by Algamor, who was recently in Toronto to perform her popular one-woman play, *The Summer of Aviya*.

Almagor, the doyenne of Israeli cinema, turns in a convincing performance, as do the majority of the actors. As directed by Zarhin, the movie moves briskly along to its denouement.

Many Israeli films deal with weighty political themes, but *Passover Fever* departs from that norm. In this, the 50th jubilee year of Israel's statehood, Zarhin sets aside existential issues and settles for a pungent slice of life.

Documentary examines Holocaust survivors' Long Way Home

By JOSEPH SERGE
Arts Editor

Liberation from the Nazi extermination camps, although a miraculous blessing, was for many survivors, to quote Winston Churchill, "not even the beginning of the end. But it is, perhaps, the end of the beginning."

Most of those who wanted to return home had no home to return to. Many had lost entire families. Anti-Semitism, particularly in eastern Europe and Poland (where a pogrom killed many Holocaust survivors), was still prevalent.

In the end, many returned to the concentration camps they were liberated from, now called displaced persons camps. The SS guards were replaced by battle-hardened Allied troops untrained for the task at hand. Food-shortages and disease prevailed.

For many Jews in these camps, only one thought kept them strong through this ordeal – a new-found belief in Zionism. That only in their own land would they be safe.

History Television is presenting the Canadian network premiere of the Academy Award-nominated documentary *The Long Way Home*, a fascinating, comprehensive look at the three years from the liberation of the camps to the birth of the State of Israel.

The two-hour documentary narrated by Morgan Freeman is an excellent chronicle of the struggle and hardships of the people behind the creation of Israel.

For many survivors, the attitude of their Allied liberators was one of almost complete indifference. "The Germans just killed us," one survivor says. "The British just don't want us to live."

Life in the displaced persons camp was no picnic. Their standard of living was only slightly better than under the Nazis. Yet it is fascinating to see that the camps had the highest birth rate of all the world's Jewish communities. By 1946, 1,000 babies were being born each month.

"Creating a family was an act of defiance against Hitler," another survivor says.

With the British White Paper on Palestine severely restricting Jewish refugees, many took matters in their own hands. With the help of the Haganah, many Jews, young and old, braved the wintry Alps on foot to reach the Mediterranean ports from which they were clandestinely shipped to Palestine.

The story of the *Exodus* is well documented. Upon arrival in Palestine, many were arrested and sent to yet another camp in Cyprus.

Their perserverance, where most of us would most likely have given up all hope, is what makes their story such a fascinating watch.

The Long Way Home, March 22 at 10 p.m. (Eastern) includes the voices of Ed Asner, Martin Landau and Michael York reading from diaries and letters.

An Allied soldier talks to liberated Jews at a Displaced Persons Camp in Germany.

LAST WEEK'S CROSSWORD ANSWERS

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Eye on Arts

by Bill Gladstone

ALLAN LEVINE NOMINATED FOR AWARD

Winnipeg historian **Allan Levine**, whose first novel *The Blood Libel* was published last year by Great Plains Publications, has been named one of five nominees for the Chapters/Books in Canada first novel award.

The novel is set in Winnipeg's North End in 1911, when the streets were teeming with impoverished immigrants. Its protagonist, Sam Klein, who works in a brothel, turns detective after a rabbi is accused of a murder that Klein is certain he didn't commit.

Levine, 41, who holds a doctorate in history, is a teacher at a Winnipeg private school. He is the author of several non-fiction works on historical subjects. "I think in most non-fiction writers, there's a novel waiting to jump out," he told *The CJN* recently.

Also on the short list are **Tim Wynveen** for his comic novel *Angel Falls*; **Kim Echlin** for *Elephant Winter*; **Rabindranath Maharaj** for *Homer in Flight*; and **Margaret Gibson** for *Opium Dreams*. All five novelists are scheduled to read from their works at a gala reception at Chapters' flagship store at Bloor and Avenue Road in Toronto on April 23, Canada Book Day.

The winner of the award will be named at the reception.

* * *

Applebaum Turns 80: To help distinguished film and theatrical composer-conductor **Louis Applebaum** celebrate his 80th birthday, Soundstreams Canada is hosting a star-studded gala evening featuring actors **Douglas Campbell** and **Benedict Campbell**, the **Elmer Iseler Singers**, the **Canadian Brass**, soprano **Monica Whicher**, harpist **Erica Goodman**, flautist **Robert Cram** and the **Encounters Chamber Ensemble.**

The musical tribute to Appelbaum takes place April 6, 8 p.m. at the Jane Mallett Theatre, 27 Front St. E., Toronto. $30 (includes post-concert reception). 366-7723.

* * *

Vintage Films: The first annual Vintage 40 Film Festival, featuring a series of 1940s films, will be screened next week at the Leah Posluns Theatre, North York. The schedule:

- *Watch On The Rhine*, March 28, 7:30 p.m.
- Family Movie Fest, featuring *Lassie Come Home* and classic cartoons, March 29, 10 a.m.
- *Five Graves to Cairo*, March 29, 1 p.m.
- *Foreign Correspondent*, March 29, 3:30 p.m.
- *Best Years Of Our Lives*, March 29, 7:30 p.m.

The festival also features popcorn, candy bars, sodas, Hollywood memorabilia and **Al Waxman** as honorary patron. Admission to feature films is $10; to Family Fest, $3. A ticket for all showings is $32. Becoming a friend of the festival for $60 entitles you to attend a post-screening champagne reception on March 28 hosted by Waxman. 636-1880.

* * *

Yiddishland Cafe: Well-known Yiddish songs of protest and resistance from the turn of the century through the Nazi era are the theme of the 12th Yiddishland Café, featuring performers **Denise Williams**, **David Wahl**, **Sasha Luminsky** and **Brahm Goldhamer**. $12 in advance, $15 at the door. 471 Lawrence Ave. W., March 29, 7:30 p.m. Tickets, 635-0720.

* * *

TV Classics: The CBC is privately screening classic programming from the 1950s, including instalments of *Front Page Challenge* and the *Chrysler Festival*, at the Graham Spry Theatre in the CBC Centre, Toronto.

One of the shows, *Fighting Words*, features the legendary drama critic **Nathan Cohen** and guests **Irving Layton** and **Morley Callaghan**, who identify and discuss controversial quotations sent in by viewers. The 30-minute program is repeated hourly on March. 19, 24 and 27.

* * *

Arts Briefs: New Orleans-based artist **Thomas Mann** will attend the opening of an exhibition of his new jewelry at the Sandra Ainsley Gallery, Exchange Tower, 2 First Canadian Place, Toronto, April 2, 5:30 to 8:30 p.m.

The hit musical comedy *Guys and Dolls* runs at the new City Playhouse, 1000 New Westminster Dr., Thornhill, March 26 to April 5. Evening performances $18, matinees $16. 416-733-0558.

The Israeli Artist Group of Toronto presents a lecture and slides by artist **Sandra Rechico**. Non-members $7. March 25, 8 p.m. Lipa Green Building, 4600 Bathurst St., 905-886-6984.

* * *

Correction: A recent column misidentified the current chair of the cultural arts committee at the Bloor JCC. The chair is **Marc Glassman**.

This week...

Tafelmusik Baroque Orchestra with music director Jeanne Lamon will perform at Holy Blossom Temple, Toronto on March 22 at 8 p.m. The concert is the orchestra's first outreach targeted specifically to the Jewish community and will include much of the music which was part of its debut performance in Israel last year.

The program includes work by Corelli, Vivaldi, Handel, C.D. Lidarti and Solamone Rossi and will feature Cantor Benjamin Z. Maissner as soloist.

Tafelmusik has achieved international stature performing frequent concerts and tours throughout North America, Europe and Japan. Under the leadership of music director Jeanne Lamon, the ensemble of 19 members recreates music of the 17th and 18th centuries, from the baroque period of Haydn, Vivaldi and Handel, through the classical period of Beethoven.

The concert is a fund raising effort for the Holy Blossom Temple Singers to participate in the 50th anniversary Choral Festival in Israel this summer.

For ticket information call 416-789-3291, ext. 503.

***

The University of Toronto Bookstore Series is presenting author Thomas Cahill March 24, 7:30 p.m. at the George Ignatieff Theatre 15 Devonshire Place, one block east of St. George, south of Bloor in Toronto.

Cahill, the bestselling author of *How the Irish Saved Civilization*, will read from his new book, *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*. A question period and book signing follows.

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Music of the ghetto

By BEN ROSE
Staff Reporter

TORONTO — The songs that were sung in the ghettoes of Warsaw, Lodz, Kovno and Vilna are at the heart of *Ghetto Tango, Music in Extremis*, coming to Toronto March 28.

It's a witty, ironic, sardonic and satiric look at the life of performers who had to sing or play to live under their Nazi masters.

It packed them in at Ashkenaz last year, so much so that Olive Eye Productions decided to bring the show and its performers Adrienne Cooper and Zalmen Mlotek from New York for a one-night stand.

Ghetto Tango literally bridges the gulf between the Jews of eastern Europe and those in the Diaspora, distilling the experiences that provide a common bond between Jews born in Canada and those who came here after World War II.

It took more than 50 years of painstaking research and several trial runs of the material before *Ghetto Tango* evolved into something more than a sentimental nod to a past era.

And it wouldn't work if premiere Yiddish singer Adrienne Cooper didn't sing as if her life depended on it, adding a compelling timbre to the material; or without the work of accompanist Zalmen Mlotek, a Yiddish musical star in his own right, who weds his piano arrangements to the rhythms of ragtime, jazz or tango.

None of the lyrics stand back from the real situation in which these singers, composers and actors found themselves. At least one number expresses criticism of the Judenrat that ran the ghettos for the Nazis. *Ghetto Tango* is awash with the frustrations that ordinary people felt as they fought for bread.

What helps bridge the gap between that time and this is the Yiddish-English content, for even non-Yiddish speakers will understand the intensity and black humor.

The performance takes place at Trinity-St. Paul's Centre, 427 Bloor St. W., near the Spadina subway. Tickets are $25 and $20, plus tax. For more information, phone 416-324-9413.

Adrienne Cooper co-starts in Ghetto Tango.

Readings celebrate Int'l Women's Day

By SIDURA LUDWIG
Special to The CJN

TORONTO — Margie Wolfe had been celebrating International Women's Day for 25 years, but couldn't find a way to combine her celebrations with her interest in Jewish women writers. Women Reading Jewish Women Writers, a recent program at the Bloor JCC, gave her that opportunity.

"I wanted to create a program to celebrate our own Jewish women in a provocative and enjoyable way," said Wolfe, the coordinator of the event.

Wolfe asked four prominent Jewish women in the literary world to choose the work of one of their favorite Jewish women writers to read for the evening.

"All the women I asked to speak," she said, "are knowledgeable, familiar with a diversity of writers, accustomed to writing and reading, and they are women who wanted to share their passion with other people."

The readers, Libby Sheier, Susan Cole, Eleanor Wachtel and Helen Redner, all chose writers who had influenced them as readers, writers and activists.

Cole, senior editor and writer for *NOW* magazine, read from Leslea Newman, because "[Newman] speaks from a lesbian and Jewish perspective."

Cole chose to read from *A Letter to Harvey Milk*, explaining, "It asks the question about how we get our stories, where they come from and who has the right to tell them."

The story, the only one of the evening seen from a male perspective, told of an older Jewish man in a creative writing class and his resistance to telling his stories and the stories of his dead family members and friends.

Helen Redner, the director of Toronto's Jewish Book Fair, the largest of its kind in North America, also touched on the theme of the right to tell one's story. She read from *Rachel Calof's Story*, the memoir of Rachel Calof, a Russian immigrant homesteader in North Dakota. After the reading, Redner explained that when Calof's manuscript was found, her children debated whether or not to publish it, as Calof had always complained of a lack of privacy on the farm. In the end, her children did publish it, allowing audiences to discover Calof's story as a new immigrant.

Both Sheier and Wachtel read from more well-known Jewish women writers, Grace Paley and Cynthia Ozick. They said the writers they chose were women they admired and related to.

"I am also from Brooklyn," said Sheier, a Toronto poet and columnist for the *Toronto Star*, of Paley. "She's from a lefty background and she addresses a lot of issues about Jewish life and the interaction of other races, which I'm interested in."

Paley's piece, *The Long Distance Runner*, told the story of a Jewish woman who chose to go running in her old Brooklyn neighborhood, and described her encounter with the black community there.

Wachtel read from Ozick's latest novel, *The Puttermesser Papers*, a book written over a 30-year span, which follows the life of Ruth Puttermesser. The selection chosen was a light-hearted account of a 50-something single woman, who contemplates finding a mate through the *New York Times* personal ads.

Wolfe said she had hoped that the readers "would choose a diversity of writers. I would have been surprised if the selections had been similar."

In commenting on the future of the program, she added, "I would like to think that we will celebrate International Women's Day every year and that we can continue to provide the space for women to share their interest in feminism and Judaism."

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Travel, Arts & Business

Still time to take in some great spring skiing

By JOSIE NEWMAN-PROVOST
Special to The CJN

HORSESHOE VALLEY — Although this winter hasn't given us an abundance of snow in southern Ontario, there is some great spring skiing – both downhill and cross-country.

If you're an expert, southern Ontario may not be your choice for downhill skiing, but for those who just want a day of fun outside with friends or family, there's a lot to choose from.

Aside from the well-known resorts, such as Blue Mountain in Collingwood, Horseshoe Valley north of Barrie, and Mount St. Louis-Moonstone west of Barrie, there are a number of smaller resorts, which usually have a cosy inn or resort attached to them.

Sir Sam's Inn, 2½ hours northeast of Toronto near the town of Haliburton, is one of these. The inn itself is a beautiful wood and stone structure built in 1917 by Sir Samuel Hughes as his summer estate. "Sir Sam" was Canada's minister of the militia during World War I.

Located on Eagle Lake, a small but picturesque lake 15 minutes north-east of Haliburton, the inn and its adjacent ski hills are situated half-way between Ottawa and Toronto. There are four hectares of property around Sir Sam's, owned by innkeeper James Orr, and another 64 hectares with the ski resort, which is owned independently.

For $33 per day or $56 for two days on the weekend for an adult lift ticket, the skiing is just as good as Mount St. Louis-Moonstone or Horseshoe Valley and a lot less crowded. The deal can't be beat if you stay at the inn – two days of skiing are included when you buy a weekend all-inclusive package. A note of caution to families, though. Only couples can be overnight guests at Sir Sam's, although families can patronize the restaurant.

There is a relaxed feel to Sir Sam's, where lift line-ups are never more than five minutes. Many of the visitors are families who have cottages in the area and buy a seasonal pass. There are two fast, four-person chair lifts, three or four smaller chair-lifts and a tow-rope. There are several difficulty levels to choose from in hills, including a mogul run. And the view of Eagle Lake is spectacular.

Cross-country skiers got even less snow this season. Escaping north of Barrie was what most of us had to do in order to find a good cross-country base. Hardwood Hills and Horseshoe Valley are two of the main cross-country resorts, although there are several less well-known cross-country centres adjacent to some charming resorts. One of these is Pickerel Lake Lodge and its 30 kilometres of cross-country trails.

When I was at Pickerel Lake in the third week of February, it was one of the only places in southern Ontario with a natural snow base for cross-country skiing. Even with a deep base, the snow was wet and the skiing slick and fast. The trails are picturesque and challenging, with a variety of difficulty levels to choose from. The best track to take from the main loop is the pink trail, a 10-km hilly up and down ride, with a breathtaking view of the surrounding hills.

Unlike at commercial resorts, we saw only one other group of skiers in the two days we were travelling the trails. But our solitude was profoundly disturbed by the snowmobiles, whose owners were keen on Pickerel Lake trails, almost the only ones left open in southern Ontario because of the lack of snow.

Although snowmobile and ski trails are separate, the annoying buzz and drone of the machines was a little offputting. All in all, Pickerel Lake was a pleasant, relaxing experience, though. For those not staying at the lodge, the trail fee is $8.

Police patrol snowmobile trails around Haliburton during the Winter Fest. [J. Newman-Provost photo]

Pickerel Lake Lodge was built in 1915 and has had several renovations since owners Harald and Marian Eichberger took it over in 1981. Made of wood with a wonderful stone fireplace and some stone walls, it is a vintage southern Ontario lodge. An indoor pool and hot tub and a jacuzzi and fireplace in many of the rooms make it a comfortable place to stay after an invigorating day on the hills.

To get to Sir Sam's from Toronto, take Highway 401 east to Highway 35 north, which eventually turns into Highway 118. At West Guilford, take Road 6 to Sir Sam's Road.

The best way to get to Pickerel Lake from Toronto is up Highway 400 to Highway 11. Drive north of Huntsville on Highway 11 to Pickerel and Jack Lake Road. Turn right and drive for 12 km until you see the lodge.

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Libby Scheier, TWW director, as seen in *The Canadian Jewish News*

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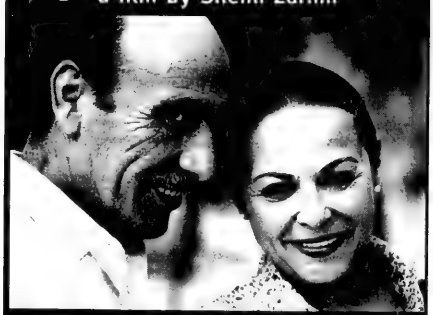
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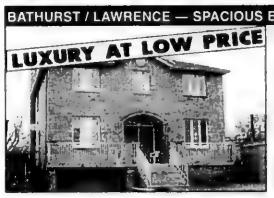

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330 OBITUARIES

FOLB, Rabbi Howard M.
54 years, passed away Mar. 4, 1998, in Akron, Ohio. Survived by loving wife, Ann. Beloved father of Leah and Joshua. Rabbi Folb was the spiritual leader of Congregation Beth El in Windsor, Ont. from 1985-1993. Letters of condolence can be sent to 101 Russell Croft Road, Winchester, VA, 22601, U.S.A.

330 OBITUARIES

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WASSERMAN, Annie - on Feb. 26, 1998, late of 80 Antibes Dr., #604.
LUBELL, Soly - on Feb. 27, 1998, late of 445 Harris St.
RAPPAPORT, Ernice - on Feb. 27, 1998, late of 3560 Bathurst St.
ROSEN, Percy - on Feb. 27, 1998, late of 3800 Yonge St., P.H.#15.
GREENGLASS, Laura - on Feb. 28, 1998, late of 240 Heath St. W., #1003.
NEUBERGER, Egon - on Feb. 28, 1998, late of 660 Briar Hill Ave., #205.
OSTRY, Ann - on Feb. 28, 1998, late of 3636 Bathurst St., #911.
CASS, Harry - on March 1, 1998, late of 429 Walmer Rd.
MORRIS, Fay - on March 1, 1998, late of 10 Shallmar Blvd., #404.
WEINAPPLE, Sam - on March 1, 1998, late of 295 Maxwell St.
SPEISMAN, Fay - on March 3, 1998, late of 3174 Bathurst St., #505.
CONN, Sydney - on March 3, 1998, late of 21 Mayfair Ave., #914.
SHOENBERG, Helen - on March 3, 1998, late of 515 Chaplin Cres., #519.
FREEMAN, Ivy - on March 4, 1998, late of 645 Castlefield Ave., #301.
ROSEN, Max - on March 5, 1998, late of 143 Calvin Chambers Rd.

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BUCHMAN, Maria - on March 4, 1998.
GELLER, Elaine - on March 5, 1998, late of 19 Glenlong Ave.
GLASSMAN, Samuel David - on March 5, 1998, late of 3 White Blvd.
GRAFF, James - on March 5, 1998.
KLEINER, Michael - on March 5, 1998, late of 128 Bannockburn Ave.
SHUB, Bella - on March 5, 1998, late of 6250 Bathurst St.
ISAACS, Estelle - on March 6, 1998, late of 650 Briar Hill Ave.
GOLDSTEIN, Lillian - on March 7, 1998, late of 3560 Bathurst St.

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Israel & the Jewish World

Reform Jews meet in Central America

By ABRAHAM ARNOLD
Special to The CJN

SAN JOSE, Costa Rica — Close to 60 representatives from nine countries recently attended the first conference of Reform Jewish Congregations ever held in Central America.

Delegates came to Costa Rica from six Latin American countries: Honduras, Mexico, Nicaragua, Panama, Puerto Rico and Costa Rica, and one Caribbean country, Aruba. There was also a delegation from the United States.

The prime mover behind the conference was Marvin Sossin, a transplanted Canadian from Toronto who is the president and one of the founders of Costa Rica's 10-year-old B'nai Israel Congregation.

In his message to the visitors Sossin said that B'nai Israel, which began with six English speaking Jews, now has 75 families with Spanish speakers far outnumbering the English. "Our board meetings and services comprise a medley of different idioms and dialects, but we communicate."

Affirming "our linkage" with the World Union for Progressive Judaism, which helped to arrange the conference, Sossin said the meeting was called to show "our responsibility as Jews ... to help each other fulfil our spiritual and moral values" and our shared desires "to pray as Jews, to marry, to educate our children in our faith, to enjoy our rich cultural heritage together and to be buried with our families according to our customs.

"We cooperate and collaborate with the Orthodox, the Lubavitch and the Israeli Embassy," Sossin said. (The Orthodox Centro Israelita is a 500-family congregation in Costa Rica and there is also a small Lubavitch community.)

Guest speakers were Rabbi Clifford Kulwin, New York, International director for the World Union, and Ya'acov Braskha, Israel's ambassador in Costa Rica.

Rabbi Kulwin suggested that adherents of Liberal Judaism should see themselves "not as proselytizers who wish to 'convert' the secular and those who worship in another stream, but rather as providers of a service the Jewish community needs."

The healthiest Jewish communities, he said, are those where the practice of Judaism varies "from orthodoxy on the one hand to secularism on the other, and various stops in between." Liberal Jews "vigorously endorse" Jewish diversity while seeking to make Reform Judaism "accessible to as many as possible of those who would want to join us."

The delegates spoke of their experiences in their home communities. Except for Mexico with over 5,000 Jews, the Latin American and Caribbean Jewish communities range in size from several dozen to a couple of thousand. And, as in Costa Rica, the Reform groups are often a minority in a dominantly Orthodox Jewish community.

These islands of Reform Judaism thus face very real problems: small communities seeking rabbinical services as well as membership involvement; education for their children, including bar/bat mitzvah preparation; adult and youth programs; conversion classes; and finding Jewish literature in Spanish.

Early in the conference, Oscar Kellerman, vice-president of Nicaragua's Congregacion Israelita, recalled what happened to the Jews in his country under the Sandinista regime. Before the Sandinistas took power, 1,500 Jews were living in Nicaragua, most of them well-to-do, and they had a strong congregation.

The restrictive economic policies introduced by the Sandinistas, tinged with anti-Semitism, led most Jews to flee the country. Less than half-a-dozen Jewish families remained and the synagogue was lost. Since the Sandinistas were defeated some Jews have begun to return. The congregation has been revived and now has 27 families.

Panama's Congregation Kol Shearith Israel has been an outpost of Liberal Judaism for many years and sent a 10-member delegation to the conference, led by Rabbi Aaron Peller and the president, Roberto Henriquez. The Panamanian delegates reported that they continue to experience conflict with the Orthodox congregation in their community.

Sossin said that in San Jose relations between the Orthodox and Reform congregations have now reached a state of mutual recognition and respect but it wasn't always so.

The Reform B'nai Israel was founded for a number of reasons, among which were the problems encountered by inter-married couples seeking accommodation at the Centro Israelita and the refusal of membership to women in their own right.

A major recent achievement is B'nai Israel's publication of a trilingual prayer book (Hebrew-Spanish-English); Jody Bonilla was one of the editors. Copies of the trilingual siddur were donated to the Nicaragua delegation and the Panama delegation ordered 200 copies.

Other participants in the conference included Rabbi Peller of Panama; Rabbi Theodore Levy and his wife, Ina Rae Levy of South Carolina, specially assigned by the Reform movement to work with the Central American and Caribbean communities; Aaron Liverant of Mexico City, president of B'nai Brith District 23; and San Jose's Rabbi Marcus Burstein.

At the conference banquet, Baraka cited the "incredible statistic that, since Israel became a state 50 years ago, the Jewish population of Israel has expanded tremendously to over five million but that Jews in the Diaspora have lost two million to assimilation. This is the reality!"

The conference ended with the unanimous adoption of a mission statement calling for the establishment of "a regional association of like-minded congregations and communities" to develop programs of mutual benefit. It was agreed that the association be linked with the World Union for Progressive Judaism "though the member congregations and communities may certainly have other affiliations as well."

It was also agreed to hold a follow-up conference in Panama in 1999 and to establish a regional publications centre and library based at Costa Rica's B'nai Israel.

Roerto Henriquez of Panama, David Losk of Honduras and Marvin Sossin were named to a regional coordinating committee. Sossin has circulated the mission statement with questions to the congregations about ongoing activities.

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Wrestler competes in provincial 'Battle in the Barn'

By PAUL LUNGEN
Staff Reporter

TORONTO — If you were to ask Jamie Gillman to name his favorite wrestler, chances are he'd suggest a Canadian Olympian or an otherwise obscure club champion.

Never mind finely tuned athletes like Hulk Hogan, Gene Kiniski or Mad Dog Vachon. In the squared circle in which Gillman competes, there are no collared-elbow hook-ups, no Beal throws and certainly no figure-four deathlocks. No Texas cage matches, no foreign objects, no voluptuous assistants distract the referee from performing his task with integrity.

Gillman, you see, is a provincial-calibre wrestler who recently competed in an Ontario-wide wrestling tournament called by those in the know as simply "OFSAA." Situated in a cavernous auditorium in Brampton, Ont., OFSAA's Battle in the Barn featured 500 boys and 300 girls competing in a variety of weight categories.

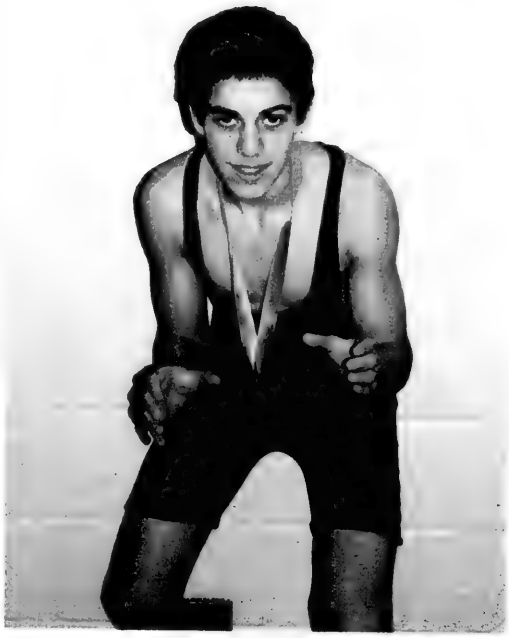
Gillman, around five foot 10 and 127 pounds, didn't do all that well in Brampton. In the double-elimination event, he was gone after losing his first two matches.

In his first altercation, he grappled with a guy who went on to finish fourth. "So I lost," he said. His second match was a seesaw event and one "I should've won ...but I did some stupid things." Gillman lost the second bout by a score of 13-8.

In freestyle wrestling, points are awarded by a judge on three bases: one point for taking a guy down to his stomach and getting behind him; two points for getting an opponent down and exposing his back to the mat; and three points if you take an opponent from his feet and put him on his back or butt. A one-second pin is the equivalent of boxing's knockout, ending a match regardless of the point spread. Jumping ahead 10-0 in points also ends a wrestling match.

For Gillman, a 16-year-old Grade 11 student at Mackenzie, the Battle in the Barn was his first tournament at that high a level, but he's already planning to do better next year. Wrestlers generally follow a five-year development pattern that starts in Grade 9 and culminates in their OAC year. By that criterion, Gillman is on his personal schedule to move up to the top six in the rankings next year when he's in grade 12 and to challenge for the title in his weight category in his last year of high school.

If hard work is any indication, he has a good shot at meeting his goals. During the wrestling season, he practises an average of eight times a week for a total of between 15 and 20 hours. That stood him in good stead as a member of Mackenzie's wrestling team.



Jamie Gillman

Earlier in the season, Gillman competed at a high school tournament at Brock University and finished fourth with a 3-2 record. Later at another high school event, he finished second.

At a North York tournament, he placed in the top four. Thanks to that win, he advanced to the Tri-Cities' tournament (North York, Etobicoke and York) and finished in the top two in his weight division, allowing him to advance to the OFSAA event.

When he's not competing and working out at school, he's mixing it up with other wrestlers at the Metro Toronto Wrestling Association club, which, conveniently, holds practices at Mackenzie.

All that work was necessary to prepare him for the rigors of the OFSAA matches and wrestling's four-minute matches. It may not sound like much, but after four minutes, you're dead tired, he said.

Prior to OFSAA, Gillman went through another preparation ritual that is all too common among teenage athletes. He "cut weight" to get himself into the 127-lb category. For the day or two before the tournament, he watched what he ate to ensure he wouldn't have to fight in the next higher weight division.

"A lot of wrestlers cut weight. They think they'll be stronger fighting smaller guys or other guys who cut weight," he explained.

Gillman said coaches at his club "suggest going to a certain weight, but they don't force you." Other clubs, he's heard, "make athletes cut weight."

Despite wrestling's rigors, Gillman has been at it since about Grade 7 when a phys. ed. teacher introduced him to the sport. He immediately took to it.

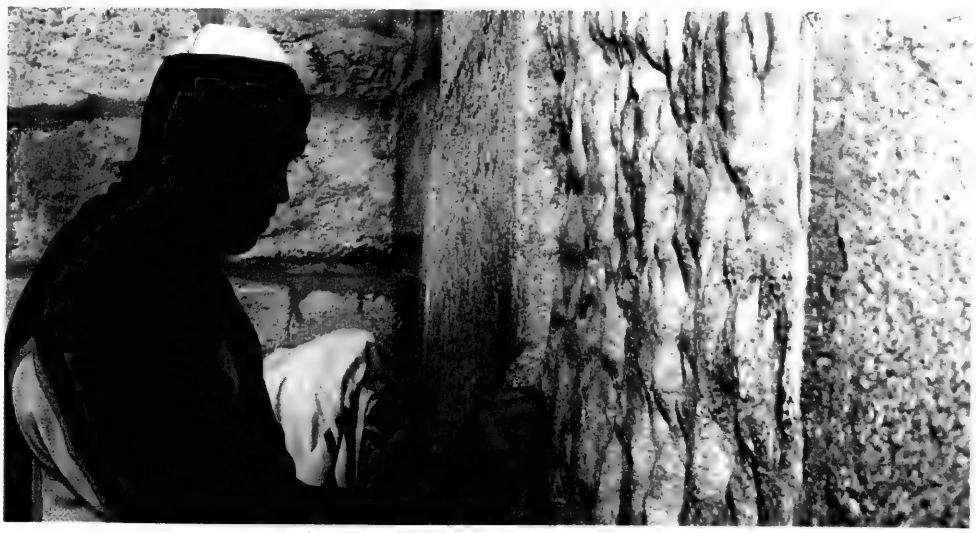
"I like individual sports," he said. "No one relies on you and you don't have to rely on anyone. You're out there. That's it."

It's no surprise that he also enjoys cross-country running and orienteering and he plays some hockey as well.

In wrestling, Gillman said, "I like tricking my opponent."

His favorite moves are "a leg shot called the low single" in which you go down, grab the opponent's leg and spin around behind him and the "Ziegler," a move down low that turns a wrestler on his back to pick up key points.

Gillman plans to continue his wrestling career after high school. "I'd really like to wrestle in university and stay with a club right up to then," he said.



REGGIE WHITE GOES TO THE WALL

Green Bay Packers football star Reggie White places a note in the ancient stones of the Western Wall during a recent tour of Jerusalem. White, an ordained pastor and known in the National Football League as the "minister of defence," led a group of more than 300 Christian tourists on a tour of Israel.

[RNS/Reuters photo]

The Inside Back

ספרותנו

מאת: יעל זליגר

בגלל ילד אחד מאת: אורי אורבך, איר: שי צירקה, הוצאת ספריית בית-אל.

"עֲרֵבִית של מוצאי-שבת
מקדימים בעשר דקות,
כי לחלק מהאנשים
אין סבלנות לחכות."

דגם מקובץ שיריו השני של אורי אורבך בסדרת ילד דתי. רוב השירים קצרים ומלווים באיורים בהירים של שי צירקה. בראש ובראשונה השירים הם מעולמו של ילד; כמו הילדים היודעים מיהו הילד הזה הוא אני של יהודה אטלס, ממשק יגור, טיוטה של יורם טהרלב ומכשאמא היתה קטנה של תגית בנזימן. זהו הזינור השובה לב המבטא את נימת האני בשפת היום-יום של הילד. אצל אורבך נוסף המימד הדתי. ההתבוננות האישית, במשפחה, בסביבה ובחברים לקוחה מההווי הדתי.

"לאליהו חנביא,
שמגיע בליל הסדר
אחרי שאני נרדם:
השנה תשתדל להגיע
קצת יותר מוקדם."

גם הילד חובש הכיפה של אורבך חש קנאה, כעס ויש בו חולשות כשם שיש לו שמחות.

"אחותי הקטנה
עוד לא משתתפת בתורניות:
לא יורדת עם הפח,
לא מפנה מהשולחן,
לא שוטפת כלים.
כשהיא קצת תגדל,
את כל זה
היא תצטרך להשלים."

לא כל השירים בספר משאירים רושם, אך יש הקולעים ישירות לסוד האמירה וחשיבת הילד. ודווקא התוכן הדתי מעניק נדבך חינני ומשעשע.

"אחיו הגדול של יוסי
בכלל לא דתי.
אבל ליוסי לא נעים,
אז הוא אומר
שהוא מְסֹרָתִי."

גם כאשר הילד בוחן בעין ביקורתית את המבוגרים חובשי הכיפות הסרוגות, הנימה היא סלחנית:

"איש אחד בבית-הכנסת
מתפלל בכאלה תנועות,
שבטח התפילות שלו
מגיעות לשמים מְבֹלְגָנוֹת."

יש בקובץ גם שירים שאינם בעלי תוכן ייחודי, דתי:

"כולם אמרו
שהעוגה שאפיתי
ממש נהדרת.
אחר-כך אמא הכינה
עוגה אחרת."

כל שיר באסופה מובא בעמוד הנתון במסגרת סגלגלה. בפינה העליונה של המסגרת איור קטנטן ובנוף העמוד איור בשחור התואם את תוכן השיר. חבל מאד אם רק ילדי המגזר הדתי יקראו בשיריו של אורבך; השירים יעוררו את הרגש בכל ילד באשר הוא:

"חבר שלי, עמי,
הוא ממשפחה של כוהנים.
אבא שלו כוהן,
וסבא שלו כוהן,
ואחיו הגדול גם;
אבל עד הבר-מצווה
עמי הוא ילד סתם."

וכי איזה ילד לא יהיה שותף לתסכול בעובדת החיים המרגיזה ש:

"עד שהצלחתי ללמוד
בעל-פה
את כל 'שירת דבורה',
מי הלכה לגדע:
המורה!"

בגלל ילד אחד הוא ספרו השני של אורי אורבך בסדרה זו; הספר הראשון הוא אולי בשבת יזרקו סוכריות.

ואסיים בשיר החביב עלי:

"בקצה החלון הקדמי
תפילת הדרך מודבקת.
אז זה שֶׁגָּנַב לנו
את האוטו
יכול לנשוף פָּשֶׁקְט."

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- 3/4 cup cocoa
- 1/4 lb. margarine
- 1 1/2 cups chopped nuts
- 4 cups matzo farfel

Melt margarine. Add wine, sugars and coca. Combine well. Mix in nuts and matzo farfel. Cool mixture. Form into rolls in foil and chill. Slice when cold.

About families

Dear Susan,

My husband and I are planning to divorce. Although we want the parting to be amicable, there are many issues on which we disagree. We have two young boys ages two and five, and we very much want to carry out our plans in a way that will be as easy on them as possible. What do you recommend?

Dear Reader,

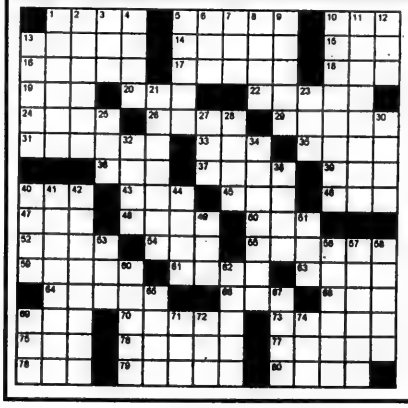
A good first step may be mediation. Mediation is a process designed to help couples work out their plans for custody and access of the children, as well as assisting them in determining the appropriate division of property and assets. Mediation is a non-litigious process whereby two people willingly seek the help of a trained third party to settle issues in dispute. Through the mediation process, the couple will generate an written agreement which they give to their respective lawyers for final approval. The lawyers' approval will make the agreement legal and binding.

The mediation process can save you thousands of dollars while also giving you the opportunity to negotiate your differences in a less formal and confrontational manner. This process puts control in your hands, and avoids the pain and bitterness that would be the inevitable result of a protracted court case. You cannot mediate unless both parties are willing to enter into the process. You would begin by each choosing your own lawyer who would in turn have to agree on the choice of mediator. Please keep in mind that you cannot enter a mediation process if there is or was a histroy of abuse – these situations should be dealt with exclusively through the courts.

The mediation process usually takes eight to 10 sessions, although there is no set time period. There is a set protocol that a mediator will follow. The mediator will help you plan your future so as to ensure that your children will have the least disruption in lifestyle.

Susan Leventhal is a family, marital and individual therapist, who has been practising for more than 19 years.

CROSSWORD PUZZLE



Across

1. "House" to Marranos?
5. Made aliyah
10. Literary initials
13. Abram's brother
14. Holiday Challah
15. Wiggling treif fish
16. Emulate Abba Eban
17. Lulav companion
18. Yoelson
19. Act the gonif
20. Radioman Allen
22. Measure an omer
24. Holocaust voice
26. Needs chicken soup?
29. Gaza __
31. Bihemas (Eng)
33. __ Mitzvah
35. Preserve from harm
36. Her
37. Political party
39. Damage
40. Engedi
43. Corp.
45. Shluf (Eng)
46. Haifa to Hebron (dir)
47. Hamantasch
48. Dead and Red
50. Golem source?
52. UJA mission
54. Use the tuches
55. Noshes (Eng)
59. Son of Ishmael
61. Eighth day gift?
63. Boxer Rosenblatt
64. Israeli General
66. Sort of? (ending)
68. Gadole (Eng)
69. Dorothy Parker specialty
70. Holy lights
73. Israeli wood
75. Sacrifice residue
76. Lauder
77. Kedem offerings
78. Affirmative
79. Israeli newspaper
80. Minor

Down

1. Singer King
2. Israel's neighbor
3. Used his tuches
4. Issachar city
5. Son of Gad
6. Age
7. "__ Crowd", novel
8. Mt Hermon powder
9. Tsitsit site
10. Bronfman company
11. Academies
12. __ Carte
13. Mountain
21. Enemy to Sadduces
23. Tis, to Nelly Sachs
25. Eat (Yid)
27. Paley's network
28. Actress Madeline
30. "Abba" to Marceau
32. __ and that
34. Storehouse city
38. Used a dreidel
40. Adam's son
41. Eden
42. Haman's boy
44. Mark of __
49. Depot (abbr)
51. Jacob to Zebulun
53. Hebrew letter
56. Sukkot
57. Tools for the Mohel
58. Tanaim
60. Fourth letter of Alephbet
62. Tightwad
65. Resnik's Org.
67. Allen Ginsberg book
69. Manner
71. Cable TV
72. Not on Pesach?
74. Commandment no no

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 46.)

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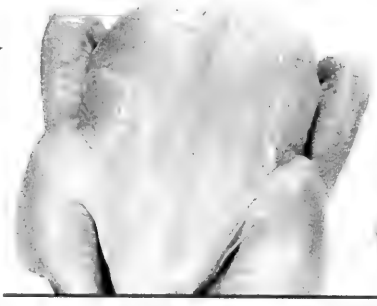

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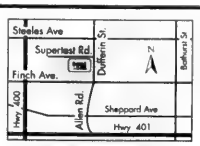

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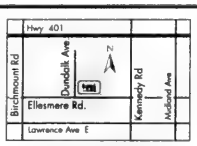
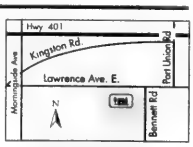


850 ELLESMERE RD. AT KENNEDY RD.



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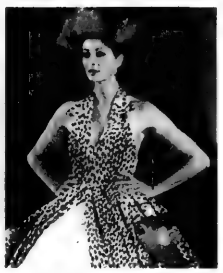
This Week

National

Decision to withhold approval for casinos will hit some Jewish charities hard. *Page 3*

Toronto photographer's portrait of Chaim Herzog appears on Israeli stamp. *Page 12*

Spring Fashion



Israeli designs on display at Yorkdale fashion show. *Page B14*

Travel

Many artifacts of Jewish heritage exist in the African nation of Tunisia. *Page 56*

Arts

Genetic research must adhere to halachic imperatives, says rabbi, an expert on medical ethics. *Page 57*

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
On Campus 18
Coast to Coast 19
What's New 22
International 27
Just Between Us 28
Passover Food....33
Travel, Arts & Business 53
Health 57
Classified 58
Sports 62
Ask Lisa 63
Crossword....63

Shabbat Hachodesh: Vayikra
Candlelighting: 6:20
Adar 29, 5758
Havdalah: 7:25

www.cjnews.com

$2.5 million allotted to Canada

Swiss compensation for 'needy' survivors

By RON CSILLAG
Staff Reporter

TORONTO — A compensation package of roughly $2.5 million (US) has been earmarked for needy Holocaust survivors in Canada, as part of the Swiss humanitarian fund created last year by Swiss banks and businesses, *The CJN* has learned.

The money will go either directly to survivors in need or to a welfare program that will aid them, said Jack Silverstone, national executive director of Canadian Jewish Congress (CJC).

CJC is still in discussion with the New York-based World Jewish Congress, the World Jewish Restitution Organization and the American Jewish Joint Distribution Committee. While the sum allotted to Canada is "preliminary," it is "fairly accurate," Silverstone told *The CJN* on Monday.

The revelation comes on the heels of an announcement in the United States that $32.4 million will be distributed there as part of the same Swiss fund.

About 120,000 U.S. survivors will be able to call a toll-free number to apply for a share of the money.

In Canada, the compensation will be distributed after discussions with local Jewish federations, which deliver welfare and other programs, and survivor groups, Silverstone said. He said that could take place within the next six months.

Survivors in Canada will be "well represented" in all consultations, he pledged.

But he said he's "not happy" with the amount allocated to Canada.

Depending on how many people apply, individual compensation packages will vary from $200 to $1,000 "at the most. At best, it's not

Continued on page 30

THROUGH SNOWFLAKES, PRAYER AND EXALTATION
This photo captures a rare scene at the Western Wall: a snowfall which fell on Jerusalem last week. The men at prayer seem not to be bothered by the snowy precipitation. *[RNS/Reuters]*

Jewish 'ethnicity' causes stir

By RON CSILLAG
Staff Reporter

TORONTO — Vastly different interpretations of the 1996 census results on Jewish ethnicity are being voiced by two of Canada's leading experts on Jewish population trends.

While McGill University's James Torczyner says the numbers should be viewed with caution, even skepticism, the University of Toronto's Robert Brym warns they portend disturbing trends, including a deep rift in Canadian Jewry.

The 1996 mini-census found 351,705 respondents across Canada who claimed to have Jewish ethnicity, a drop of five percent over the 1991 census. "Jewish" was the 15th most popular choice of ethnicity, sandwiched between "North American Indian" and "Jamaican."

Whereas the '91 census asked about religion as well as ethnic identity, the '96 headcount inquired only about ethnicity. Respondents were allowed to choose up to four ethnic origins.

What is it? Experts disagree

For some experts, the real story lies in how many people said they had multiple ethnic origins, one being Jewish. That was the only category that experienced an increase over 1991, and some, like Brym, believe that means increasing assimilation and the threat of a chasm between "religious" and "ethnic" Jews.

Statistics Canada and Jewish officialdom have long regarded Judaism as both a religion and an ethnic marker. Community planners use the numbers to gauge many social trends, and to earmark communal spending.

The '91 census found that 318,070 Canadians said their religion was Jewish. But community planners don't rely on that number, or on the ethnic figures. They use a mix of both arrived at by Torczyner, who analyzed the results and blended them using several variables. The only responses excluded from his total were those who claimed Jewish ethnic origins but who professed another religion.

Continued on page 4

INSIDE

To help your preparations for the upcoming holiday, see our Passover Foods suggestions and our Spring Fashion supplement in today's paper.

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Israel rejects U.S. withdrawal proposal — please see page 27

The News in Brief

CANADA

UJA Federation Web site

TORONTO — UJA Federation is making its Web site more widely available to the community.

Affiliated organizations and schools will soon be able to create their own sub-sites on Jewish Toronto from their own offices by using simple procedures.

Jewish Toronto is available at [www.feduja.org].

ISRAEL

Hacker Detained

JERUSALEM — Israeli police have placed under house arrest a teenage computer hacker who claims to have broken into the Pentagon's computer network.

Israel Television reported that the 18-year-old youth, who identifies himself as the "Analyzer," told police that he had wanted to show the security holes in the Pentagon system. Two other Israeli youths alleged to be his accomplices were also placed under house arrest.

There were reports earlier this month that the FBI was seeking the Analyzer, whom officials believe broke into military and educational computer networks. The FBI has already questioned two California youths thought to have worked with him.

Meat Imports Banned

JERUSALEM — The Israeli Knesset gave preliminary approval to an amendment that would indefinitely extend a ban on the import of all non-kosher meat to the Jewish state. In the first of three votes, the Knesset approved the amendment to the Basic Law for Freedom of Business Opportunity by a margin of 65-18, with five abstentions.

WORLD

Poland Returns Shul

NEW YORK — Poland returned a synagogue near the Auschwitz death camp to the Jewish community – the first move by that government to return Jewish communal property.

A local Jewish leader said the synagogue would be turned into a Jewish museum.

Film Protested

NEW YORK — Some 30 haredi Jews demonstrated outside the offices of a film distributor to protest an upcoming movie they say defames the Orthodox and chassidic communities.

New York State Assemblyman Dov Hikind, who led the protest, said the film "presents the worst stereotype" of Jews and has asked Miramax Films to alter some of the movie.

A Price Above Rubies, which is about a chassidic woman frustrated by her life, is expected to be released later this month.

Snow Closes Jerusalem Schools

JERUSALEM — Parts of Israel became a winter wonderland last week.

A snowstorm shut down Jerusalem and other parts of the country for several hours Wednesday, just two days after a sandstorm from North Africa blew yellow dust all around the country.

Meteorologists said some four inches of snow fell on Jerusalem in eight hours, closing schools and businesses. While snow usually falls every winter in Jerusalem, it rarely accumulates.

By mid-day on Wednesday, most roads had been reopened and public transportation resumed. But meteorologists warned that more snow was expected.

Snow also fell in northern Israel, as well as in Jordan and Lebanon.

The storm came just as the country was gearing up for spring. On Thursday night, Israelis moved their clocks forward to mark the start of Daylight Savings Time there.

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Charitable gaming changes hurt Jewish groups

By PAUL LUNGEN
Staff Reporter

TORONTO — The decision by Toronto-area municipalities to withhold approval for permanent gaming sites after March 31 will hit some Jewish charities hard and leave them scrambling for alternate sources of funding.

Organizations like Na'amat Canada, the National Council of Jewish Women (NCJW), Maccabi Canada, the Jewish Camp Council of Toronto, the Morris Winchevsky School, Torah Publications, B'nai Brith Canada and many others rely to varying degrees on the funds collected through charity gaming. Many were counting on the promised April 1 transition to permanent gaming sites to continue with that revenue stream and even expand it.

But Na'amat Canada, for one, will suffer as a result of the decision by the cities of Toronto and Markham not to provide approvals for the permanent sites, said Lorraine Levene, executive director of Na'amat Canada's Toronto section. She expects to see a shortfall in scholarship funds for young people planning to attend Camp Gesher this summer. In addition, scholarships for preschoolers attending Bialik Hebrew Day School, funds for Na'amat's legal advisory clinic and for a youth training program in Israel will be affected.

"They'll be impacted this year, no question, but not as heavily as next year," she said.

About 30 campers attend Camp Gesher thanks to Na'amat subsidies, but the organization will see to it that campers already registered will not be affected. Instead, late-registering campers may find subsidies have run out while additional savings may be garnered by cutting back on camp upgrades, she said.

Levene said 90 percent of funds spent domestically come from bingos and casinos. Bingos, which Na'amat sponsors three times per month, are not affected by the March 31 stop-date for roving three-day Monte Carlo casinos.

Approximately $50,000 per year is raised through casinos and "we were hoping to increase it through the new permanent locations so we could assist more preschoolers and send more kids to camp," Levene said.

NCJW has certainly benefitted from [charity casinos], but we don't depend on it totally," said Roz Fine, president of the organization's Toronto section.

"We were allowed to do it once a month for three days."

In the last three months, NCJW raised an average of $4,000 per month but on other occasions, when they left NCJW premises, we were "gouged" on the rent and did poorly, Fine said.

The March 31 deadline won't have a severe impact on NCJW because "we haven't really budgeted for it. It's a nice cushion but we weren't really counting on it," she said.

Charity casinos played a big role in supporting Maccabi Canada's fundraising efforts in the last few years. Over the last four years, between $130,000 and $140,000 was raised through casinos – enough to underwrite all the costs of the softball team and send them to the Pan Am Maccabi Games in Argentina and to the Maccabiah Games in Israel, said senior Maccabi official Allen Gerskup.

Another organization that's grown increasingly reliant on charity casinos is the Jewish Camp Council of Toronto, which has been sponsoring one a month for the last year, said Ellen Nash, the council's executive director.

"As with many organizations, we need the funds," she said. The Camp Council allocates $200,000 in camp scholarships each year, with about $50,000 coming from bingos and charity casinos.

"We're hopeful the government will come up with an extension pending a resolution," Nash said. "As long as nothing is in place, the government should extend the temporary, roving licences.

"If we can't get the province to extend, we're committed to [maintaining] the level of subsidies this summer. We'll have to look to other economies to make up the shortfall, hold more bingos, sell more donation cards or look at other events," she said.

Eric Feldbloom, a professional fundraiser in the Jewish and general communities, said that after April 1, "it'll be a punitive situation. It'll be problematic."

"On any given day, two to five Jewish organizations are in the mix," sponsoring charity casinos.

For many Jewish organizations, charity casinos became an attractive fundraising avenue around 1992. "They wanted to generate funds for education, youth programs, life cycle events and other programs. Everything the [organizations] do costs money and here was a mechanism where they could raise funds," he said.

[Cont'd. on page 4]

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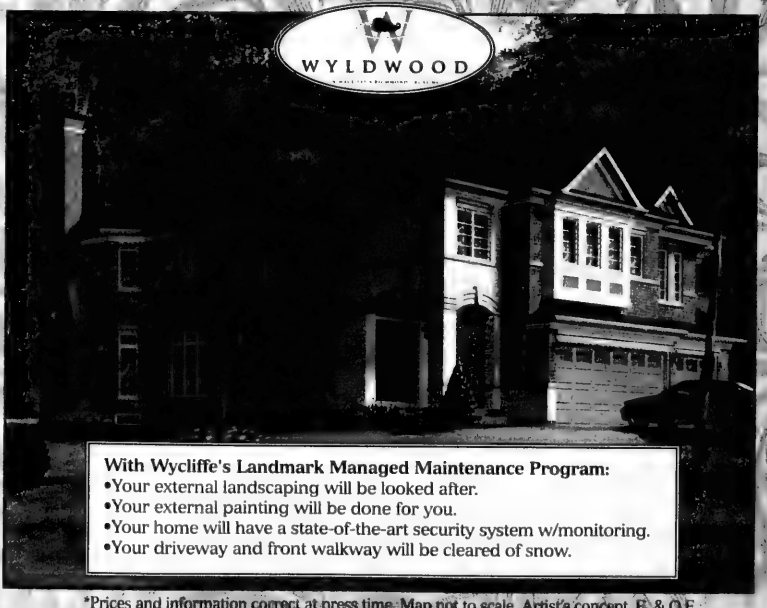

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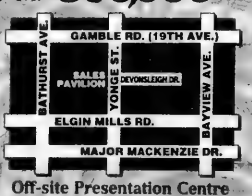

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Experts clash on 'ethnicity'

[Cont'd. from page 1]

The final tally – the official one – was 356,315 Jews in Canada as of 1991.

Torczyner puts little stock in the '96 numbers on ethnicity.

"There are all kinds of reasons why you can't rely on ethnic figures alone," he told *The CJN*. "The ethnicity question on its own distorts the total, and you can't correct that unless the religion question is asked at the same time."

In other words, to get an accurate count, both sets of data are needed, Torczyner says.

Besides, "ethnicity is a subjective concept anyway. If these figures are anywhere near correct, it's a fluke."

But for Brym, the '96 ethnic results sound alarm bells.

Chief among them is his contention that Canadian Jewry is becoming increasingly polarized between those for whom Judaism is a religion and those who have a more cultural or historic attachment to being Jewish.

He notes that numbers consistently show more "ethnic" Jews in Canada than "religious" ones, and that there is a growing number of Jews who claim more than one ethnicity.

While the total number of Jews by ethnicity is falling, one category of Jews is growing – and quickly, Brym notes. More and more Canadian Jews view themselves not as exclusively Jewish, but as having multiple ethnic origins.

This category of Jews, he says, has been growing for at least 15 years. Indeed, those who identified themselves in 1996 as Jewish by ethnic background, in addition to one or more other ethnic origins, grew by a dramatic 26 percent over the previous five years.

To Brym, that reflects rising rates of assimilation.

"I frankly don't see how else you could interpret that, other than growing assimilation – or a change in the way Jews identify themselves."

Brym predicts that by 2001, over half of Canada's Jews will identify themselves as of mixed ancestry.

And over the long term – perhaps 50 years – he fears the kind of split in Canada that exists between Jews in Israel and those in the Diaspora.

Supporting his view, he says, is the fact that Jews of mixed ethnic origin are most common in provinces with the youngest, least Orthodox communities. Thus, in Alberta and British Columbia, around 65 percent of Jews said they were of mixed ethnic origin in 1996. Brym points out that in those provinces, there are many young, relatively assimilated Jews who have migrated from other parts of Canada.

Mixed ancestry

At the other extreme is Quebec. Brym says given its large Orthodox and elderly Jewish population, only 35 percent of Jews there said they were of mixed ethnic background in 1996.

Ontario falls between the two. In 1996, 43 percent of its Jews said they had more than one ethnic origin.

Torczyner cautions against this kind of reasoning.

For example, the 1986 question on ethnicity triggered gloom-and-doom scenarios in Montreal because it supposedly showed that the Jewish population had dipped to around 80,000. But the '91 census showed the actual population at 101,000.

That's why Torczyner would put the '96 figures aside. "I would really caution that these numbers not be part of any planning."

He would wait for the 2001 census, which will ask both religion and ethnicity, before making any projections.

But Brym dismisses claims that the ethnic numbers are skewed and unreliable.

"You can't compare numbers on religion to numbers on ethnicity," he says. "But you can compare numbers on ethnicity from 1991 to the numbers on ethnicity in 1996. Why doubt them?"

Charities will feel pinch as casinos close doors

[Cont'd. from page 3]

"The whole gaming industry is a hot potato," Feldbloom said. "The problem the politicians don't comprehend is that people are going to gamble anyway, underground with the potential for dishonesty."

Gary Gladstone, a vice-chair of Charities First Ontario, said the province had expected municipalities to approve the permanent venues without a problem. But responding to public pressure, the city governments backed away.

"Our charities need help. They raise funds through three-day events and through no fault of their own, they are in severe jeopardy. How is the government going to help them?" he asked.

Some of the Jewish charities have begun discussing a lobbying campaign with other groups. Maccabi volunteer Mark Dworkin said he met recently with representatives of other charities, some of them Jewish, to "discuss strategy to get the megacity mayor [Mel Lastman] and the council to realize how heavily reliant we are on these funds."

He suggested that a letter-writing campaign and perhaps marches and demonstrations may be tried. "We want the whole issue to be reopened," he said.

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Israel's Jubilee 50 — from the archives

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The last page of the peace treaty between Israel and Egypt, signed 19 years ago by Menachem Begin, Anwar Sadat and Jimmy Carter on March 26, 1979.
[Keren Hayesod - UIA Communications photo]

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Greater Toronto Area

Bosnian Jews visit Toronto

By FRANCES KRAFT
Staff Reporter

TORONTO — Two representatives of a Jewish humanitarian organization in Sarajevo were among a nine-person delegation from Bosnia and Herzegovina to visit their counterparts here as part of a post-war training project sponsored by Canadian Feed the Children, George Brown College and the Canadian International Development Agency.

Suada Papo and Petar Metikos of La Benevolencija, a Jewish cultural, educational and humanitarian society established in 1892, work mainly with Jewish and non-Jewish youth and seniors.

While here, the group visited community agencies and organizations like Meals on Wheels and Out of the Cold. They also met with groups in Ottawa and St. Catharines. The visit was preceded and will be followed up by training in their own country, by two George Brown professors.

At Dixon Hall, a multi-service agency in Toronto's low-income Regent Park area, Papo said through an interpreter, "This is the place most similar to where we live and I think we will be able to implement quickly the experience we get here."

The major difference, she noted, is that La Benevolencija receives no government funding.

La Benevolencija's efforts have included a public kitchen.

Their first priority in the past few years was to help Sarajevo's more than 6,000 seniors, many of whom have no family nearby.

"We provide health care services, socializing, and we help them become stronger psychologically and physically in post-war conditions," said Papo, who manages several projects for the organization.

Although La Benevolencija has about 100 volunteers and some four dozen paid staff, resources are limited.

La Benevolencija has received aid in the form of food, clothing, medicine and financing from a number of European Jewish organizations and the American Jewish Joint Distribution Committee. "We are [still] looking for donors," said Metikos.

Priorities in the Regent Park community, the visitors heard from Greaves, are employment, education and access to mainstream society.

"It's the same for us," said Metikos, an electrical engineer who has been with La Benevolencija for three years. Like Papo, a high school biology teacher, he volunteered with the organization during the war.

Last year La Benevolencija instituted a project to help children ages 10 and up who have been traumatized by the war and are not functioning well. Of 450 students at one school, noted Papo, 100 met the criteria. "It's a big percentage.

"We accepted the most frustrated children, and through very intensive and continuous work, we can already see results. We help them see and express their inside qualities, and also we help them learn to value themselves."

Programs have focused on keeping kids off the street through the use of creative programming, Papo said.

Seniors and youths have been brought together at parties, with positive results. "The seniors who didn't have or who lost their children, see these children as their own. The children feel more valuable, and see their abilities," said Papo.

The city's Jewish community is down to about 800 people, mostly children and the elderly, said Metikos, who works as a co-ordinator. There is one functioning synagogue, but no rabbi.

Life is slowly – very slowly – returning to normal in Sarajevo. "All supplies are available," said Metikos. "We have power, water, electricity, gas...but water, not regularly."

Papo foresees a long period of recovery. "We have a high rate of unemployment. Our tools for production, our factories, have been destroyed. We don't have funds. We have to survive this period. It is a question of how."

La Benevolencija is a member of the local council of non-governmental organizations in Bosnia and Herzegovina. "Through this council we want to change the basis for our society," said Metikos.

"The war was very rude," he added. "Many people suffered. People became very poor and what is most tragic for our society is that our young people left. We cannot even compare our society to Canadian society. We have ideas. We have knowledge. But our possibilities are very modest."

CLARIFICATION

The story on the recent gifts to the Department of Jewish Studies at McGill University (*CJN*, March 19) omitted the name of Richard Cummings of Toronto as one of the family members responsible for the Cummings endowment fund. *The CJN* regrets the omission. (See also Gershon Hundert's letter on page 8.)

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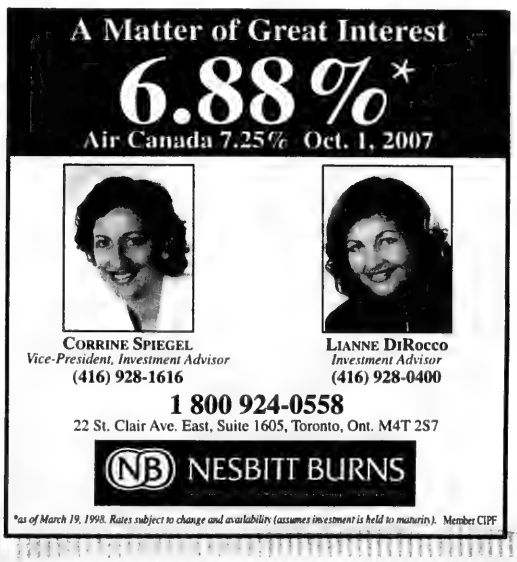
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Greater Toronto Area

An intriguing look into white supremacists

By PAUL LUNGEN
Staff Reporter

TORONTO — The popular image of Canadian neo-Nazis is not particularly appealing. They're widely seen as tattooed, violent, venom-spitting cement heads. Not exactly the kind of image likely to generate mass appeal. So why would an average middle class girl enrolled in one of Canada's finest universities be enticed into joining their hate-filled world?

A CBC Television drama, *White Lies*, offers an intriguing look into the appeal that the Canadian white supremacist subculture can have on disenchanted and alienated young people. Set to air on March 29 at 8 p.m., *White Lies* traces the journey of a fictional character, Catherine Chapman, who questions the multicultural makeup of Canadian society. From her early unwillingness to accept the status quo, we see her move closer to the white supremacist ideology, though she never completely embraces it.

The film is loosely based on the story of Elizabeth Moore, a college student who in the early '90s became an articulate and clean cut proponent of extremist causes in Canada.

Catherine's anger at seeing Christmas celebrations in schools take a back seat to ethnic seasonal celebrations fuels her disenchantment. Her essay on the topic, posted on the World Wide Web, hits home with white supremacist recruiters and one of them, the streetwise Erina, played by Tanya Allen (*The Newsroom*) entices her into joining their little family.

Lynn Redgrave (left) and Sarah Polley in a scene from *White Lies*.

Coming from a cold home where her parents are detached and uncommunicative, Catherine, played by Sarah Polley (*The Sweet Hereafter*), enjoys the accepting and welcoming treatment she receives from an assortment of racists attached to the National Identity Movement (NIM).

The fine cast includes Lynn Redgrave, who plays the founder and benefactor of NIM; Jonathan Scarfe (*ER, Madison*) who plays Catherine's love interest and leader of a head-banging rock band; and Joseph Kell, who plays NIM's director and is by turns charming and menacing.

A *Maclean's* article on Moore's defection from the extremist cause peaked scriptwriter Dennis Foon's interest in her life. "I was intrigued by the story about a middle class, educated kid," he said.

Foon's research took him inside the Canadian racist movement, where he interviewed two of its leading proponents. The resulting film offers composite characters based on a motley assortment of Canadian extremists and former extremists.

Foon has synthesized contemporary events and created a disturbing, sometimes jarring look at the neo-Nazi underworld.

Interviews with two racist leaders gave him insight into their psyches, Foon said. Although he declined to identify them, he said he was shocked that they identified the same sort of societal problems that concerned him, particularly "how kids fall through the cracks and how society lets them down."

Though fictionalized and dramatized, *White Lies* "rang true for sure," Moore told *The CJN*. "Definitely all the elements were there."

Like the lead character, "I was definitely looking for a place to vent my anger and certainly the Heritage Front was very good at venting anger."

Moore left the racist group after three years and is now studying at a Canadian university, attempting to put her life back on track. She's impressed with the film, saying Foon "made it cool enough for TV but real enough as well."

For producer Phil Savath, the show's strength is that it doesn't attempt to simply demonize racist extremists. Young people are attracted to the movement for a reason and the film attempts to lay bare the seductive side of the movement, from the rebellious, in-your-face music to its acceptance of disenchanted young people who have legitimate questions about society that are deemed unacceptable in other forums.

Bernie Farber, Canadian Jewish Congress' longtime spokesperson on issues relating to racism, served as a historical consultant for the movie.

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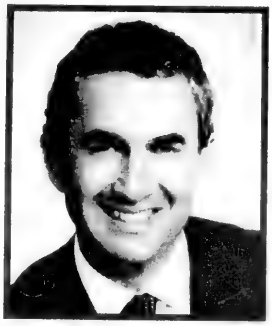

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Editorials and Letters

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Cook's broth

The sly, disingenuous behavior last week in Jerusalem by Britain's Foreign Secretary Robin Cook was an egregious affront to Israel. It set back prospects for the possibility of even modest European involvement in the peace process and brought shame upon the young government of British Prime Minister Tony Blair.

Cook's agenda from beginning to end was a contrived, calculated reproach to Israel.

He was determined to go to Har Choma, in his original plan choosing only the company of Faisal Husseini, to demonstrate his "concern at the expansion of settlements." This determination itself was a black harbinger of the diplomatic storm that was soon to burst onto the area. On the eve of his visit, however, Cook agreed to visit Har Choma only in the company of his Israeli hosts.

On his arrival, Cook's went directly to Gaza where he met with Yasser Arafat. The event was described in the *New York Times* thus: "Posing with Mr. Arafat in front of the cameras, Mr. Cook deliberately, if somewhat clumsily, leaned over to hug the Palestinian, who seemed not to expect the gesture."

After his call upon Arafat, Cook immediately set out for Har Choma. But here too, the visit was more of the same unsubtle, high visibility, deference toward the Palestinians. After hearing Israel's explanations of the situation relating to Har Choma from his hosts Danny Naveh, Israel's cabinet secretary, and Amos Radiyan, a municipal official from Jerusalem, Cook drove off a few metres where his party was met by a group of five Palestinian legislators headed by Salah Ta'amari who has been at the forefront in the propaganda fight against Israel's claim to the hillsite. The meeting with Ta'amari was no coincidence. It was clearly contrived in violation of his promise not to visit the hill in the company of Palestinians.

Next on his itinerary, Cook went to east Jerusalem to meet with Husseini, the member of the Palestinian Authority in charge of the Jerusalem dossier. While in east Jerusalem, Cook also visited a school where he laid a wreath at a memorial for Arabs killed in 1948 in Deir Yassin, a village near Jerusalem. He pointedly ignored visiting Yad Vashem, a customary courtesy by visiting foreign dignitaries.

Under the circumstances, the cancellation of the state dinner by Prime Minister Benjamin Netanyahu in honor of the British secretary was entirely justified.

The seamy broth Cook prepared for Israel was a distasteful display of diplomatic duplicity.

Had Cook intended, in truth, to convey his concern for Israel's "expansion of settlements," his private meeting with Netanyahu was clearly the most effective, most pragmatic forum for doing so. But that he chose to do so only on Har Choma itself in the company of Palestinians was transparent proof that his real intention was to send an electronic visual image around the world of unnuanced symbolism that he personally, and presumably the European Union whose rotating chairship Britain currently holds, sides with the Palestinian claim to the hillsite. But Cook's actions were not only intended to demonstrate political preference for the Palestinians, they were also intended to embarrass the Israelis.

This is apparent from the fact that he set aside all diplomatic norms by persisting in his predetermined plans despite Israel's privately and publicly conveyed protests.

It made an abysmal mockery of his statement to the press outside Prime Minister's Office: "I came here to advance the peace process."

The peace process will not advance through such deceitful and prejudicial behavior. It will only be set further back.

We hope that the lukewarm public expression of support for his foreign secretary uttered by Blair was not in fact the true measure of his private views. Cook deserves to be upbraided by his prime minister for having retarded, not advanced, the peace process.

WISDOM OF THE AGES

"From success to failure is one step; from failure to success is a long road."
Yiddish saying

Dry Bones
SYRIA WANTS TO RESTART TALKS FROM WHEN WE "OFFERED" THE ENTIRE GOLAN
BUT ISRAEL WANTS TO GO BACK TO WHEN THE SYRIANS "REJECTED" IT.
THE CURSE IS THAT WE ALL THINK IN THE PAST TENSE
WHILE WE'RE CONDEMNED TO LIVE IN THE IMPERFECT PRESENT!

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Jewish teacher training still in peril

Re: "McGill U receives $2-million donation for Jewish studies" (*CJN*, March 19).

The story omitted reference to Richard Cummings of Toronto. He is the brother of Steven Cummings and Nancy Cummings Gold and should have been listed together with them and their mother, Mrs. Norma Cummings, in describing those responsible for the establishment of the Jack Cummings Memorial Endowment for Jewish Studies.

Moreover, the story suggested that the Leanor and Alvin Segal Endowment and the Jack Cummings Memorial Endowment would benefit our successful but imperiled Jewish Teacher Training Program. This is incorrect. The program, which trains teachers of Jewish studies for elementary and secondary schools, remains in difficulty and awaits its patron(s).

Gershon David Hundert
Professor of Jewish Studies
McGill University

Objects to Gerber's column on "dream palace"

Re: "The dream palace of the Jews" (*CJN*, March 12). Jean M. Gerber's column calls for a response. Her attack on the Netanyahu government, vis-a-vis the peace process, and the Orthodox rabbinate has no solid ground.

If her concern is really the Jewish people and its survival, I thought she would review and comment on Elliot Abrams' book *Faith or Fear.*

Jewish continuity is the danger we are facing here in the Diaspora, and losing Jewish and Zionist values in Israel.

The disappearance of North American Jewry because of intermarriage and lack of Jewish religious adherence is our number one calamity.

We should all know what the statistic is, and come to an appropriate conclusion. Jews today are away from Halachah and Orthodoxy and are doing to themselves what 2,000 years of persecution failed to do. No stronger words are needed.

Ramy Dishy
Toronto

All aboard for Israel — no other country like it

Having recently returned from a trip to Israel, I offer the following advice: Pack your bags and visit Eretz Yisrael! And if you can do it on an organized mission like the recent United Israel Appeal Mission '98 Israel at 50, so much the better. Whatever your interest, be it high-tech, agriculture, ancient history, the future, fashion, adventure, business or just plain fun, there are countless places in this tiny dynamo of a country to whet your appetite. A more fascinating and vital country does not exist on the face of the troubled earth.

About 150 Canadians (mainly from Toronto, with contingents from Montreal and the West) participated in the mission, which consisted of eight whirlwind days of travel and touring. From the moment we landed, we were plunged directly into the mainstream of the country, including the obligatory 8 a.m. traffic jam.

Our first day, we headed north, stopping to visit a high school at Pardes Channa, where young immigrants from the former Soviet Union study and work. That afternoon, under the guidance of a counsellor from Givat Chaviva, a kibbutz organization dedicated to creating bridges to peace, we toured a small area in the territories. It was a chance to view firsthand the crazy quilt of political and social problems that emerge when Arab villages and Israeli settlements sit side by side. To even the most seasoned visitor to Israel, the geographic realities and the political complications are baffling and defy simplistic solutions. By evening, we had travelled through Kiryat Shmonah all the way to the far north to stay at the peaceful kibbutz guesthouse of Kfar Giladi nestled in the Galilee near the snow-capped peak of Mt. Hermon.

We visited different areas of the country. We toured Kfar Rupin, one of the original kibbutzim of the Jordan Valley and enjoyed a hearty kibbutz lunch in their chadar ochel (dining room). We met with Ethiopian elders at their synagogue and community centre in Beersheva. We were regaled with a tasty Indian meal after touring the remarkable synagogue of the Kochin Indian community, who operate a flower-producing and exporting kibbutz at Nevatim. We even visited a "religious" kibbutz near Eilat, where members share their (Conservative) synagogue with a school for environmental studies.

We stopped at the ancient synagogue at Beit Alfa before our visit to the tarmac of the ultramodern Air Force base nearby. While we were ogling the F-16s and exchanging good-natured banter with the pilots, an emergency siren erupted, and two jets screamed off toward the north, reminding us that the country still fights for its daily survival.

Philip Ladovsky
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

Leaders in Israel criticize Vatican report

By HAIM SHAPIRO
Jerusalem Post Foreign Service

JERUSALEM — Israeli leaders last week reacted with disappointment to the Vatican statement on the Holocaust, with Ashkenazi Chief Rabbi Yisrael Lau, an Auschwitz survivor, saying it was "too little and too late."

Rabbi Lau praised the establishment of the commission that drew up the document, entitled *We Remember: A Reflection on the Shoah*, but he added that the Church should have repeated the prayer traditionally recited by Jews on Yom Kippur: "For the sins which we have committed before You, we are guilty."

Rabbi Lau revealed that in a meeting in the Chief Rabbinate in Jerusalem with Cardinal Edward Cassidy, head of the Vatican's Commission for Religious Relations with the Jews, under whose direction the document had been formulated, he had called for a clear statement on the silence of Christianity on the eve of the Holocaust and during the war. Rabbi Lau said a large part of the population that carried out the killing and mass destruction had been believing Catholics.

"There is no doubt that a clear condemnation by the Vatican at that time would have had the force to stop the terrible things done during the Holocaust," Rabbi Lau said.

He said he recalled from his childhood the anti-Jewish teachings of the Church. Jews had been afraid to walk by churches on Sunday, for fear of encountering those who emerged from anti-Jewish sermons, he said.

Rabbi Lau also criticized the failure to mention the silence of Pope Pius XII. He noted that the document had only praised that pope and made no mention of his "papering over" the sins of the Church or of his refusal to meet with the late chief rabbi of Palestine, Rabbi Yitzhak Herzog.

"You can't speak of rectifying the past without identifying the actions of individuals," Rabbi Lau said.

Rabbi David Rosen, director of the Anti-Defamation League's Israel office and the ADL's co-liaison to the Vatican, welcomed the document as "part of a historic process of self-criticism on the part of the Church of its past teaching and conduct."

However, he also expressed regret that the document failed to categorically identify the direct link between the Church's historic "teaching of contempt" toward the Jews and the cultural climate that facilitated the Holocaust.

Itzhak Minerbi, an expert on the Vatican, said that instead of examining the role of the Church and especially of Pope Pius XII, the document chose to place all the responsibility on the faithful sons and daughters of the Church. Minerbi said the document is far from the last word on the subject, and it was only the exaggerated hopes of some Jewish organizations that had led people to believe otherwise.

MK Shevah Weiss, a Holocaust survivor, said the document is important, but it did not erase the papal silence in the dark period of Nazism and Fascism.

He added that he is full of appreciation for the righteous gentiles, with whom, he said, "we will build a different future." However, he also expressed the Jewish disillusionment with all of European civilization and Christianity.

"Europe was a lake of frozen Jewish blood. On this continent of Beethoven, Goethe and the French Revolution, the ideas of humanism, Christianity and rationalism and the fruits of the French Revolution were terribly broken. Many Christians turned their crosses into swastikas," Weiss said.

Cardinal Edward Cassidy, head of the Vatican Commission for Religious Relations with Jews, prepares for the press conference last week where the document was presented. [RNS/Reuters]

Document disappoints profoundly

By RABBI LEON KLENICKI
Jewish Telegraphic Agency

Why the profound disappointment in the Jewish community with the long-awaited Vatican document on the Roman Catholic Church and the Holocaust?

So much progress has been made in Catholic-Jewish relations since the historic Vatican II Nostra Aetate document, that when word came that the Vatican was going to issue a major document on the Church and the Holocaust, expectations of a dramatic conclusion to the recent progress were raised.

Pope John Paul II has personally taken many important steps to announce the Church's greater sensitivity to the Jewish people. Whether it was his visit to the synagogue in Rome, the first such visit by a pontiff, or establishing diplomatic relations with the State of Israel, condemning anti-Semitism as a sin or declaring the innate legitimacy of Judaism as a parent and sister religion to Christianity, the messages were positive and hopeful.

Moreover, in recent months, the bishops of Germany and France had taken greater Catholic sensitivity to the evils of the past to new levels in separate documents. The French statement on the Church's role during World War II, *French Bishops' Declaration of Repentance*, says clearly that the "Church of France failed in her mission as teacher of conscience," in the face of the Nazi plan to exterminate the Jews.

The German Catholic Bishops Conference on Jan. 23, 1995, on the occasion of the 50th anniversary of the liberation of Auschwitz, said: "Today the fact is weighing heavily on our minds that there were but individual initiatives to help persecuted Jews. Christians did not offer due resistance to racial anti-Semitism" during the time of the Third Reich.

It is in this context that the Vatican document on the Holocaust is so disappointing. Unlike the French and German documents, the Church specifically rejected a connection between the Holocaust and Christianity. It called the Holocaust the "work of a thoroughly modern neo-Pagan regime" and added that its "anti-Semitism had its roots outside of Christianity."

This notion belies the history of Christian anti-Semitism for centuries, which suffused Europe and created an environment that made the Holocaust possible. It undermines the major effort of so much interfaith dialogue in recent years that has focused on the disastrous consequences of delegitimizing another people and another religion.

Indeed, it was Pope John Paul II himself who convened an international meeting of Catholic scholars to consider the serious matter of anti-Judaism in the teaching and preaching of the Church.

If the history of the influences leading up to Nazism are distorted, so, too, are the descriptions of what took place during the Holocaust. The role of Pope Pius XII is presented in favorable fashion, but ignores the many opportunities that he had as a world religious leader to help stop the slaughter. The defence of Pope Pius XII in the document reinforces our belief that it is vital that the Church open its archives. Only then can a clear and complete picture clarify the Pope's policy and conduct during the war.

Unlike the German and French documents, in which those who stood up and rescued Jews were seen as exceptions, the Vatican document gives the impression that those who were evil, insensitive and acquiesced to the Final Solution were the exceptions to the overall Christian approach.

In truth, had this Vatican document appeared prior to Nostra Aetate, before the succession of remarkable steps taken by John Paul II, before the French and German statements, one might have termed it courageous for even looking at the Church's role during the Jewish tragedy and for its clear denunciation of anti-Semitism.

But this is 1998, two years before the millennium. It was hoped that this document would culminate the process of reconciliation between Christianity and Judaism.

Disappointed as we are, we are nevertheless committed to continuing the creative interfaith dialogue that projects a message of hope to both faith communities.

We are hopeful that under the leadership of Pope John Paul II, this can become the reality of our relationship for the new millennium.

Rabbi Klenicki is director of ADL Interfaith Affairs.

European rabbis express a differing view

Jewish Telegraphic Agency

PRAGUE — European rabbis have cautiously praised the Vatican's document of repentance for the Catholic Church's actions during the Holocaust.

The positive response by a group representing the European Conference of Rabbis distances them from the many Jewish leaders in America and Israel who were critical of the Church's failure in the document released this week to condemn the wartime pope, Pius XII, by name.

"We recognize that they can't do that," said Rabbi Moshe Rose, director of the conference.

"While we must express our disappointment that the Vatican did not accept responsibility for the centuries of persecution of the Jewish people, we recognize the significance of this declaration as a first step in the right direction," said an official statement issued at the end of three days of meetings in the Czech capital of Prague.

"What the Pope said is good, but it is only a beginning," said Rabbi Alain Goldmann, chief rabbi of Paris.

Rabbi Joseph Sitruk, chief rabbi of France, and Rabbi Ya'akov Dov Bleich, chief rabbi of Ukraine, echoed American Jewish leaders when they called for the Vatican to open its archives as a step toward Jewish-Catholic understanding.

The committee voted to bring the Vatican statement up for discussion at the May session of the full Conference of Rabbis.

Opinions

Politics and strange bedfellows

When Yossi Sarid, leader of Meretz, and David Levy, leader of Gesher, appeared together at a press conference to announce a joint list for the Histadrut elections, political pundits in Israel were surprised but intrigued.

By Shira Herzog in Toronto

The Histadrut, Israel's trade union federation, is unique in that the country's political parties compete in elections for its governing council. This unusual practice dates back to the pre-state era, when the all-powerful Histadrut was not only a labor federation, but owner of one-third of the economy, as well as the provider of a wide range of services in housing, education, culture and health.

Over the last decade, the Histadrut has been weakened considerably, as most of its assets have been sold to pay off an enormous debt. Nevertheless, it retains the power to mobilize huge public and private sector unions, as the general strike of two months ago demonstrated to a frustrated Israeli public and an embattled finance minister. Throughout this period of reform, the Histadrut has maintained its historic – perhaps anachronistic – party structure. The ironic result is that the Likud faction in the Histadrut will vote for a strike to oppose the economic policy of a Likud-led government.

While the Histadrut has become less central in the development of economic policy, its elections are often a harbinger of developments to come in national politics. The election next June is proving to be no exception. I've commented earlier on the narrowing differences between Likud and Labor on political and economic questions. In the next Histadrut election, they will actually be running in a joint list and will back the incumbent secretary general, Amir Peretz. Their list will represent the establishment,while the Gesher-Meretz list will represent the dissident social challenge.

On the face of it, the two new allies have little in common. David Levy, a populist politician from the development town of Beit She'an, began his political career two decades ago in the Histadrut, as leader of the Likud faction. Levy resigned from the Netanyahu cabinet during the last budget negotiations, which he felt hurt the disadvantaged pockets in Israeli society, and he subsequently declared his intention to run for the next Knesset in an independent party.

Gesher's natural constituency is the Sephardi Israeli community, and in this battle, its main adversary is the ultra-Orthodox Shas party, which appeals to traditional Sephardim for ethnic rather than religious reasons.

On political questions, David Levy was considered a moderate pragmatist in the Netanyahu cabinet. He coined the popular phrase, "a government going nowhere," to describe his frustration with the lack of progress in negotiations with the Palestinians. Netanyahu, for his part, has been trying assiduously to return Levy to the cabinet in order to stabilize his majority, and to co-opt Levy, once again, to support his leadership. Gesher has little to lose and much to gain from an alliance with a fresh partner, Meretz, who is already in the Histadrut and as a result, has access to funding and political power.

Meretz comes to this new alliance from the left of the Labor party. While it includes a strong left-wing faction dating back to the radical, socialist Mapam party, it has generally been viewed as elitist, Ashkenazi and alienated. In the 1996 national election, Meretz's strong civil rights platform, its position in favor of separation of religion and state, its dovish stance on the Palestinian question – and its close affiliation with Labor – were seen as a significant cause of Labor's weak showing in the traditional, centrist, Sephardi community

The new alliance with Gesher is an attempt by Meretz to bridge that gap and to challenge the religious-social-ethnic agenda of Shas by providing an alternative voice with a social conscience that is not tied to a religious legislative agenda. In the Histadrut, Meretz and Gesher can cooperate on the social agenda that is in their mutual interest, and can try to broaden their respective appeals without compromising on the political differences that continue to separate them on the peace process.

Prescient observers have noted that the advent of peace with the Palestinians will force the two dominant Israeli parties to redefine their differences and to offer distinct social platforms, if they want to continue to exist as separate parties. Indeed, some analysts have predicted that the Labor and Likud mainstreams may merge over the next decade, while their more ideological edges will split off. Peace with the Palestinians is yet to come, but the beginnings of a realignment of political forces can already be discerned.

Jews and the entertainment business

A recent CBC documentary by Canadian Jewish filmmaker Simcha Jacobovici, entitled *Hollywoodism*, describes the key role played by Jewish immigrants in the founding and development of the American film industry. Based on a book by Neal Gabler, the movie confirms what we – and anti-Semites – have long suspected. Jews have been statistically overrepresented in both the financial and the creative aspects of the entertainment business. It is a short step from that observation to the vicious canard that the Jews, in some collective, conspiratorial sense, control Hollywood.

By Morton Weinfeld in Montreal

One could also possibly construct a similar argument for the Canadian scene. People such as Izzy Asper, Garth Drabinsky, Harold Greenberg, Robert Lantos, Ed Mirvish and Moses Znaimer are just a few of the Canadian Jews who have played key innovative roles in the popular entertainment industry in Canada.

It is not clear what led many immigrant Jews in the United States into the movie business. Certainly there was an existing tradition of the Yiddish theatre in Europe and in New York, but it is not clear how, if at all, any of this influenced the pioneer moguls.

There were many industries in which the immigrant American Jews carved special niches, often to escape real or perceived anti-Semitism. These include the garment industry (both the needle trade and furriers), the junk business, retail trade and later on, real estate and development. Many or perhaps most large American department store chains have their roots in stores established by German Jewish immigrants in New York and elsewhere: Sears, Macy's, Gimbel's, Saks, Bergdorf-Goodman, Bloomingdales, Neiman-Marcus. The success of Jewish pioneers in the movie business was probably due more to their business acumen than to any passion for art or creativity.

It was also likely not due to any burning desire to use the movies as a vehicle for progressive social change. This was true for the early moguls. Many of Jews who worked later as writers, actors or directors did indeed share progressive views, and suffered under McCarthyism as a result.

What impact – if any – has the Jewish origin of these moguls had on the product they have produced? Certainly they and the writers and directors they employed brought an upbeat and ultimately liberalizing tradition to American popular culture.

As Jacobovici's film and the book suggest, they celebrated an America in which everything was possible, where injustice would be fought, and where dreams could be realized. This is most recently the case for television, where the typical liberal sensitivities of middle class New York Jews are echoed in TV sitcoms typified by Norman Lear's *All in the Family*. They could criticize and celebrate America at the same time.

It is hard to make a clear argument about the centrality of Jewishness or Judaism in these processes. As *Hollywoodism* describes, many of the moguls were profoundly ambivalent about their Jewish identity or heritage, and many were not schooled in traditional Judaic learning. Irving Howe has described how Jews involved in American popular culture sought to downplay their Jewishness and Jewish themes right into the 1960s. The early treatment of *The Diary of Anne Frank*, which minimized Jewish references, is a case in point.

It is probably the case that there is greater knowledge of Judaism and comfort with Jewish identity among the post-war Americans involved in popular entertainment than in the pioneer generation. This is ironic given the increasing evidence of intermarriage and assimilation among American Jews that have also accompanied this trend.

This idea of greater comfort would certainly apply to the Jewish Canadians involved in the contemporary entertainment scene. Unlike their American counterparts, they are a generation closer to the European experience, are less assimilated, and have come of age in a more liberal period where the rhetoric of Canadian multiculturalism has legitimized their cultural specificity.

One could argue that much of the so-called sensibility can be seen as an extension of a generic immigrant experience, rooted in memories of struggling parents or grandparents in the face of an exclusive North American Anglo-Protestant dominated society. This legacy of immigration and Jewish marginality would then be the foundation for allegedly unique Jewish perspectives in the entertainment business. Garth Drabinsky's recent production of *Ragtime* in New York would exemplify this linkage of the immigrant and minority struggle with the celebration of America and the New World.

Going beyond personal responsibility

Many years ago I attended a conference in Kyoto, Japan, which dealt with the subject Religion and Peace. As one of the Canadian delegates, I learned a great deal about the way others think and how they approach solutions to problems that I would see quite differently.

By Rabbi Gunther Plaut in Toronto

Ever since, I have received literature from Asia, primarily a magazine called *Echoes of Peace*. The articles are written from a variety of perspectives, among which the Buddhist is the most prominent. Their arguments are persuasive to a degree, but often tend to diverge from the Jewish way of looking at things. A recent issue provides an interesting example.

Kiku Yamaoka, a well-known professor of economics, contributes an article on *The Perils and Promise of Interdependence*. In it, he emphasizes the main reasons why, in our day, it is so difficult to reach a peaceful accommodation of our sometimes conflicting needs. This unfortunate reality is highlighted by two major factors: the increase in poverty around the world and the ever-widening gulf that divides the poor from the rich; and secondly, the population explosion in developing countries that account for two-thirds of the world's population and are a major factor in the growth of world poverty.

How are we to approach the possibilities of a better world under such circumstances? Yamaoka emphasizes the two natural elements: an international arrangement on the one hand and personal development on the other. To him, as to Buddhism in general, the latter is the essential one.

He says: "We have to contemplate the potential of individual behavior. Love (compassion and neighborly love), sympathy, consideration, tolerance and patience are required, but it is difficult to equip human beings in their natural state with these virtues. This being the case, I believe that it is incumbent upon religions to bend themselves to provide the motivation for virtue."

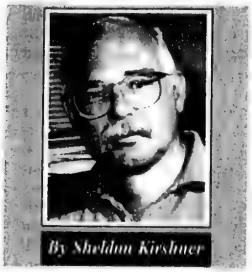
This is the essential Buddhist approach to the improvement of human society. The individual must reform his or her ways. Then, and then only, can society be changed.

The Jewish perspective does not deny the responsibility of the individual. After all, the whole mitzvah system is based on each individual's obligation vis-a-vis God and our fellow humans. But, as the prophets of the Bible made crystal clear, we have a responsibility to create a society with just laws and a just government. Judaism is firmly committed to the need for working together to do God's will – that is why the whole structure of our prayer book is kept in the plural. We pray together, and when we confess our sins, we do it as a community.

I am told that on the West Coast, and especially in California, many Jewish youth are attracted to various forms of Buddhism, with its program of contemplation, meditation and enlargement of the soul. From the Jewish perspective this may indeed be a worthy objective, but only in connection with a system of mitzvot that encompasses society as a whole and our responsibilties toward it.

The Kirshner File

Most Israelis, Palestinians back Oslo process


By Sheldon Kirshner

Battered by unilateral Israeli actions, Palestinian terrorism, differing interpretations of obligations, and periodic spasms of violence, the Oslo peace process, all but frozen for the past year, has plummeted to a nadir.

Surveying the bleak situation recently, Yasser Arafat, president of the Palestinian Authority, pronounced the Oslo accords virtually dead: "I may say that this agreement is almost uttering its last breath."

His sombre assessment notwithstanding, public opinion polls consistently show that the majority of Israelis and Palestinians back the Oslo process as the only viable alternative to war. Still, support for Oslo has risen and fallen, depending on circumstances on the ground.

It reached highwater marks with the signing of the Declaration of Principles in September 1993, the withdrawal of the Israeli army from major West Bank towns in the autumn of 1995, and the redeployment of Israeli forces from Hebron in January 1997.

It sank precipitously following Baruch Goldstein's killing spree in Hebron in February 1994, the spate of Islamic fundamentalist suicide bombings in Israel in 1996, the eruption of Palestinian rioting throughout the territories six months later during the East Jerusalem "tunnel crisis," and the decision by Israel, exactly a year ago, to build the Har Choma housing project on what is clearly disputed land.

For all these reasons, the peace process remains in the worst shape it has been in years, the New York City-based Israel Policy Forum and the Centre for International Relations at the University of California in Los Angeles observed in a recent report called *Peace Pulse*.

"The Middle East today is like a pot that keeps boiling," the report warns. "If we don't turn off the heat by defusing tensions with a new peace initiative, the water will boil down and eventually there will be a fire."

Despite the gloom, *Peace Pulse* believes that there remains "great underlying support for the peace process among both Israelis and Palestinians."

This finding is buttressed by the first joint public opinion survey ever conducted by Israeli and Palestinian pollsters. Released earlier this year by the Jerusalem Media and Communications Centre and the Tami Steinmetz Centre for Peace Research at Tel Aviv University, the poll found that 59 percent of Israeli Jews and 68 percent of Palestinians supported the Oslo peace process. Counting Israeli Arabs, who comprise 20 percent of Israel's overall population, the figure among Israelis climbs to about 70 percent.

Polls show preference for peace

Gabriel Ben-Dor, a Haifa University political scientist, points out that the present Israeli prime minister, Benjamin Netanyahu, was elected on the understanding that he would press ahead with the peace process, albeit more cautiously. Certainly, he was *not* given a mandate to end it.

Indeed, a survey taken after the last suicide bombing in Israel in September 1997 disclosed that 55 percent of Israelis wanted Netanyahu to move ahead in negotiations with the Palestinians.

According to the Tami Steinmetz Centre for Peace Research, public support for the peace process has remained essentially stable.

In April, May and June 1996, before the Likud swept back into power, Israelis supported Oslo by a margin of 56 percent, 53 percent and 53 percent, respectively.

When respondents were asked whether they generally considered themselves supporters of the peace process, 41.8 percent said that they were somewhat supportive and 34.1 percent replied that they were greatly supportive. In other words, 75.9 percent generally favored it.

Among Palestinians, the mood has fluctuated wildly, from a low of 37 percent who supported the peace process in the aftermath of Baruch Goldstein's rampage to a high of 82 percent who backed it after Israel's withdrawal from much of Hebron, the Nablus-based Centre for Palestinian Studies and Research says.

In general, however, upwards of two-thirds of Palestinians support the peace process, the pro-Palestinian Jerusalem Media and Communications Centre reckons.

Yet when Palestinians are asked whether Israel is interested in proceeding with it, 89 percent say no, the Beit Sahur-based Palestinian Centre for Public Opinion reports.

Other surveys sampling Palestinian views have found a disturbing acceptance of suicide bombings. For example, 49 percent said they supported the bombing of a Tel Aviv cafe last March which claimed the lives of three Israelis. In this connection, a 1997 study by Israel's Foreign Ministry concluded that support for suicide attacks by Islamic theologians would legitimize such acts.

Israelis, too, were left aghast by a Palestinian survey which found that 77 percent of Palestinians would have supported an Iraqi strike against Israel had the United States made good on its threat to bomb Iraq unless it fully complied with United Nations resolutions.

In light of these surveys, how does one reconcile Palestinian support for the peace process with Palestinian sympathy for suicide bombings and Iraqi attacks against Israel?

Frustration with the slow pace of the peace process, plus the lack of an economic "peace dividend," engender Palestinian extremism. Uri Savir, the former director-general of Israel's Foreign Ministry, points to a third factor: efforts at true reconciliation have not been accepted by either Arabs (or Israelis) at the grassroots level. To put it another way, the idea of peace has not as yet filtered down to the street level.

CANADIAN JEWISH CONGRESS

Promoting National Unity

For decades, Canadian Jewish Congress has contributed to the national-unity debate by issuing briefs, submitting opinions, organizing conferences, and meeting with political and grassroots leadership representing the full spectrum of viewpoints.

CJC continues to play an active role on the issue, forming coalitions with other cultural communities and reaching out to Jews from coast to coast in support of a united Canada.

◄ Federal Minister of Intergovernmental Affairs, Stéphane Dion, who will address the upcoming CJC Plenary

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Gilbert's photo of Herzog turned into Israeli stamp

By RON CSILLAG
Staff Reporter

TORONTO — Most photographers are happy if their images survive a few decades of handling or exposure to light.

The work of Toronto master portrait photographer Al Gilbert, on the other hand, is looking at more enduring recognition – again.

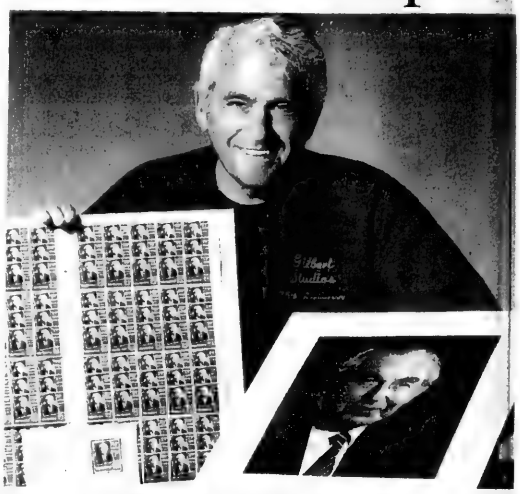
For the second time in his remarkable career, one of Gilbert's images has been made into an Israeli postage stamp.

The first time was in 1970, when Israel issued a stamp bearing a Gilbert portrait of Levi Eshkol, the country's prime minister from 1963 to 1969.

Now, Israel has issued a 5.35 shekel stamp with a photo of the late president Chaim Herzog, taken by Gilbert when Herzog visited Canada in 1989.

It's the sort of honor one associates with the legendary photographer Yousuf Karsh, whose renowned 1941 portrait of a scowling Winston Churchill was made into a British and a Canadian stamp.

Gilbert, often compared with Karsh, whom he has photographed, takes the whole thing in stride.



Toronto master lensman Al Gilbert and his portrait of Chaim Herzog, which appears on a new Israeli postage stamp. [Gilbert Photo]

"I've photographed every Israeli prime minister since [David] Ben-Gurion," the 75-year-old master notes casually. Missing from his crammed downtown studio's walls is Benjamin Netanyahu, but Gilbert is confident it's only a matter of time before the set of prime ministerial portraits is brought up to date.

(The only prime minister he's not snapped was Moshe Sharett, who served briefly from 1954 to 1955).

Gilbert's walls resemble an Israeli hall of fame. But these are more than mere head-and-shoulders shots. The personalities of each leader – Ben-Gurion, Eshkol, Golda Meir, Yitzhak Rabin, Menachem Begin, Yitzhak Shamir and Shimon Peres – jump off the photo paper. So much so, that Leah Rabin has asked Gilbert to supply 3,500 full color, 16 x 20 inch portraits of her slain husband for every classroom in Israel.

Gilbert is looking for a benefactor for the project, whose cost could exceed $100,000.

But he has agreed to supply Brandeis University in the United States with copies of all the prime ministers' portraits to mark both the school's and Israel's 50th anniversaries.

Founded by his father Nathan, Gilbert's Studios is marking its 75th birthday this year. Al's been at it himself since 1945, and included in his amazing portfolio of business, entertainment and political leaders are the likenesses of Frank Sinatra, Prince Charles, Oscar Peterson, Pope John Paul and countless others.

These days, Gilbert lectures widely and wears well the unofficial title of ambassador of Canadian photography.

He describes his art as the marrying of the subject with his or her background. "It's journalistic portraiture," he explains, and adds with a sigh, "it's a dying art."

Lustgarten leaving Yiddish portfolio

By BEN ROSE
Staff Reporter

TORONTO — Yiddish is a language for all ages, spoken for its robustness and its key to the riches of Ashkenazi culture!

This is the credo of Sylvia Lustgarten as she steps down after 11 years as director of the committee for Yiddish, UJA Federation.

The daughter of Montreal Yiddish poet J.I. Segal, Lustgarten firmly believes that in those 11 years, Yiddish has passed through a transition period.

Instead of being kept alive for nostalgic reasons, she says, it has reached a time when young people are ready to grasp it as the only way to understand the Jewish culture of a bygone era. All that is needed is for the community to come up with creative ways of bringing people into the Yiddish fold.

To Lustgarten, Yiddish is as natural as breathing. She was an effective emissary for the language wherever she went. Whenever there was a large meeting, she was there handing out leaflets encouraging people to attend Yiddish classes

In retirement, she is putting her optimism about the future of Yiddish to the test by serving as a volunteer in the feasibility study for a Yiddish centre in Toronto. And she'll continue her hobby of painting as well.

A longtime social worker in Toronto and Montreal before joining the committee for Yiddish, she was raised in "a very Yiddish culture atmosphere" in Montreal and remembers fondly the hours spent in the Jewish Public Library.

"If Vilna was the Jerusalem of Poland, then Montreal was the Vilna of Canada."

In her opinion, the century of assimilation for Jews in North America, when parents wanted their children to speak English not Yiddish, is coming to a close. And ahead, she says, is the new millennium, when young people will study Yiddish as they would Greek or other languages, to delve into the treasures of the Ashkenazi culture of eastern Europe.

During Lustgarten's tenure, Yiddish classes for adults were expanded with the cooperation of the North York Board of Education, although because of tight budgets, seniors can no longer attend the classes free. A total of 75 children attend Heritage language classes in Yiddish sponsored by the North York and York Region boards of education.

Lustgarten's career as a social worker in Toronto included her time with the task force on services for disabled people, when she initiated the process which led to the National Council of Jewish Women's apartment building on Bathurst Street that houses people with disabilities and others.

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CLARIFICATION

Erroneous information appeared in an article in last week's *CJN* on a new Jewish cemetery planned in Vaughan "York Region report approves new cemetery."

Toronto Hebrew Memorial Park, also known as Pardes Shalom, is wholly owned by UJA/Federation of Toronto. Toronto Hebrew Memorial Park operates the cemetery in trust for the Federation, while 52 organizations and societies associated with the cemetery have only allocations in it.

The CJN regrets the error.

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Guest Voice

A rescue not realized

By LESLIE ZEEV MOZES

As my close families' only survivor of the Holocaust, I feel morally obliged to speak out and respond to the book, *The Myth of Rescue*, by Prof. W.D. Rubinstein.

My first knowledge of this controversial book came from Joseph Serge's article in *The Canadian Jewish News* (Sept. 18, 1997), in which he said the author's conclusion was that the Western Allies could not have saved more Jewish lives from the genocide conducted by Nazi Germany during World War II.

I would like to focus on the issue of the rescue of the Hungarian Jews by the Western democracies, a rescue that was never realized but could have saved tens of thousands of innocent lives in the last stages of the war.

I agree with the author about the Nazi killers' determination to complete the extermination of the Jewish people up the last days of the war. But I adamantly question the humanitarian consciousness of the Western Allies or their willingness to have some plan of action to stop, or at least to slow down, the deportation of Hungarian Jews to the Nazi death camps.

The tragedy of the destruction of the Hungarian Jewish community was that it took place just one year before the end of the war, when the world, including Germany, knew that the Allied forces were winning the war.

The last transport from Hungary left in early July 1944. Southern and eastern Hungary were liberated in October 1944. Clearly, bombing Auschwitz, the main extermination camp or the railway lines leading to it, would have slowed down the deportation and killing.

As a young teenager in Auschwitz, frightened and hungry, I watched the Allied planes passing above the camp. I wondered why those enormous forces did not care and did not act to stop the killing.

The explanation given by the Western Allies' war departments was that the bombing of the Auschwitz crematoriums would have been a difficult task and would have resulted in the death of many inmates in the camp. This is not acceptable to any survivors of the Holocaust. If that was a real consideration, then by the same token, they should not have bombed any of the factories in Germany, where tens of thousands of Jewish and non-Jewish slaves worked day and night.

Rubinstein claimed that bombing the railway lines leading to Auschwitz would not have been effective and would have diverted air power from other, strategically more important targets, and thus prolonged the war.

This assessment was also wrong in light of thorough investigation. The undisturbed flow of deportees to the concentration camps brought much needed manpower to the German war effort enabling the Nazis to extend the war.

. The swift deportation of the rural Hungarian Jewish population was only possible because no decisive action was taken by the Western Allies. This gave the Germans and their Hungarian allies a free hand with Hungarian Jews in the final stage of the war.

Rubinstein's final conclusion was that we should put the blame where it belongs – on Nazi Germany – and not on the Western democracies. According to his research, the best thing the Western Allies could do was to win the war as quickly as possible and save the lives of those who were still alive.

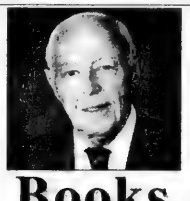
As a survivor of the Hungarian Jewish community, I have to state loudly and clearly that I cannot accept the writer's conclusions about the fate of my family and the fate of the Hungarian Jews who perished in the Holocaust.

By accepting Rubinstein's conclusions, we have to agree also that European Jewry's fate was sealed in 1939 at the beginning of World War II. According to the writer, there was no way to save European Jewry. They were doomed to be destroyed.

If we accept Rubinstein's conclusions, then we are knowingly encouraging any future tyrant or ruling party to do whatever they wish to achieve their goals, through genocide, ethnic cleansing and destroying communities. Maybe the latest massacres in Bosnia, Rwanda and Cambodia were the result of similar thinking. The perpetrators never anticipated any serious retaliation for their atrocities.

It is encouraging that recently a few nations have reluctantly admitted their direct and indirect involvement in the Holocaust and their lack of opposition and action to end it. Therefore, it is high time to put some blame on the Western democracies for their unwillingness to take charge in slowing down the systematic genocide in Europe.

Let's hope that the new humanitarian approach will bring about a better and safer new world order, where the safety and human rights of all minorities will be protected.



Books

By Bernard Baskin

A case of Jew hatred

***The Old Religion*, by David Mamet (Simon & Schuster, $32.50)**

The facts of the Leo Frank case appear to be simple. In April 1913, Mary Phagan, a teenage worker at the National Pencil Factory in Atlanta, was murdered and her body left in the factory basement. After investigating for several days, the police arrested Leo Frank, the factory manager. They also arrested a janitor, Jim Conley, who confessed to having helped Frank dispose of the body. Both men were indicted, and Frank was sentenced to death. Later, when the governor commuted his sentence to life, enraged citizens kidnapped Frank, took him to Mary Phagan's hometown and lynched him.

But the Leo Frank case was not simple. At the beginning of the investigation, the police inadvertently destroyed or lost pieces of evidence. Once they chose Frank as the killer, they coerced, mistreated and tortured witnesses into providing statements against him. Some were held in jail until they signed false statements.

The prosecutor, eager to use the trial to advance his political career, kept public opinion boiling. Daily, he released anti-Frank testimony, even when it was absurd and clearly incorrect.

Several weeks after the murder, a witness testified that Conley had admitted to him that he had killed Mary Phagan. This testimony was so credible that the Grand Jury wanted to indict Conley in place of Frank. The prosecutor, afraid of losing face, barely persuaded the Grand Jury to stay with the Frank indictment.

Conley was only believable because of the atmosphere surrounding the trial. Politicians and newspapers stirred up anti-Semitism with stories that Jewish law allows rape of non-Jewish women and tales about the millions of Jewish dollars being spent to influence the people of Georgia. The judge, the defence lawyers and probably the jurors were threatened with death if Frank was acquitted.

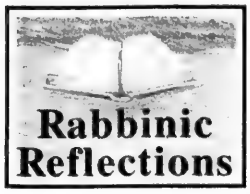
Until the end of the trial, the case remained a local or Southern affair. With the death sentence it became a national cause. It prompted B'nai Brith to begin the Anti-Defamation League. The newly formed American Jewish Committee mobilized its members. In 1986, the State of Georgia awarded Frank a partial posthumous pardon.

Now, David Mamet, well known essayist, novelist, screenwriter and playwright, has written a novel about what he calls "An American pogrom with one victim and a vast outpouring of Jew hating."

The author tries to take the reader into Frank's mind as he awaits trial and eventual death. The chapters are short and peppered with monosyllabic dialogue. But Frank's thoughts are turgid, abstract and hard to follow – even when in prison he is visited by a local rabbi, studies Hebrew and undergoes a spiritual awakening.

Occasionally, there are touches of the author's deftness and psychological acuity, but *The Old Religion* is a literary experiment that just doesn't work.

The conclusion is stark and moving. "A photographer took a picture showing the mob, one boy grinning at the camera, the body hanging, the legs covered by a blanket tied around the waist. The photo, reproduced as a postcard, was sold for many years in stores throughout the South."



Linking Purim, Pesach

By RABBI MAURY KELMAN

Beyond the alliterative connection, we find many links between Purim and Pesach. Perhaps this is best reflected in the midrash that captures Mordecai's astonishment upon hearing that Esther has called for a three-day fast that coincides with Pesach.

In countering Mordecai's objection to this seemingly incongruous fasting on such a joyful festival, Esther rhetorically asks, "Wise man of Israel why do we have Pesach?"

In this cryptic question, Esther points to the overarching themes of both these holidays. We have Pesach to reinforce the message of the Divine Providence that subtly, perhaps too subtly, underlies our existence.

On Pesach, God clearly intervened in the natural world, rescuing the Jewish people from an almost hopeless situation and transforming them into a free nation. While we recall this meta-historical miracle daily, during Pesach we burst forth in clear, euphoric praise for God's Providence that continually sustains His "holy nation."

Why, then, did Esther proclaim a fast at this time? Esther, in this instance exhibiting greater insight than her mentor, was stressing this point about Pesach. The Jewish people were in a great crisis threatening their continued existence. Everything seemed lost as the great Persian empire, led by the nefarious Haman in cooperation with Achashverosh prepared to destroy the powerless populace. God, in the eyes of many, had abandoned His once beloved nation to the rule of nature which dictates that the powerful majority defeats the friendless minority.

Imagine the bitter irony of this occurring right before Pesach, the time that Haman chose to cast the lot against Jewish continuity. Yet Esther firmly rejects the prevalent view that the Jews no longer merit Divine Providence and that their fate is left to chance. By motivating the Jews to fast and to beseech God to save His people, Esther is confident that God will intervene and send a thundering sign that He indeed guides our existence.

What more appropriate time to inspire such a message than Pesach, when we stress this very idea. This was not the occasion for a relaxed seder — the situation called for a creative, penetrating response, which is exactly what Esther provided. Purim and Pesach thus represent two models of Divine Providence, the Pesach example of God's clear role, and the Purim archetype where God's role is hidden.

Truthfully, we often wonder if there really is a Divine plan for the world. Similarly, we often ponder the seeming randomness of events. In lieu of the clear miracles and signs that God sent us on Pesach, we currently live in more of a Purim "existence."

As this just celebrated holiday teaches us, the blueprints of God's plan most definitely exist, but are not always visible to the human eye. Our primary aim, however, should not necessarily be to discover the inner machinations of the universe, but rather to strengthen our commitment to God and each other as exemplified by both holidays. In this merit, may we all merit a joyous and meaningful Purim-Pesach season.

Rabbi Kelman is the chair of Kedma, an international student organization, and the founding rabbi of Kehillat Moriah in Jerusalem.

Provocative online Haggadot

By MARK MIETKIEWICZ

Over the next few weeks, you are probably going to reach into a familiar drawer and pull out a stack of well-worn and slightly wine-stained Haggadot ready for another Passover. Nothing will ever replace those Haggadot and their special memories. But if you take a trip down the Jewish Highway, you will find many stimulating and provocative online Haggadot that could give you new insights and make you shine at this year's seders.

Most of the Haggadot below are in English, some with Hebrew sections. None require Hebrew fonts. Please be aware that many of these Haggadot contain G-d's name and should be treated accordingly.

If you are looking for traditional Haggadot, I recommend Laurance Wieder's Red Sea Haggada **[http://members.aol.com/wiseacrebk/wiederlhag.html]** and the Chabad Haggada **[http://www.chabad.org/gopher/texts/hagada.exp/hagada.htm]**. For an overview of seder customs see Virtual Jerusalem **[http://www.virtual.co.il./city_services/holidays/pesach/sedview.htm]** and for more detail, take a look at Project Genesis' Divrei Torah on Pesach **[http://www.torah.org/learning/yomtov/pesach/]**.

There are many online Haggadot that represent a great deal of individual effort. Robert Parnes' Hagada **[http://www-personal.umich.edu/~bparnes/HAGGADAH/seder.html]** is a synthesis of the traditional and the modern and is set out clearly with responsive readings. Rabbi Mark Hurvitz has printed his own Growing Haggada for the past 20 years and now is making it available on line **[http://www.computergeeks.com/msh/what/haggadah/5757.html]**. He begins with an interesting essay on how the events of Passover have shaped the Jewish people and why the story retains its relevance today.

Another unique version is The Anonymous Haggada: A Synthesis of The Passover Ritual and Liturgy With The Twelve Steps of Recovery By Hershy Worch **[http://www.jcn18.com/holiday/passover/12_step/]**. Worch draws a parallel between the Israelites' trek to freedom and the modern-day recovery program used by people to free themselves from various addictions and dependencies.

One very different seder took place last year in Washington. After expressing interest in the Jews' secret of survival in exile, the Dalai Lama was invited to a seder in Washington, D.C., hosted by the city's Reform community. The Buddhist leader attended wearing his traditional saffron robe and a kippah. The Seder for Tibet Web site also includes a radio news report with excerpts from the seder **[http://www.allcorp.com/TIBETSEDER/]**.

If you would like to have your Haggadah sung to you, there are several very good audio sites to go to. Let's Sing the Seder **[http://www.ou.org/chagim/pesach/pesachguide/kids/kidsaudio.html]** has a medley of all the favorites, in addition to some new tunes for the holiday. The Jewish Music Network has a few more songs, including a lovely Dayenu medley by the Miami Boys' Choir **[http://www.jewish-music.com/pesach/]**. And there are links to some instrumental versions at Passover on the Net **[http://www.holidays.net/passover/]**. Over at 613.org, you'll find audio how-to instructions for conducting your own Seder in addition to the entire Seder on line **[http://www.613.org/passover.html]**.

Do you have trouble every year remembering where the maror or the charoset goes on your seder plate? Then click on the Virtual Seder Plate for a clear explanation **[http://www.shamash.org/reform/uahc/congs/nj/nj006/seder/plate.html]**.

And last, probably the shortest Haggadah on record. What happens when the story of the Exodus is rewritten by someone who spends a bit too much time on a computer? You get The Haggada in Computer Code **[http://www.starkman.com/aviva/haggadah.html]**. Next week: Pesach, kids and the Internet.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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LASTMANS TO BE HONORED BY CABGU

Toronto Mayor Mel Lastman (seated) and his wife Marilyn will be awarded the Ben-Gurion Negev Award at the Ambassador's Ball on June 24, celebrating Israel's 50th birthday, presented by the Toronto chapter of the Canadian Associates of Ben-Gurion University of the Negev (CABGU). Meeting with Lastman recently were CABGU officials (from left), Leo Marcus, Sidney Chelsky and Ontario executive director Claire Horowitz. [Arnold Photo]

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Baycrest Centre Foundation

Ben Gurion U Associates to hold gala

TORONTO — On June 24, the Toronto chapter of the Canadian Associates of Ben-Gurion University (BGU) will celebrate Israel's 50th anniversary with a gala Ambassadors Ball at the Sheraton Centre Toronto Hotel.

The concept of the Ambassadors Ball reflects Ben-Gurion University's role as a goodwill ambassador for Israel. By sharing its know-how in desert research and reclamation, water management, public health and education, Ben-Gurion University has forged ties that have led to better relations between Israel and her neighbors and to new opportunities in other parts of the world.

Proceeds from the event will establish the Toronto Prize for Excellence in Research at Ben-Gurion University to recognize special achievement in science and technology, medicine or the humanities for the betterment of mankind, said Michael Wynston, president of the Toronto chapter.

The annual Toronto Prize will be awarded to an outstanding BGU researcher, in order to further work and study in his or her discipline. The project will also link, in perpetuity, the Toronto community and BGU.

A number of leaders will be recognized at the ball for their outstanding support for Israel and the Canadian Jewish community throughout many years. Special guests of honor will be Mayor Mel Lastman and his wife Marilyn.

For more information, contact Claire Horowitz, executive director, Ontario region, at telephone 416-665-8054 or fax 416-665-8055.

Community Matters

FEDERATIONS HELP THWART CONVERSION BILL

A senior official with the Jewish Agency has credited the worldwide UJA Federation system, which supports the organization, with being instrumental in halting passage of the controversial conversion legislation before the Israeli Knesset. The bill, which now has no chance of passing, would have formalized, through legislation, the practice of only recognizing conversions conducted by the Chief Rabbinate.

David Bernstein, Director of Missions at the Agency and founder of the first Reform kibbutz, said "world Jewry, through local Federations, had a direct impact on Prime Minister Netanyahu's decision to appoint a commission," headed by Israel's Finance Minister Ya'acov Ne'eman to examine the issue. Avrum Burg, Chairman of the Jewish Agency, led efforts to bring world Jewry's opinion to bear on the commission.

The commission recommended a new institute, in which representatives of all religious streams would participate to prepare people for conversions. The Chief Rabbinate would undertake the conversions. The recommendation was recently endorsed by the Knesset.

"The message was loud and clear," explained Bernstein, who visited Toronto last week to meet UJA Federation officials and other community members. "Jewish peoplehood would be ripped apart at the seams if the Knesset had passed the bill."

Immediately after the legislation was introduced, Federations around the world received emotional phone calls and letters from community members upset about its provisions.

In Toronto, UJA Federation passed a resolution expressing opposition to the bill and promoted community unity through discussions with Reform, Conservative and Orthodox leaders. An advisory committee to UJA Federation President Joseph Steiner, with members from all religious affiliations, agreed to maintain ongoing dialogue.

David Bernstein

Bernstein was also in town to tell campaign supporters how important it is to support the Jewish Agency's efforts in rescuing Jews from danger

Co-Chairs touched by tour

By Adi Neuberger

The new leaders of UJA Federation's upcoming annual campaign, Larry Tanenbaum and Brent Belzberg, aren't wasting any time learning about community needs.

The two Campaign Co-Chairs were escorted by Morris Zbar, UJA Federation Vice-President of Community Planning and Development, to several UJA Federation beneficiary agencies last week to learn first hand about the help they provide.

Over the next three years, UJA Federation plans to raise its annual campaign total of $36.5 million to $50 million in order to fill the widening funding gaps left by government cutbacks and to continue to meet increasing domestic and overseas needs.

The first stop on the half-day whirlwind tour was the Bernard Betel Centre for Creative Living, where Belzberg and Tanenbaum were greeted by the Centre's Executive Director Esta Wall, and treated to a special performance by the *Awareness Players* on elder abuse in the community.

"The two women who acted in the play were absolutely fantastic," said Belzberg. "I was in awe of their courage and touched by their message – not to forget about our vulnerable seniors."

"The vulnerable are likely to be significant beneficiaries of the increased funding which we will acquire through our 1999 campaign," noted Belzberg.

Bernard Betel Centre volunteers Florence Leslye (left) and Freda Dworkin with Larry Tanenbaum (second from right) and Brent Belzberg.

Then it was off to the Reena Foundation's Battle Centre for the developmentally challenged where the two met with some of Reena's more than 300 clients and staff. "We're having to fight harder and harder to keep our government funding," Brenda Rothenberg, Reena's Resource Manager, told her visitors.

Reena, which is the only Jewish agency in Toronto servicing developmentally challenged adults, runs 22 group homes in addition to a myriad of recreational and skills development day programs at the Battle Centre.

Later, at Jewish Vocational Services, which operates vocational training and employment counseling programs, Tanenbaum and Belzberg were briefed by JVS Executive Director Joel Shapiro, followed by a visit to the computer lab and shop to meet JVS clients preparing for a return to the workforce.

The tour ended at the Bathurst Jewish Centre where Executive Director Deborah Pinsky provided an overview of the services available at the Centre, such as camping experiences for children with special needs and the Stroke Recovery Program.

"This has been a wonderful experience for me," said Tanenbaum, who's been a leading supporter of Toronto's Jewish community for years.

"Seeing first hand what our agencies do and talking with the people who deliver the services has given me an even greater understanding and appreciation for the important role of UJA Federation," added Tanenbaum. "It's something everyone involved with the campaign, donors and volunteers alike, should experience."

Israeli centre shelters children

Tali (not her real name) is a friendly, spirited 10 year old, whose parents are drug abusers. So, when Tali's school day ends at 1 p.m., home is the last place she wants to be. Instead, thanks to UJA Federation donations, Tali turns to a home environment centre in Or Yehuda, near Tel Aviv, where she finds support and comfort.

The home environment centre is a unique Israeli concept to shelter children after school from difficult domestic situations. The Schwartz Centre, in Or Yehuda, cares for 14 youngsters from 6 - 10 years old, through education, counselling, camaraderie and a lot of love. "At the end of the day, they talk about their experiences at home," says centre director, Nurit Buria.

Abuse is common for home environment participants. So is neglect. "One of the children lives in a hut, with little food and no water," Buria explains. "The children often ask us to give them more time before they have to go home or they deliberately delay cleaning up here so they can stay." When they do depart, communication with parents is often minimal. "They play on the street or go straight to bed," Buria adds.

Most of the parents, according to Buria, recognize there's something wrong and want their children to stay at the centre. "They're ashamed of what's happening at home. We meet with the parents and talk about mutual expectations."

Despite the caring encouragement of seven devoted counsellors, dedication only goes so far for these deprived children, many of whom are academic underachievers. "There hasn't been a psychologist here for a year," says a worried Buria. The centre staff is generally low paid, and despite the presence of other home environment centres across Israel, dozens of children are waiting to get in.

For more information about Or Yehuda, call (416) 631-5735.

The Schwartz Centre in Or Yehuda protects children from a difficult family life.

***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

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Contact Ohr Somayach at (905) 886-5730 for information.

Israel Week held at UBC

By PETER CAULFIELD
Pacific Correspondent

VANCOUVER — Compared to other Israel Weeks at the University of British Columbia (UBC) in the recent past, this year's event had a broader focus, said Nava Mizrahi, Israel Week student coordinator.

"In previous years, Israel Week tended to concentrate on the peace process," said Mizrahi, a first-year Arts student. "This year we decided to expand our focus beyond politics to include Israeli society as a whole."

Israel Week has been presented annually by the Hillel Foundation of B'nai Brith on the campus of UBC for more than 20 years. This year's event, which took place March 2 to 6, featured a variety of exhibits, speakers and special events.

The keystone of Israel Week was a display of photographs, art and text on view in the Student Union Building (SUB) for the entire week. The works touched on many themes of Israeli and Jewish life, including the history of Israel, archaeology, art and architecture, technology and science, Holocaust remembrance, religious and ethnic diversity, the peace process, geography, aliyah and the Hebrew language.

Mizrahi said UBC students showed a great deal of interest in the exhibit. "There were a lot of questions about Israel, such as 'How do I get on a kibbutz?' 'What's it like to live in Israel?' 'I want to live in Israel for a year. What do I have to do?' and 'Is the Palestine-Israel situation likely to change?'"

Positive image

In addition to the display, representatives of a number of Israel-based local organizations, including the Canadian Technion Society, Canadian Friends of Hebrew University, Canadian Friends of Tel Aviv University, Canadian Zionist Federation and the Israel Program Centre were in the SUB to talk to students.

In addition to Mizrahi, the Hillel team that put together and presented Israel Week included program director Daniella Weber and a 10-student Israel Week committee.

"The purpose of Israel Week is to promote a positive image of Israel to students and faculty of UBC, to give them the bigger picture of the country they don't get from the media," said Mizrahi.

Hillel benefits from the week-long event, too, she noted. "Israel Week is an opportunity for Hillel to promote itself to the university community and to potential members, and it gets Hillel members more involved in their organization."

According to Weber, Hillel has 150 signed-up members, but about 200 regularly participating students. UBC has 33,000 students, of whom 750 to 1,000 are Jewish.

One of the high points of Israel Week was a discussion led by a panel of four Vancouver rabbis on the question, "Should religious law be the state law of Israel?" The panel members were Rabbi Ross Singer (Shaarey Tefillah), Rabbi Philip Bregman (Temple Sholom), Rabbi David Mivasair (Or Shalom) and Rabbi Daniel Epstein (Maimonides Secondary School). Each spoke for five minutes, after which the floor was opened to questions from the approximately 40 students in the audience.

Other Israel Week events included: the films *Under the Domim Tree* and *Summer in La Goulette*; Zionism Day, which featured a discussion led by Ron Harash of the Israel Program Centre on the topic, Israel Then and Now: What Happened to the Zionist Dream?; and an Israel 50th birthday cake, which was cut by Brigadier-General Yitzack Fuchs, Jewish National Fund shaliach. Fuchs also discussed the peace process.

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Campus Briefs

Culture Coordinator

TORONTO — Jewish Campus Services (JCS) of Greater Toronto plans to hire a full-time arts and culture coordinator, thanks to a major gift from the Zukerman Foundation. The new staffer will supervise a wide variety of Jewish arts and culture events, including the Jewish student Arts Festival, according to a recent JCS news release.

The first Arts Festival, held at the beginning of March, was coordinated by student Sidura Ludwig.

"The tone has been set," said JCS executive director Zac Kaye at the event. "All of us present witnessed the pride our Toronto Jewish students felt as they expressed themselves positively as Jews."

Skobac Honored

TORONTO — Rabbi Michael Skobac, who is leaving JCS in June to work full time at Jews for Judaism, was honored last week at a Thursday evening student Beit Midrash entitled The Sensual Jew: An Encounter with the Sources. The event took place at North York Memorial Hall, with facilitators including rabbis, educators and lay people.

From coast to coast

Entertainer delights Purim crowd

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Ellen Steigman has entertained Canadians on both coasts. Now she'd like to meet folks in the middle of the country.

The New York stand-up comedian regaled a Halifax audience with a 40-minute routine of topical Jewish humor, based on observations of everyday life.

Some was self-deprecating, some fed off a quick study she made of the Halifax area and all of it brought loud guffaws and knowing nods from the Purim-festive crowd.

Brought to the community by Atlantic Jewish Council, Steigman also appeared in front of the Atlantic Provinces Jewish Students Federation.

The 29-year-old ("I'm celebrating my first 29th birthday tomorrow," she said) has been doing her shtick for almost a year. She has performed in Vancouver for Western Canada Hillel, a branch of the American national organization with whom she worked for a time after graduating from Brandeis University in Waltham, Mass.

"When I was with Hillel, I participated in a conference talent show. I did a stand-up routine and everyone loved it. A year later, I attended a five-year reunion at Brandeis and wanted to sound like someone who was doing something cool. I said I was a comedian."

To make herself believable, she made a date at a comedy club and did a seven-minute spot. "I was hooked. I've done about 20 or more spots so far and do temporary secretarial work to put food on the table."

She admits she never knew she was funny but found it important to be so at the family dinner table. "There were always puns and jokes flying around as we were eating. And in college, I found I had a knack for making people laugh."

After her first year at Brandeis, she took a stand-up comedy class but wanted to go to Israel. "I knew I couldn't do stand-up in Israel, but spent a year there. Back home, I went into Jewish communal service. I worked as an administrative assistant at the national Hadassah office in the United States and then was recruited by Hillel to recruit and work with students on small campuses."

She writes all her own material, doesn't have an agent and knows, if she hustles enough, she could do comedy full time.

Born in Chicago and raised in Philadelphia, Steigman has always been involved in Jewish activities. She was president of the Pennsylvania chapter of North American Federation of Temple Youth, in a district that also included part of New Jersey, Ohio, and West Virginia. "It showed me I could get up in front of people. That's where I found myself."

Among her routines are Why There's No Such Thing as a Romantic Jewish Dinner and Life in New York: Do These Things Happen Just To Me?

She says she's always been a professional Jew and enjoys spreading humor to Jewish audiences. "This is challenging, running my own business. I glad I can be very Jewish, but not with an organization."

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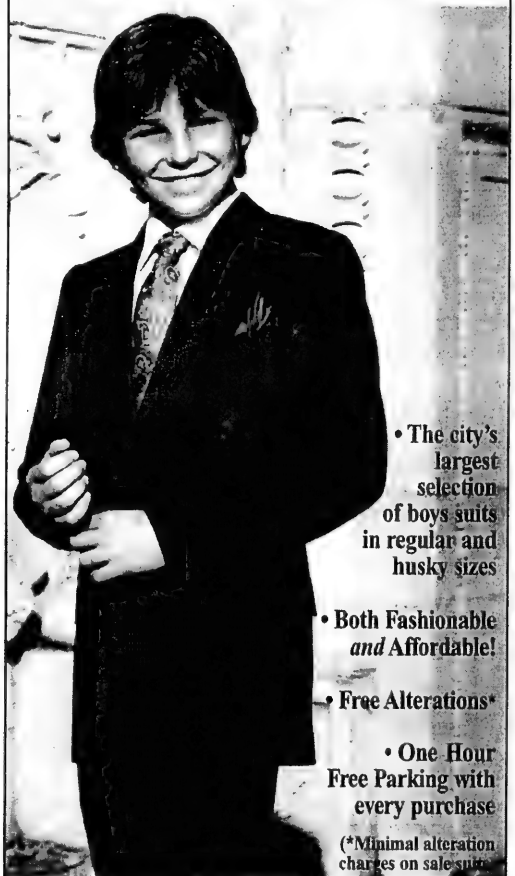
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From coast to coast

Teachers take their fight for holiday leave to court

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Jewish teachers fighting for paid religious leave on the High Holy Days have finally had their day in court.

The Charter of Rights challenge by 66 Jewish teachers in Winnipeg's public school system was scheduled to be heard in Court of Queen's Bench March 18 to 20.

Richard Swyston, a Jewish teacher who has taught in the Fort Garry School Division for 25 years, is looking forward to a positive outcome.

"We have been working on this for three years," he says. "I am told by legal friends that this case has been moving comparatively quickly."

John Wiens, superintendent of the Seven Oaks School Division, says that his board is watching the case with interest. "We have teachers of other religious faiths that the decision may also apply to," Wiens says.

"While we respect and honor other religious faiths, the question is who pays?"

Diane Beresford, Manitoba Teachers' Society (MTS) president, agrees that the issue and the ruling will have effects beyond just the Jewish community. The decision will apply to all teachers who are not Christian.

Four school divisions were named in the court challenge including Winnipeg School Division No.1, Assiniboine South, Seven Oaks and Fort Garry. Currently, Winnipeg 1 allows employees two days off for religious leave and Fort Garry and Assiniboine South allow one religious day off with pay a year. Seven Oaks requires teachers taking religious leave to share the cost of a substitute.

The door to the Manitoba challenge was opened three years ago as a result of a court decision on the issue in Quebec. "The Chambly case made us realize that there was hope," Beresford says.

MTS first encouraged teachers associations to try to negotiate religious leave into their collective agreements. Individual teachers were also encouraged to file grievances over the matter. The lawsuit was initiated in July 1995.

"We put in an enormous amount of work gathering documents, studies and transcripts of related cases," Beresford says.

The case was originally scheduled to be heard last June but the school divisions were able to procure a postponement.

"We expect that the school divisions will claim hardship in defending their position," Beresford says. "It is their only legal out. They may claim that it will be difficult finding enough substitutes or that substitutes are not as competent as classroom teachers. We will argue that their concerns about substitutes are not valid. Substitutes are hired for a variety of reasons and situations. To bolster our case, we have a survey we did as to how teachers prepare class plans for their substitutes."

Beresford describes this as a "key case concerning the right for people to worship without penalty. If we win the case, we expect that the province's other divisions will fall into line on this," she says.

"They won't want to incur legal costs in a case they would be most likely to lose."

Morris Goldberg was 'one of a kind'

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Morris Goldberg of Halifax was described as "unique, irreplaceable, one of a kind" in an emotional eulogy at an overflow funeral in Halifax recently.

Obituary

Long-time friend and business associate Lloyd Newman called Goldberg "simply a nice man, industrious, always smiling, charitable, thoughtful, a good friend."

Goldberg died March 4 at 84 after a lengthy battle with cancer. A very strong member of the Jewish community, he was a founding member of Shaar Shalom Congregation, served ZIM Container Service as a volunteer ambassador, was head of the synagogue's chevrah kadishah for decades, chaired United Jewish Appeal, State of Israel Bonds and Jewish National Fund campaigns and, during the years following World War II, played an integral part in the assistance of Jewish refugees landing in Halifax.

A retailer by occupation, he started working in his father's dry goods store as a child. He left school at age 13 to assist the family when his father suddenly died and ran the business for the next 70 years. The operation became Morris Goldberg Men's Wear and became the number 1 naval and civilian outfitter on the East Coast.

He always promoted trade between Canada and Israel and was an early representative for Carmel wines and Jaffa oranges.

Goldberg made newspaper headlines and received judicial kudos in 1966 when he saw a man accost a police officer in front of the store. While the policeman quickly recovered after being punched into the street and almost hit by a car, Goldberg, a big man physically, grabbed the assailant, and held him by one arm until help arrived.

His son, Jon, executive director of Atlantic Jewish Council, in a heart-tugging memorial said his father was "impish, rebellious and always spoke his mind. But he was committed, had blind loyalty and a kind heart."

Goldberg is also survived by son Victor, president of the board of the Atlantic Jewish Council, daughter Susan Jones, brother Leonard and sister Julia Jacoby.

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What's New

By Carolyn Blackman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 30 is deadline for April 9 issue and Monday, April 6 is deadline for April 16. I receive calls and sort mail on deadline days only. Phone 391-1836, fax, 391-0829.

Thursday, March 26

KABBALAH CENTRE

A seminar to explain the practical reasons for Passover, 8 p.m., registration 7:30 p.m., fee $15. Call 631-9395.

Saturday, March 28

COMEDY EVENING

ICRF Young Associates is holding an evening at Comedywood, 10:30 p.m. Tickets $20. Call 487-5246 for tickets.

KOL YISROEL

Shabbat services resume at Borochov Centre, 9:30 a.m. All welcome.

50TH CELEBRATION

Beit Rayim Synagogue presents singer **Daphna Tzur** and folk-dancers **Yossi Strauch** and **Soffie Azen**, 9 p.m., 9711 Bayview Ave. Admission, $15. Call 905-770-7639 for reservations.

Sunday, March 29

GENERAL WINGATE

General meeting of branch, 9:15 a.m., Zionist Centre.

GENESIS OF ZIONISM

Beth Tzedec Max & Beatrice Wolfe Library presents **Selma Sage**, 1:30 p.m., at the synagogue. No charge.

PETER AND THE WOLF

Beth Tzedec Congregation presents *Peter and the Wolf*, 2:30 p.m., at the synagogue. Adults $10, children $5. Tickets, 781-3514, ext. 10.

FAMILY LAW

Temple Sinai adult education presents lawyer **Linda Silver Dranoff**. Service 9:30 a.m., breakfast, 9:50 a.m., program 10 a.m. Cost $3. Call 487-7494.

YIDDISHLAND CAFE

Program, Toward a Better Tomorrow, will be presented 7:30 p.m., Workmen's Circle. Tickets $12, at Lasting Impressions One-Hour Photo, 243 Wilmington Ave., 635-0720.

MUSICAL EVENING

Evening with the Shpeelers, presented by the Entertainment and Cultural Connection, 8 p.m., Shaarei Shomayim. Proceeds to Jews for Judaism. Entrance $10, $18 per couple, $8 seniors.

PASSOVER FUNDAY

Passover food sampling, children's crafts and presentation by Beit Rayim Hebrew School, Promenade Shopping Centre beginning 12:30 p.m.

Monday, March 30

PASSOVER DEMO

Beth Sholom and Beth Tzedec sisterhoods are co-sponsoring a Passover demonstration and discussion, 8 p.m., Beth Sholom. Free, but non-perishable kosher for Passover food donation requested.

BEIT HOLOCHEM

Orientation meeting for all interested hosts, co-hosts and volunteers presented by Aid to Disabled Veterans of Israel, 7:30 p.m., Beth Tzedec Synagogue. Call 787-8950.

MUSICAL MEMORIES

Evening of music and memories at Beth Tikvah Synagogue, with **Rabbi Avraham Feder**, 221-3433, no charge.

Tuesday, March 31

PASSOVER LECTURE

Beth Tzedec Congregation presents The Shoshana Shier Memorial Lecture with **Prof. Elliot Wolfson**, who will speak on From Darkness to Light: The Path of the Rite of Passover in Jewish Mystical Tradition, 8 p.m. Free.

JEWISH MUSIC TORONTO

Jewish Music Toronto presents Trio Instrumental De Camara, Leah

[Cont'd. on page 23]

Spring Lecture Series

MOUNT SINAI HEALTHY LIVING SERIES

Eldercare - A Growing Phenomenon
co-presented by Baycrest Centre for Geriatric Care
Baycrest Centre for Geriatric Care
Wednesday, April 1
7:30 p.m
Leah Posluns Theatre, Bathurst Jewish Centre, 4588 Bathurst St.
As the population ages, many people - especially women - are finding themselves caught between taking care of their children, themselves and their aging parents. This growing phenomenon can result in stress, difficult decisions and unanswered questions for the families involved. Leading experts from the University of Toronto, Baycrest Centre for Geriatric Care and Mount Sinai Hospital will discuss important issues such as the effects of eldercare on families, daycare, hospitalization and long term care.

Osteoporosis Update
Monday, May 4
7:30 p.m.
Jerusalem Room, Bathurst Jewish Centre, 4588 Bathurst St.
Approximately 1 in 4 women and 1 in 8 men over the age of 50 suffer from Osteoporosis. Education is key to minimizing the effects and even possibly preventing this disease. Learn more about the latest in prevention and treatment from Mount Sinai experts.

Healthy Mind and Body
Tuesday, June 2
7:30 p.m.
Leah Posluns Theatre, Bathurst Jewish Centre, 4588 Bathurst St.
In today's fast-paced world of juggling work and family, taking care of ourselves sometimes falls by the wayside. Mount Sinai experts have come together to provide practical tips for today's lifestyle on general health for all stages of life, mental health, nutrition and exercise.

Question and answer period to follow each lecture.

Series moderated by broadcaster Micki Moore,
host of the Women's Television Network's show "Double Duty" and columnist with the Toronto Sun.

Free admission and parking. For more details and to reserve a seat call (416) 586-8338.

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What's New

[Cont'd. from page 22]

Posluns Theatre, 8 p.m. Tickets, 777-4006 or at box office.

Wednesday, April 1

POMEGRANATE GUILD

Haya Nativ will discuss silk broaches at the next meeting, 8 p.m., Lodzer Holocaust Congregation, 10 Heaton St. Call **Sareta**, 789-1145.

JEWISH LEADERSHIP

Rachael Turkienicz will give the second of a three-part series on images of Jewish leadership in the Bible, 8 p.m., Bialik Hebrew Day School, Hillmount entrance. Admission, $10.

ELDERCARE

Bathurst Jewish Centre, Jewish Women's Federation, Mount Sinai Hospital and Baycrest Centre present Eldercare – A Growing Phenomenon, Leah Posluns Theatre, no charge. To reserve, 586-8338.

Thursday, April 2

FUTURE WORKPLACE

Future Jobs in the Future Workplace, 8 p.m., Beth Sholom Synagogue.

POLISH JEWISH HERITAGE

Author **Eva Hoffman** will discuss her book, *Shtetl,* 7:30 p.m., OISE auditorium, 352 Bloor St. W. Presented by the Polish Jewish Heritage Foundation.

THE JUDGES

Beth David B'nai Israel Beth Am concludes **Rachael Turkienicz**'s series on the Judges, 8 p.m. No charge.

SPRING SALE

Baycrest Centre spring sale features fasions, toys, housewares, silent auction, 9 a.m.-7 p.m. Proceeds to Baycrest campaign and Alzheimer research.

And What Else Is New

COMMUNITY SEDERS

Seders in the Greater Toronto Area include:

Miriam's Seder explores the celebration from a woman's perspective, Leo Baeck, 36 Atkinson, Sunday, April 5, 1:30 p.m. By reservations, $25; seniors/students $18. To reserve, send cheque to CWRJ, c/o J. Babins, 486 Bedford Park Ave., North York, M5M 1K1

Oraynu secular humanistic seder, Sunday, April 5, 4:45 p.m., North York Community Memorial Hall, followed by pot luck dinner. Reservations by March 31, 905-761-9668.

Jewish Russian Community Centre seder for Russian Jews, Friday, April 10, 8:15 p.m., 222-7105.

Beth Lida Forest Hill Synagogue seder for members and community, Friday, April 10 and Saturday, April 11, 8:30 p.m., $18 adults, $10 children, **Benjamin Osher**, 787-7051 or **Rabbi Shlomo Kreindler**, 789-2108.

Workmen's Circle, Branch 220, third seder, Sunday, April 12, 7:30 p.m., Workmen's Circle $8, $15 a couple, coffee and dessert, **Ester Papier**, 225-4908

AIDS seder, Tuesday, April 14, 6:30 p.m., Holy Blossom Temple.

BOWLING FOR YOUTH

ATID chapter, Toronto Hadassah-WIZO is holding a bowl-a-thon, April 26, 3-6 p.m. Register by April 13, $10, **Shayla**, 447-2537. To be a corporate sponsor call **Miriam** before March 30, 398-5656.

PASSOVER HAGADDAH

Rabbi Moshe Stern, Shaarei Tefillah Synagogue gives an analysis of the Passover Hagaddah, Tuesdays, 8 p.m. through April 7. Everyone welcome, no charge.

NEW CHAPTER

Toronto Hadassah-WIZO is forming a chapter for disabled women. First meeting planned for after Passover. Call 630-8373.

HEALING AND HELPING

Temple Sinai adult education presents the Wise and Wherefores of Healing and Helping, Sunday, April 5. Service, 9:30 a.m., breakfast 9:50 a.m., program 10 a.m. Cost $3. Call 487-7494.

SCHOLARSHIP

Bialik Hebrew Day School is taking applications for the Marina Goldfarb Yabrov Scholarship, open to one boy and one girl graduate planning to study in Israel. Call **Sonia Shron**, 783-3346.

THEATRE OUTING

Shoshana chapter, Toronto Hadassah-WIZO is attending *Valley Song*, Tuesday, April 28, 8 p.m., Ford Centre; tickets $50 (portion tax deductible). Call **Carolyn Sterling**, 905-731-2109.

MARDI GRAS BALL

Reena Foundation's fourth annual black-tie Mardi Gras Ball, Saturday, April 4, Grand Ballroom, Toronto Sheraton Centre, 8 p.m. Call **Julea Gasner**, 905-889-6484.

FOR THE LOVE OF MUSIC

Baycrest Centre seeks volunteers to bring music carts to residents and help them choose tapes. Call 785-2850.

DATE CHANGE

Baycrest Creative Arts Sale has been rescheduled for Wednesday, May 27, Silvermen Garden Court, 10 a.m.-4 p.m.

ADULT YIDDISH

Yiddish classes for adults begin March 29. Various locations and times. New courses, Yiddish Literature in Translation and History of Yiddish, 635-2883, ext. 700.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

PASSOVER MITZVAH

Community Integration Program needs families to host recently arrived families from the former Soviet Union for seders, 636-1880, ext. 261.

HEBREW STUDIES

Karen Hatarbut Institute, 788 Marlee Ave., registration for courses at all levels, for adults, teenagers and preteens. Free introductory lesson for beginners. Call 787-0197.

JEP/TORONTO

A weekly study on the meaning of life presented by **Rabbi Eliyahu Dessler**, Mondays, 8:30 p.m.; the study of Derech HaShem, Thursdays, 8:30-9:30 p.m. Classes at Tanenbaum Centre, 2939 Bathurst St., 785-5899.

MEDIA AWARDS

League for Human Rights, B'nai Brith Canada, is holding its annual Media Human Rights Awards, paying tribute to **R. Lou Ronson**, Monday, April 6, Sheraton Centre, reception 6 p.m. Call **Sharon Anisman**, 633-6224, ext. 128.

ISRAEL AT 50

Beth Tzedec young members group celebrates with the Greater Toronto Area Swing Band, Saturday, April 4, 8:30 p.m., Beth Tzedec. Tickets $45 before March 31 then $55, include buffet and one dance class before event.

FOR SENIORS

Shaarei Shomayim Friendship Club, May 4, 1 p.m., general meeting and discussion on dry-eye syndrome and the new cataract process, no charge; June 16, Oak Creek Boat Farm Cruise and entertainment; July 14, three-hour Kingston cruise. Call **Lena Sugar** 785-5773. Donations to Laniado Hospital Call **Dorothy Bloomfield**, 787-1526.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays, 15 Hove St. March 19 is an Israeli movie.

Earl Bales Seniors' Club: Wednesday, April 1, Buffalo, includes shopping, $20; spring fair, Sunday, May 3, 9 a.m.-3:30 p.m., all new merchandise; knitting classes Wednesdays, 736-8116; bingo, Tuesdays, 1 p.m.

L.Z.A. Seniors Club is taking registration for *South Pacific*, June 17 matinee, and for Stratford to see *Man of La Mancha* Sept. 10 matinee, **Libby**, 782-2059, or Borochov office, 630-9444. Ladies folk dancing, Thursdays 1:30 p.m.; cultural discussion group, Tuesdays, 10 a.m. Centre open for socializing Monday to Friday, 10 a.m-3 p.m.

Beth Tzedec Seniors Haverim, is having a combined meeting with Holy Blossom Lunch and Learn, featuring **Bill Berle**, former conductor of Royal Alex Orchestra, Monday, April 6, 1:30 p.m. Nominal charge.

Beth Sholom Synagogue is forming a senior's group to attend *The Foggy Day*. Deadline for reserving and payment is March 31. Call 782-5013.

Bloor JCC Seniors Club – a public health nurse speaks about cholesterol and fat, Thursday, March 26, 2 p.m., Wallin Lounge, 924-6211.

Club Hadar meets Mondays and Thursdays 1-4 p.m., Garnet A. Williams Community Centre, 501 Clark Ave. W., Thornhill, Room 2 for Tai Chi, discussions, bingo, **Viola Gladman**, 905-886-2625.

Association of Jewish Seniors is holding its annual second seder, Saturday, April 11, Bernard Betel Centre. Doors open 7:45 p.m. $18 per person, tickets at Betel Centre, or call **Goldie**, 635-2860.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1033 Steeles Ave. W., 225-2112.

Kosher meals for Passover for patients/residents of institutions that cannot provide holiday meals and for members of the public. Each meal, $7.25. Orders must be received by Monday, March 30.

Classes in partnership with North York Board of Education include calligraphy, painting, soapstone sculpture, pottery, dance, discussion group, language programs, Jewish literature and film, choir. Open to adults 60 and over who live in Metro Toronto. Call **Norma Steiner**.

Next Sunday dance, March 29, 7:30-10:30 p.m., members $4; non-members $5.

Israeli Club Etrog meets 7 p.m. Tuesdays. March 31 is a sing-along with **Mickey Levine**, members $2; non-members $3.

Everything you Need to Know About Canes and Walkers, Monday, March 30, 1:15-2:15 p.m. in the synagogue.

Writings of Medieval Jewish Women, Tuesday, March 31, 10 a.m. in synagogue. Members $1.50, non-members $3.

Arthritis Society pain management clinic, Thursday, April 2, 1-4 p.m.

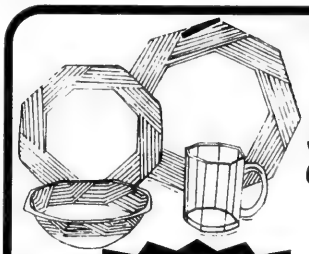
Information session on fat, Thursday, April 2, 1:15-2:15 p.m. in synagogue.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St., 636-1880.

Senior Adult Services offers courses beginning week of April 6 including bridge for beginners and intermediate; Tai Chi for beginners; Yoga; Tai Chi for intermediate and advanced, Fridays, 9:30-11 a.m.beginning April 24. Ballroom dancing classes for 55+, no partner necessary begins April 6; needlecrafts all levels begins April 7.

Line dancing for senior adults begins March 27, 1-2:30 p.m. Call **Teme**.



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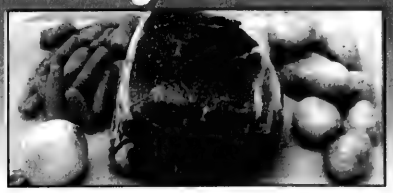

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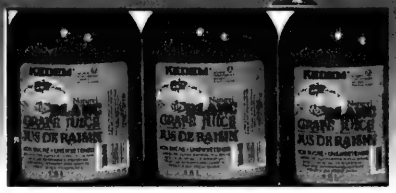

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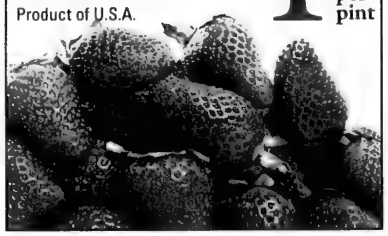

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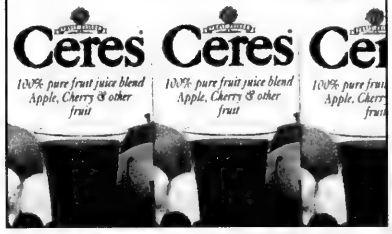

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From coast to coast

Spiritual bond to Jewish pioneers grows up north

The CJN introduces Blake Lambert, a journalist with CBC Radio in Inuvik. He will write about Jewish life in Canada's northern territories.

By BLAKE LAMBERT
Special to The CJN

Compared to today's corporate-dominated society, where the three-letter acronym MBA is presumed to deliver the keys to a financial kingdom, the notion of farmers, let alone Jewish farmers, seems antithetical.

Comment

However, waves of Jews fleeing Europe in the late 1800s began their Canadian lives in agriculture. Some of their settlements flourished, others failed, but their farms dotted the Canadian prairies into the 1900s.

These pioneers eventually moved off the land and into cities, as did their neighbors, in keeping with a gradual exodus from rural life in Canada.

When you consider that family farms in this country have been under siege from larger acreages for years, this flashpoint of our early history never ceases to amaze me.

Admittedly, I've never farmed a day in my life, but I feel a kinship with those who toughed it out on the land more than a century ago.

This spiritual bond has grown stronger in the last few months, since I abandoned southern living for various locations in the Northwest Territories.

Growing up in Toronto and attending Hebrew schools, I never thought I'd find myself living in Iqaluit, Yellowknife and Inuvik during their harsh winter months. Heck, I never thought I'd find myself spending two winters in Regina, learning to love the "dry cold." Then again, nobody ever told me there were Jewish farmers in this country.

In fact, if you did tell me about Jewish farmers, I would have laughed. After all, when you come from the Megacity, farming ranks just slightly above Saskatchewan on the approval meter.

But as I've gotten older and fallen into a slightly peripatetic lifestyle, (four provinces, one territory and counting), I'm left wondering why nobody told me. Clearly, Canadian Jews have managed to get involved in a staggering number of historical events.

In my case, I discovered Jewish farmers through a newspaper article when I was living in Regina in late 1995. Eventually, I uncovered scores of stories when I researched and presented a three-part documentary on Jewish farm settlement in Saskatchewan's southeast (Moosomin, Wapella) for CBC Radio in 1996.

Historians have written detailed accounts of Jewish prairie living in the latter part of last century and the early part of this century. Jews lived near Estevan and Melfort in Saskatchewan, and in Vegreville, Alberta, but had I not tackled this subject as a documentary I still would know nothing of these stories.

Let's face an ignoble truth. We, as Canadian Jews, aren't telling and exchanging our stories as we should. It is imperative and instructive for future generations to hear that their forebears were proud of their heritage, regardless of the location they called home.

There are a number of reasons to document the past. We, as Canadians, should know what happened to our ancestors in this country so that we can learn from their experiences.

Pragmatically, we need to demonstrate to Jews who don't live in cities that they aren't necessarily trailblazers. Let's demonstrate that we have a lineage of rural life and thus open up our options for places to live in this country.

Meanwhile, I continue to learn about more Jews in Canada who want to chronicle the past. Recently, the Jewish Historical Society of the Yukon, 12 members strong, formed to research and document the role of Jews during the Klondike Gold Rush.

Our task won't be easy. Canadian schools have done this country's history a great disservice. Yet that excuse has its limits, since ignorance is no excuse for not knowing the past.

Canadian Jewry has to escape its geographic Tower of Babel and start sharing its history more effectively. Living in an McLuhanistic age, we should be able to connect with one another to make a concerted effort to chronicle our history in this country.

We owe it to our present and future generations to learn more about our rich history in this magnificent country.

Blake Lambert can be reached at [blake_lambert@ cbc.ca].

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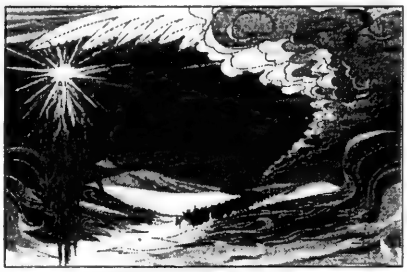

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From coast to coast

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

Appeal for foster homes: help!

Within the Jewish community there are many Jewish children who need stable, caring families to look after them until they can either return to their own families or begin to care for themselves.

Within our community, there is an urgent need for foster families to care for deprived and troubled children. The fostering of children who cannot live with their natural families is a moral and ethical duty whose basis in fact lies in biblical teaching and tradition. (See the book of Ester (2.7) and Midrash HaGadol (1:334-7).

Moral and ethical duty has biblical roots

The need for foster parents is such that Toronto's *Jewish Family & Child Service* and Montreal's *Batshaw Youth & Family Centres* have foster parent recruitment committees, composed of community representatives, board members and staff people, in order to coordinate efforts to reach out to the Jewish community and promote the need for foster families. At times, these efforts are also co-ordinated with the other local children's aid societies whose needs are equally pressing.

At present, foster homes for children of all ages (infants to 16 years in Toronto, infants to 17 years in Montreal) are required but there is a particularly urgent need for foster parents interested in caring for children in their adolescence. Generally, foster parents are asked to foster only one child, although as foster parents develop increased skill at fostering, some assume responsibility for two or three children. At times these children may be siblings, but they are just as likely to be unrelated.

Numbers of foster children at an all-time high

Jewish Family and Child Service in Toronto has the highest number of children in care in its history. Similar conditions exist in Montreal. Rapidly changing economic and social conditions have contributed to significant changes in the fabric of the traditional family unit. Children in all strata of society, all cultures and communities have suffered as a result. These changes will inevitably have long-term effects on the lives of children and it is doubtful that our present need for more foster parents to care for children of all ages — especially those in the mid-adolescent range — will diminish in the future. To allow both agencies to fulfill their mandates and commitment to service the needs of Jewish families in Toronto, York Region, and Montreal, Jewish families able and willing to assume a fostering role must come forward.

Help needed in both Toronto and Montreal

Those interested in exploring opportunities for care are urged to contact *Jewish Family & Child Service* in Toronto (416-638-7800) with their questions. Inquiries should be directed to the Supervisor of Placement & Resources, Avraham Friedman (ext. 293). In Montreal, phone Rena Rubin of the *Batshaw Youth and Family Centres*, Jewish foster care recruitment office, at (514) 695-5251.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith or John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 365-0300, ext. 22.

Material supplied and space sponsored as a public service by the Field Services Department of B'nai Brith Canada.

B.C. libel trial reconvenes

By PETER CAULFIELD
Pacific Correspondent

VICTORIA — The defamation trial of Pressler vs. Lethbridge reconvened March 16 in British Columbia Supreme Court in Victoria, with all sides presenting final arguments.

The case concerns a charge of libel brought by Claus and Eileen Pressler of Salmon Arm, a town of 35,000 in the B.C. interior, against Dr. David Lethbridge, a community college psychology professor.

The Presslers say Lethbridge libeled them in a 1993 broadcast on Kelowna, B.C. television station CHBC-TV. Lethbridge says the Presslers are founders of a Salmon Arm-based extremist group, The Council on Public Affairs (CPA). He says they are also connected with a North American-wide network of hate groups.

Lethbridge's lawyer, Irvine Epstein, said the case could have important ramifications for Canadian human rights groups fighting anti-Semitism and racism.

"The outcome of the libel suit against Dr. Lethbridge will become legal precedent in Canada," he pointed out. "If Lethbridge were to lose, every human rights group in Canada will be in jeopardy. This is not one man's battle against racism and fascism; it is a struggle in which every mainstream human rights group has a significant stake."

The case goes back to 1992, when Lethbridge became aware that Eileen Pressler and the CPA were helping to organize a speaking engagement in Salmon Arm for a right-wing extremist. Lethbridge led a protest that led to the cancellation of the meeting.

Deciding to take a closer look at the CPA, Lethbridge discovered that what he had thought was nothing more than a small local extremist group was in fact highly organized. One the its activities was the promotion of anti-Semitic books, including several with fabricated descriptions of Jewish ritual murders.

Lethbridge also found out that the CPA was part of a wide network of racist and anti-Semitic organizations, including Aryan Nations, Church of the Creator, Heritage Front, League of Rights and the Free Speech League.

Lethbridge formed the Salmon Arm Coalition Against Racism (SACAR), and began to assemble and disseminate information that exposed the CPA and its kin organizations.

He assembled data on the individuals and organizations that he found in his investigations. He addressed articles and letters to the press. He spoke at community meetings. He gave television and radio interviews. And he organized protests whenever meetings were scheduled.

Epstein said that SACAR has had hate groups in the province running scared.

Since Lethbridge started the organization, there have been no more large-scale conventions or assemblies in British Columbia of right-wing extremists. A number of individual racists have pulled up stakes and moved to less vigilant locales. The *CPA Digest* ceased publication shortly after the suit was launched.

Lethbridge's lawyer said the case is not about free speech. "It is about the attempt by the racist right to gag and bankrupt their opposition. Should the plaintiffs be successful in their suit, not only will the news media be hesitant to expose future activities, but the devastating financial consequences to Dr. Lethbridge will ensure that his voice and that of any others who might be inclined to take up the fight will be completely silenced."

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Seminar fizzles

OLIVER, B.C. — Only a handful of ultra-right activists showed up for a weekend "free-speech" seminar hosted by Internet service provider Bernard Klatt in this southern British Columbia town.

The meeting, which coincided with the International Day for the Elimination of Racial Discrimination, went on despite the cancellation by Oliver Mayor Linda Larson of a community hall booking by the event's organizers.

In cancelling the booking, Larson said the RCMP had indicated there was a potential for violence between ultra-rightists and their opponents.

Klatt and his firm, Fairview Technology Centre, have been at the centre of controversy for hosting several extremist Web sites that disseminate material described as hate propaganda. Oliver had been labelled the Hate Capital of Canada by Sol Littman of the Simon Wiesenthal Centre, though he later backtracked from that comment.

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Syria muzzles Lebanese on pullout proposal

By DAVID RUDGE
Jerusalem Post Foreign Service

JERUSALEM — Syria has apparently instructed Lebanese leaders to refrain from making any extraneous comments on Israel's proposal to pull the IDF out of south Lebanon in the framework of UN Security Council Resolution 425.

The order was imposed, according to senior Lebanese analysts, during the mini-summit in Damascus last week prior to the visit to the region by UN Secretary-General Kofi Annan.

Lebanese newspapers complained at the time about what they described as a news blackout on the discussions between Syrian President Hafez al-Assad and senior officials and the Lebanese government.

Since then, there has been a marked similarity of content in the official statements and comments made to reporters by Lebanese officials, especially on the 425 initiative.

The analysts noted that the move appeared to be designed to reassert Syria's role on the Lebanon issue and ensure it remains in control of the situation.

Israel is expected to gain a clearer picture of Syria's position from Annan, who was due here this week after a round of meetings with Lebanese and Syrian leaders.

Annan said after talks with Assad that Syria is skeptical about the initiative. "On Lebanon, the Syrian leadership expressed deep skepticism about the real significance of recent interviews in the Israeli media [regarding the withdrawal offer]," he told a joint news conference with Foreign Minister Farouk Shara.

Annan said implementation of 425 "would clearly require the understanding and cooperation of all concerned."

In the meantime, official Syrian newspapers continued to denounce Israel's initiative as a plot aimed at trying to split the Syrian-Lebanon track.

Tishrin said that neither Lebanon nor Syria is taking the proposal seriously and that they would only accept an unconditional and unilateral withdrawal from south Lebanon.

The proposal put forward by Defence Minister Yitzhak Mordechai and supported by Prime Minister Benjamin Netanyahu calls for arrangements that would ensure the security of the northern border and the safety of South Lebanese Army soldiers and their families in the event of an IDF withdrawal.

Palestinian Authority Chairman Yasser Arafat was to receive Annan in Gaza this week, as Palestinian journalists stage a demonstration outside his headquarters to protest the IDF's treatment of them.

The journalists plan to hand Annan a written statement demanding his assistance in obtaining protection for the Palestinian journalists.

Palestinian officials said that talks between Arafat and Annan will focus on moving the peace process forward and seeking UN assistance in releasing Palestinian prisoners in Israeli jails.

Meanwhile, in related developments, Netanyahu denied reports that Israel agreed to resume negotiations with Syria from the point where they left off two years ago.

"Israel has told Syria that it may raise any proposal for negotiation, but it has not given its consent to resume negotiations from the point where they were halted," he told the cabinet.

He informed the ministers that the discussion on Lebanon that began last week in the security cabinet has not yet ended and that a decision "will also be brought to the full cabinet."

Israel rejects U.S. withdrawal plan

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — The cabinet sent a strong signal to Washington Sunday rejecting America's reported proposal for a 13 percent redeployment from the West Bank.

Nearly all cabinet ministers insisted that a withdrawal from 10 percent of the area is the most that can be undertaken without endangering security.

This position applies to the duration of the prospective interim agreement with the Palestinian Authority (PA) and leaves the extent of any subsequent redeployments to be determined during final-status talks.

The decision not only falls far short of the U.S. proposal but also that of PA demands for at least a 20 percent pullback.

However, a senior government source stressed that, according to the Hebron Agreement and the accompanying letter submitted by former secretary of state Warren Christopher, the scope of the projected withdrawal can be determined exclusively by Israel and is not negotiable.

The source confirmed that Prime Minister Benjamin Netanyahu had two telephone conversations with U.S. President Bill Clinton over the weekend, during which it was agreed that U.S. peace envoy Dennis Ross would visit later this week for talks with Israeli and PA officials.

He also disclosed that Clinton agreed that a U.S. plan designed to break the current deadlock will not be publicized until next month at the earliest.

Several of the ministers were outspoken in their opposition to the U.S. recommendation that the projected pullback result in the evacuation of 13 percent of Areas B and C.

Internal Security Minister Avigdor Kahalani contended that it should be between five percent and 10 percent and that any more "would be harmful to security" and would entail taking unnecessary risks.

"Even though I belong to the political centre, I have not lost my head!" Kahalani said.

Education Minister Yitzhak Levy said national interests would be impaired if a 13 percent redeployment were implemented. Those who live in the settlements would be endangered most of all.

Science Minister Michael Eitan, however, objected to the very fact that the cabinet was dealing with specific percentages, arguing that it is unnecessary to be hamstrung by them.

In related developments, PA Chairman Yasser Arafat's aide Nabil Abu Rudeineh said Arafat received a call from U.S. Secretary of State Madeleine Albright on the weekend, in which she updated Arafat on current U.S. attempts to push the peace process forward.

Ahmed Abdul-Rahman, secretary-general of the PA cabinet, said the PA is also waiting for Ross's visit. He said Palestinian officials hope that Ross will bring some concrete ideas to rescue the peace process. He stressed that the Palestinians expect the U.S. to apply more pressure on Israel and force it to implement the signed accords.

"The PA position at present is divided into the three stages of redeployment, according to the stipulations laid down in the Oslo Accords and Hebron protocol. These three stages must be implemented in a short time, as the dates they were due to be implemented have already passed us by," he said.

Abdul-Rahman also said the Palestinians want agreements on the interim-phase issues, including safe passages between the West Bank and Gaza, the Gaza airport and seaport, and prisoner releases.

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Cape Town getting new museums

By VIVA PRESS
Special to The CJN

CAPE TOWN — The Cape Town Jewish community is a buzz. The construction of its Holocaust museum is getting the final touches, and the Jewish museum is expanding.

Holocaust museum volunteers are being trained as tour guides, and, according to Jewish museum volunteer Helene Greenblau, people should be able to visit in October.

But the Holocaust museum isn't the only building attracting attention. The Cape Town Jewish museum, currently housed in the Old Synagogue, is moving to a new building that is to be built behind it.

The Old Synagogue, now next door to the Garden Shul, was the first shul built in South Africa. When its doors opened in 1863, there were about 4,000 Jews living in Cape Town. Today there are just over 106,000.

The museum opened in 1958. It has one of the original benches from the Old Synagogue in its collection, and also houses a collection of Jewish ceremonial art, letters, photographs and books relevant to South African Jewish history.

Cape Town's Garden Synagogue

The main sanctuary holds the temporary exhibits while the women's gallery upstairs has the art and archival items. A 10-minute video takes the visitor back through the history of this Jewish community founded in 1841, up to the present.

The current temporary exhibit, The Berry on Top: A window into the world of Abe Berry, shows the political cartoons and drawings of Abe Berry.

The artifacts in the museum come from countries including Holland, Germany, Lithuania and England. There is a Torah pointer from Israel (1900); a kiddush cup from Moscow (1875); a case for the Torah scroll from Morocco (19th century); and ornate spice boxes from Berlin, Austria, Turkey, and Germany.

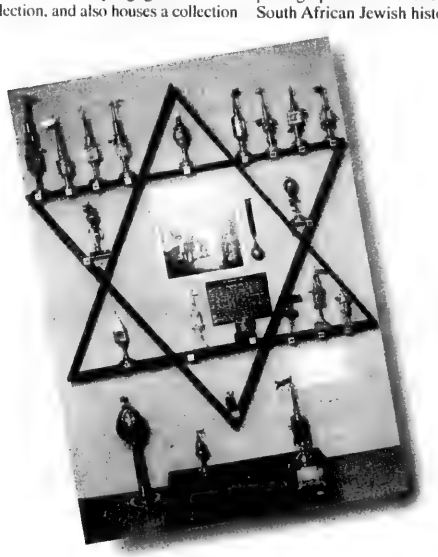
The Ten Commandments appear in stained glass windows which were installed in the apse in 1884 to commemorate Sir Moses Montefiore who had donated to the building of the Synagogue.

Recently, a number of smaller shuls in the Karoo region of South Africa have closed because of dwindling numbers. They sent their artifacts to a synagogue in Ra'anana where there are numerous expatriate South Africans.

Despite the drop in the Jewish population over the last few years, the Jewish museum – which attracts about 400 visitors a month – still has plans to build a bigger building for the museum. And so, more artifacts are needed.

Most of the artifacts have been donated by families to preserve and pass down knowledge from generation to generation. The museum is looking for additional Jewish family artifacts to add to its collection.

Contact the museum at Old Synagogue, 84 Hatfield Street, Gardens, Cape Town, 8001, South Africa.



Assorted bessamin boxes in museum display.

TYPE OF CAR OR SIMILAR		LS 6 JAN. 98 4 APR. 98
MANUAL CARS		
A	FIAT PUNTO 3 DR.	147
B	CITROEN SAXO / OPEL CORSA	196
C	DAIHATSU CHARADE P.S	238
C'	PEUGEOT 306 / MAZDA 323 P.S	266
C²	FORD ESCORT P.S	294
N	KIA BESTA 8 SEATS	490
M	MINIBUS 10 SEATS	630
AUTOMATIC CARS+A.C		
D	KIA PRIDE / SUZUKY SWIFT	266
E	MAZDA 323 1.6 P.S	315
F	* NISSAN ALMERA	350
G	* MAZDA LANTIS	434
K	* GMC VANDURA	735
X	* CHEVROLET CAVALIER	497
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גידי קורן וחברים

שינאת חינם:

אחנו, אנשי הגלות, קוראים רק את עיתוני יום שישי ומחמיצים הרבה מן היום יום של החוויה הישראלית, גם לטוב וגם לרע. כך כותב נחום ברנע, מבכירי העיתונאים בארץ בעיתון של אמצע השבוע: "ישראל היא חברה כועסת. באומדן זהיר, קרוב ל6- מליון אנשים כועסים כאן יום-יום. כל אחד מסיבותיו... נשיא לשכת עורכי הדין, דרור חוטר ישי, השתלח בפראות בשופטת שהרשיעה אותו בפלילים,"תכסיסים ותחבולות שריח רע מאוד נודף מהם!" ובי"פסק דין מטופש!" חוטר ישי ראוי לחזור אל ספסל הנאשמים, והפעם על זיולות. אחרת ירשה לעצמו כל אחד לגדף את שופטיו". גיל ריבה מדווח בידיעות אחרונות אודות השר שעלה מרוסיה, נתן שירנסקי: "מספר השר שרנסקי: פעם מישהו שאל אותי אם אני מרגיש ישראלי. אז אמרתי לו, בטח שאני ישראלי. למה? גם פרצו לי לאוטו, גם פרצו לי הביתה, וגם קבלן דפק אותי".

אהבת חינם:

יש בטורונטו ישראלי אחד שכולם פונים אליו בשעת צרה, שיעזור, שיגייס, שיארגן. והוא עצמו - רק אהבה לזולת. אין לו כסף משלו, וגם לביתו עוד לא עשה. ולא אחת המצוקה קרובה אליו באופן מאוד אישי. אבל תמיד יחפש מילה טובה, מעשה טוב. ביום ראשון שמעתי אותו מסיים את תוכנית הרדיו שלו ב- 12 בצהריים: "...שימרו על עצמכם. ועוד יותר חשוב- שימרו אחד על השני". רק שיהיו עוד כאלה אנשים והעולם יהיה יותר טוב. שמעון זר אביב.

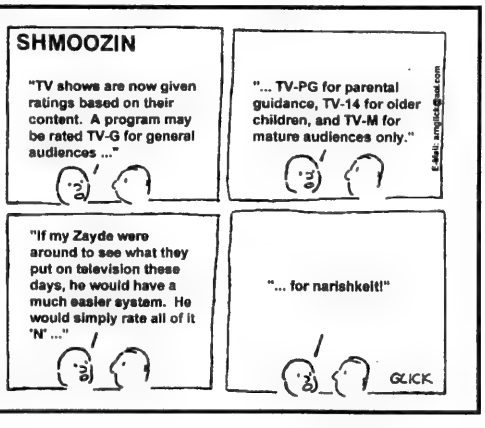
קנדה והאוסקר- יהורם פירוצקי:

תעשית הסרטים הקנדית אשר סובלת ממחלה כרונית שנקראת ק.ל.א. (קרוב לגבול ארה"ב) נשארת בחיים בזכות העירוי שהממשלה מזרימה למפיקים מכספו של משלם המיסים. מידי פעם מצליח יוצר קנדי להוציא מבקרים מגדרם ולזכות בחמישה כוכבים שמצורפים לביקורתם.חמישה כוכבים אלה בדרך כלל אינם מתורגמים לשפת הקופה ולא מונעים מההשקעה טקס קבורה. אז השנה אחרי שבע "פלוס" שנים רעות, יש סכוי שמגיעות השנים הטובות. וראֶיָה לכך: שני במאים קנדים הצליחו להיכנס לרשימת המועמדים לפרס האוסקר. המאושרים גיימס קמרון יליד סאדברי, שהקים לתחיה את הטיטאניק והפך את האסון הימי הגדול ביותר בהסטוריה למכרה זהב והמועמד השני אטום אגויאן, כתב ובים את: " Sweet hereafter ", סרט על אוטובוס שנהגו מאבד שליטה, צונח על אגם קפוא. אסון בו נספים 24 תלמידי בית ספר מעיירה קטנה במערב קנדה. יש להניח שגיימס קמרון יזכה בפרס הנכסף ולא רק בגלל שהוא חי ועובד בהוליווד לעומת אגויאן שעדיין מרכז פעילותו בטורונטו עד הודעה חדשה. אך מה שחשוב, את חפרס היוקרתי יניפו השנה יהודים קנדיות מול מצלמות העולם, ולנו הישראלים נותר רק לקוות שבשנה הבאה, אפילו אם המשיח יבושש לבוא, את הפסלון הנכסף יניפו יהודים ישראליות.

"אקח אותך לשם" -נופים ושירי אהבה:

משרד הביטחון הוציא לשנת חמישים אלבום קטן ומטריף של צילומי נוף משל חנן נטריידה. וככל צילום כתב יורם טהר-לב שיר. זהו ספר שיגרום למי שיקבל אותו מידכם לאהוב אתכם יותר, ואולי אפילו להחזיר אהבות אבודות. קשה לי לתאר לכם בעיתון חסר תמונות צבע כמה השילוב בין הצילומים והשירים חזק, אבל אנסה: תתארו לכם תמונה של גזעי עץ חתוכים בערימה ביער, על דשא ירוק. והשיר אומר:

לא תמיד מי שנבה, — לפעמים קטן וירוק
לא תמיד מי שחזק — הוא יותר חזק,
עומד במיבחן הזמן. — יותר גבוה ,יותר עמוק.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Israeli economy in midst of deep downturn

Diamond, tourism industries hit hard

By EDGAR ASHER
CJN Israel Correspondent

A few days ago, the Israel Central Bureau of Statistics published the consumer price index (CPI) for February. At first glance, February's CPI might have been welcome news, as it showed a negative index of -0.1 percent. This is the fourth decline in the index over the past six months and represents an annual inflation rate of about six percent.

Commentary

The basket of goods and services that makes up the CPI is in itself a reflection of the state of the Israeli economy, which is badly in need of an economic doctor to improve its failing health. Prices of commodities such as food and clothing have dropped in the past months to unusually low levels due to reduced demand.

One important index of purchasing power is Dun and Bradstreet's Corporate Managers' Index. This index is composed of a variety of economic activities and is probably a better indicator of the present economic climate than the CPI alone. The present level of Dun and Bradstreet's index is 45.4 percent.

To translate this figure into a meaningful understanding of economic performance, one must realize that industrial production does not begin to expand until this index reaches 50 percent. Although the index showed a small improvement in February, it is still an indication of a serious slowdown in the economy.

The Israel Manufacturers' Association points an accusing finger at the Bank of Israel for the woes of its members. They say that restrictive monetary and fiscal policy is to blame for the slowdown.

There may indeed be an element of truth in the association's claim, but this is only part of the story, and we also have to look in other directions, as Israel is neither an economic island in a volatile world, nor is it unaffected by political decisions about the peace process.

The financial crisis in the Far East has affected both trade and tourism in Israel. Although at present definitive statistics are not available to show the overall effect on Israel's economy, there is without doubt a serious slowdown in Israeli exports to the Far East.

Particularly badly hit has been the diamond industry, whose exports to the Far East – a central market for Israeli finished gem products – were significantly reduced in February. This is the third consecutive month showing a negative growth in this sector.

Furthermore, potential tourists from the Far East have scuttled plans to come to Israel as a result of their own economic problems. Combined with the serious reduction in general tourism due to the potential for another Gulf War and the concern about terrorist activity in Israel itself, this has deprived the economy of millions of dollars in foreign currency.

In Jerusalem, small businesses are closing down at a rapid rate. Many shops are closed or changing hands, as shopkeepers try to grapple with the problem of an ever-smaller buying public and ever-smaller profit margins.

Says one director of a well-known Jerusalem real estate business: "Tourism puts money into the economy. The present stagnation affects us all. There's a very bad feeling in the air; I think this is just the beginning of a serious recession. People are just not buying."

Israel's hotels have also had a very bad time, although they are reluctant to say just how bad things are. The hotels usually gauge their economic success in percentages of room occupancy. Many hotels in the main centres are reported to be only one third full with foreign tourists. Some of the shortfall is made up by Israelis taking advantage of special offers. For several hotels, these offers are too few and too late. If there is not a dramatic change in Israel's fortunes this year, several hotels will have to close.

It is hoped that many tourists will come to Israel for this year's jubilee celebrations and many hotels and tourist enterprises are also gearing up for the expected influx of Christian visitors for the year 2000.

However, all this will depend on the situation on the peace front. Every reported riot or terrorist activity keeps the potential tourist away. It is unfortunate that the first groups of tourists to cancel their trips to Israel in times of stress are the Jewish travellers. The recent threat of Iraqi missiles saw thousands of Jewish tourists cancelling their holiday arrangements, but many non-Jewish groups came in spite of the situation, to show their solidarity with the Jewish state.

One Jerusalem downtown photographic business, established 25 years ago, is closing down. "In this city, we depend on tourism for so much of our business. I expect the winter to be a quiet period, but I have never had a winter like this one. We just cannot afford to keep going. I cannot see any serious change in our business fortune. Tourists are just not coming to Jerusalem," the owner said.

All over the city, shops hold perennial sales with the hope of reducing stock and just keeping their heads above water.

Although there are individual companies, particularly in the electronics sector, that are doing well, the overall picture on the domestic and commercial market is giving great cause for concern. The official government line is that there is an indication of a slowdown, but the market should improve as government fiscal policies take effect.

It may be that the outward calm of the Treasury and the Bank of Israel will return to haunt them sooner rather than later. The fact is that in 1997, the standard of living index dropped by 0.6 percent. This is not a recipe for an expanding economy and more small businesses will have to put up the shutters unless something dramatic happens to reverse the poor economic performance figures.

Russia convicts spies

By LEV KRICHEVSKY
Jewish Telegraphic Agency

MOSCOW — Russia has sentenced two former Russian military intelligence officers on charges they spied for Israel.

The two were found guilty of selling 200 classified aerial photographs of the Middle East taken by Russian satellites to an Israeli diplomat stationed in Moscow. The sentences were considered relatively mild by legal observers: three years in prison for Lt.-Col. Vladimir Tkachenko and a two-year suspended sentence for Lt.-Col. Gennady Sporyshev.

The charges brought against a third officer were dismissed.

The man, identified as Col. Alexander Volkov, was suspected of transferring satellite photographs of Iraqi territory to Israel. During the investigation, the man allegedly said that he was only fulfilling his duty.

According to the *Kommersant Daily* newspaper, Israel's Mossad intelligence agency paid as much as $345,000 for the satellite photos of Iraq, Iran, Syria and Israel.

Russian security sources said, this was the first time that Russian security officials were convicted for spying for Israel.

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Zioni Dati day school in the Greater Toronto area seeks experienced teachers for Limudei Kodesh positions in middle school for September 1998. Candidates must personally reflect school philosophy and must be able to teach Talmud, Tanach, Mishna, Dinim and Ivrit. Teachers must be able to teach fluently in Ivrit. Classroom teaching experience is required. Teachers' responsibilities may include co-ordination or involvement in special school events. Please fax resume to Netivot HaTorah Day School - (905) 771-1807 Attention Principal.

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Please reply in writing to: Cantor Search Committee, c/o Beth Jacob Synagogue, 375 Aberdeen Ave., Hamilton, Ont. L8P 2R7.

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Israel and the EU

By SHELDON KIRSHNER

Mideast Analysis

British Foreign Secretary Robin Cook touched off a fierce diplomatic row last week when he visited the controversial Har Choma housing project in eastern Jerusalem.

The incident, which prompted Prime Minister Benjamin Netanyahu to cancel a dinner in Cook's honor, was symptomatic of Israel's uneasy relationship with the European Union (EU).

Cook, whose trip to the region was sanctioned by and under the umbrella of the EU, explained that its purpose was three-fold: to breathe new life into the dormant Oslo peace process, to express his concerns over Israel's policies, and to build a greater role for European participation in Mideast diplomacy.

It's debatable whether he advanced the cause of peace by so antagonizing the Israeli government. Dispensing with the usual niceties, cabinet secretary Danny Naveh declared that Cook had wasted his time in Israel.

Cook, however, left no doubt as to what the 15-nation EU – Israel's chief trading partner and the biggest financial backer of the Palestine Authority (PA) – expects of Israel.

He reportedly brought with him a plan calling for major Israeli withdrawals from the West Bank, a freeze on settlement expansion and a resumption of security cooperation between Israel and the PA.

Cook, whose country currently holds the rotating presidency of the EU, laid special emphasis on the settlements, which the Europeans – and the United States – regard as a serious obstacle to peacemaking.

Cook's preoccupation with settlements was hardly surprising. Last December, when he met Yasser Arafat in London, he asked Israel to halt "future settlement developments" and called for further Israeli redeployments from the West Bank.

Britain's prime minister, Tony Blair, who's expected in Israel next month, conveyed an identical message when Netanyahu visited Britain several weeks ago. Netanyahu rejected the advice.

Britain's Mideast position, jarring as it was to Netanyahu during Cook's tour, is entirely in accord with EU guidelines. Since advocating an end to Israel's military occupation of the West Bank and the Gaza Strip in the June 1980 Venice Declaration, the EU has been a consistent thorn in Israel's side.

During the past year, as the Oslo process has floundered, the EU has been particularly vocal in its criticism.

Last April, the EU's special envoy to the Middle East, Miguel Moratinos, demanded a freeze in Israeli settlement activities. In June, at a meeting in Amsterdam, EU heads of state came out in support of "a viable and peaceful sovereign Palestinian entity" as the "best guarantee of Israel's security." In August, Moratinos was back in Jerusalem, saying that Israel could not obtain peace with Syria unless it fully evacuated the Golan Heights.

Last December, in the Luxembourg Declaration, the EU urged Israel to avoid "counter-productive unilateral actions" and to honor existing commitments regarding additional redeployments from the West Bank.

And in January, the EU chided Israel for stifling economic development in the Palestinian autonomous areas. The Europeans took a dim view of Israel's closure policy and accused Israel of blocking a 1997 free trade agreement signed by the EU and the PA.

In addition, they took note of the impasse between Israel and the PA over three related matters: the establishment of industrial zones in the Gaza Strip, the building of a seaport and an airport in Gaza, and the creation of a "safe passage" route from Gaza to the West Bank.

Netanyahu, during his visit to London in early March, claimed that he would welcome an increased EU presence in the peace process. But after Cook's visit, and in light of Israel's traditional view that the EU is too sympathetic to the Palestinians, the Europeans will be denied that opportunity. It's safe to say that, while the Palestinians want more European involvement, Israel will continue relying on American diplomacy.

Swiss funds allocated

[Cont'd. from page 1]

a lot of money. It's not going to be a life-changing amount."

No amount of money can compensate survivors, Silverstone said. But this fund has "a moral and psychological" aspect to it, one that might bring closure to survivors. "We have to be sensitive to that."

Silverstone said he would like to see a "liberal" definition of needy as being slightly higher than the poverty line.

Surveys and census results routinely show that one out of six Canadian Jews lives at or below the poverty line, and that one-third of all Jewish poor are over 65.

"We're not interested in interrogating claimants. We want to see if we can be as generous as possible and benefit the maximum number of Canadians," Silverstone said.

He said it's possible that the compensation will be placed in a welfare fund that will aid survivors.

The money is part of the $260-million (US) humanitarian fund created last year when world attention was drawn to secret collusion between Swiss banks and the Nazi war machine.

It is unrelated to the one-time so-called hardship payments to survivors, or to monthly payments under the fund known as the Article 2 fund.

The Week in Israel

March 16

• Prime Minister Benjamin Netanyahu cancelled a dinner with Britain's foreign secretary, Robin Cook to protest the secretary's meeting with a member of the Palestinian Authority (PA) legislative council at Har Choma. Cook surveyed the site with Israeli representatives then met a PA member there. Cook also met with Yasser Arafat in Gaza; they announced the creation of a joint Palestinian-European committee on security.

March 17

• A group of rabbis said they reached an agreement with Iran to travel next month to Tehran. The rabbis hope to promote understanding between the two peoples.

March 18

• Sasha Elterman, 16, a member of Australia's Maccabi team injured during the bridge collapse at the opening ceremonies of the games last July, finally returned home. Elterman had been hospitalized since the accident. She underwent 22 operations.

March 19

• The clock moved one hour ahead at midnight to mark the start of Daylight Savings Time.

March 20

• All restrictions are expected to be lifted soon on the opening of bank accounts abroad and on the amount of foreign currency Israelis can take abroad.

• The media reported that the United States told Israel that it will do "whatever it feels it has to" to advance the peace process, rebuffing Israel's request that Washington not make its plans public.

50 Years Ago

LAKE SUCCESS March 16 *(JTA)* — The British government was accused today by the UN Palestine Commission of hampering the establishment of a Jewish Provisional Council of Government in Palestine by April 1, as provided by the partition decision of the General Assembly.

The Commission emphasized that as a result of the British attitude, the Jewish Council "will not be able to carry out its functions" prior to the termination of the Mandate on May 15. *JTA*

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Here's how to cope with Pesach's hurley-burley

By LEILA SPEISMAN
Staff Reporter

Well, it's here again. Pesach, I mean. Somehow, everyone operates on the premise that this year, Pesach won't come at all, or won't come for at least six more months (even if it is March), or by a miracle, someone else will do all the work. Maybe that is why, no matter how much we plan to be organized for once, we wind up at the last minute dashing around to finish the cleaning, cooking or shopping.

There are ways to make it easier on yourself, without moving the whole family, lock, stock and matzah meal to a hotel.

Make lists. This may sound like more trouble than it is worth, but trust me. I have different lists for shopping, meal plans, who is coming to each seder and whether they have any peculiar food allergies, and after it is all over, what I need to get for next Pesach.

A good idea is to make a list of where you put the last minute chametz you stash anywhere your hand rests. That would have pre-

[Cont'd. on page 34]

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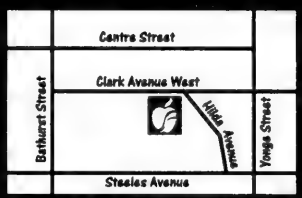

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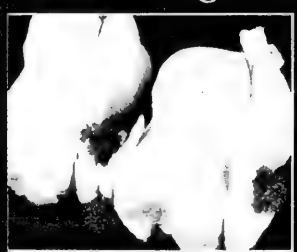

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Don't be a one-person show; rope the kids into helping

[Cont'd. from page 33]

vented me from losing my hand-thrown pottery garlic keeper, which turned up the next Pesach in the back of my hutch.

Compare your recipes with your shopping list, and make sure you have all the ingredients. Nothing is as provoking as yelling at your spouse to go to the supermarket and get you some dill for the chicken soup, only to be told coldly that it is 3 a.m. and the store is probably closed.

Don't forget to mark off each list as you go. This is not the time to spend an hour standing in line for six new glasses, only to find that you bought 12 glasses last week and just forgot in the excitement.

Rope the kids in to help with the cleaning. This is very important, as they probably know where they hid those chocolate bars from Purim that they didn't want their siblings to find, or the cookies that they like to snack on at bedtime.

If the kids are old enough and take the holiday seriously enough, trust them to clean their own rooms. It is amazing how they will rise to the challenge of making their personal space Pesachdik, especially if it means that mom and dad won't be going through their drawers.

Take them along shopping too. They don't mind climbing to the top shelf or scrunching down to the bottom one. Just make sure to explain to the younger ones that the lady who shoved them out of the way, or the one who jammed a cart into their back, or the man who yelled at them when *he* dropped the jam, are just too tired and frazzled to know what they are saying, and at other times of the year are really nice people.

Pesach is a good time to let the kids use their special talents, be it in cooking matzah balls, setting the table, lining shelves, organizing the food shelves or computerizing those lists I mentioned before. Believe it or not, it is these experiences that they remember and look forward to from year to year.

Don't forget, when you are cleaning out the last vestiges of chametz , leave 10 bits of bread for the *bedikat chametz*, the search for chametz that takes place on the evening of the day before Pesach. If you put each one in a baggie, you won't have to worry about the crumbs migrating into the bathroom to the wide-eyed astonishment of the entire family, who have no idea how they got there.

As you are working, talk to the children and your spouse about how Pesach used to be when you were a child – what special foods your mother or grandmother would make, what customs your family had that no one else ever heard of, who would come to your seder, what the dishes and pots and pans looked like. Kids may roll their eyes when you start talking about the past, but they will surprise you by repeating those stories to their friends.

After all, that is what Pesach is all about – family, I mean. Not just the immediate family, but the extended one that is the Jewish people, stretching back to those days in Egypt, when G-d brought us out and made us into a nation.

In the middle of all the chaos, and hurley-burley of Pesach preparations, stop for a moment and think about that. We have lasted as a people for thousands of years precisely because we have never lost that indefinable bond that melds us to every other Jew who ever lived, from the family down the street, to the child who died in Bergen-Belsen, to the rebbe in the shtetl of Europe, back to the slaves in Egypt, and back even farther to Abraham and Sarah, the first Jews.

Let us all come to the seder table with gratitude for the good things G-d has given us and in a spirit of unity with all those Jews celebrating Pesach all over the world.

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Honey and sugar: Billy Bee Honey Products Ltd., Redpath Sugars.

Salt: The Canadian Salt Company Ltd. (Windsor Salt), Sifto Canada Inc.

Margarine/oil products: Vegarine (pareve).

Pickled and marinated products: Feature Foods Ltd., Strub Brothers Ltd.

Dairy products: Astro Dairy Products Ltd. – cream cheese spread, pressed cottage bakers cheese, pressed cottage cheese, sour cream, yogurt (plain and fruit); Beatrice Food Inc. – milk, 10 percent cream; Cheese Lovers hard cheeses; Fieldfresh Farms Inc., milk; Great Canadian hard cheeses; Koffman-Barenholtz Foods – Galilee hard cheeses; Lana brand – cream cheese, cottage cheese, sour cream, skim yogurt, table yogurt; Neilson Milk; Western Creamery Inc. – Birds Hill sour cream, Old Country butter; Mandels brand – cream cheese, pressed cheese, sour cream; Western Brand – Mashlanka buttermilk, cream cheese (regular, with chives, lite and bakers), pressed cottage cheese, sour cream, yoggi, yogurt.

Fish products: Central Epicure – chopped fish, smoked salmon, smoked lox; Feature Foods Ltd.; Strub Brothers Ltd.

Fish markets: IGA, 441 Clark Ave. West; Gershon's Fish Market, 3019 Bathurst St.; Hartman's Kosher Meats, 5974 Bathurst St.; Sunnybrook Foods Ltd., 241 Wilmington Ave.

Airline meals: All meals served on the airlines during Pesach are specially sealed and stamped "COR Kosher L'Pesach." Peter Graben Caterers supplies Passover foods to airlines. *Kosher for Passover meals must be requested by your travel agent or airline in advance.*

Caterers and take-out foods: Beth David B'nai Israel Beth Am – Miriam's Table; Beth Emeth Bais Yehuda – Zuchter Berk Creative Caterers; Beth Sholom – GMB Culinary Productions; Beth Torah – Levy's Catering; Beth Tzedec – Caterers York Ltd.; Shaarei Tefillah – Rose Lazar Catering Services; Ely's Fine Foods; 5th Avenue Fine Foods; IGA (Clark store); L' Chaim Caterers; Malmar Fine Foods/Catering; Perl's Meat Products Ltd.; Peter Graben Fine Foods; Rachel's Catering; Stroli's.

Butcher shops – poultry and delicatessen products: The butcher shops listed below conform with the rigid specifications and kashrut requirements set by the Rabbinical Vaad Hakashruth. The Kashruth Council is the only supervisory organization to extend its services to the chain store supermarkets. This provides additional sources of meat supply for the consumer.

IGA, Clark and Hilda; B. Gold-

[Cont'd. on page 37]

SUNNYBROOK

6:20 P.M.

• 100'S OF PASSOVER SPECIALS •

LIMITED SELECTION OF PASSOVER PRODUCTS AT FINCH LOCATION. NO REFUNDS ON PASSOVER PRODUCTS.

KOSHER FOR PASSOVER! TROPICANA PURE PREMIUM ORANGE JUICE 2.77 1.89 L.

KEDEM OR HADDAR PURE APPLE JUICE 1.95 64 oz plastic

PROD. OF USA LARGE SIZE CANTALOUPES SIZE 18'S .99 each

AVIVA SUNFLOWER OIL 1.95 1 L.

FROM CHAI KOSHER ✡ WHOLE FROZEN TURKEYS 1.99 lb/4.39 kg

PROD. OF ISRAEL JAFFA ORANGES .99 lb/2.18 kg

BENNETTS, LIEBER OR GEFEN PRUNE NECTAR 1.88 1 L.

GOLDEN HERRING IN WINE MARINADE 3.99 600 gr jar

PROD. OF ONT. EXTRA FANCY RED DELICIOUS APPLES .79 lb/1.74 kg

KEDEM, LIPSHITZ OR TAMPREE GRAPE JUICE 1.99 650 ml bottles

MANISCHEWITZ BAKIT OR STREIT'S BAG 'N BAKE 1.67 2 oz

PROD. OF USA ROMAINE LETTUCE .79 each

HADDAR BORSCHT .88 1 L. glass

HADDAR POTATO STARCH 1.97 24 oz bonus canister

ONT. HOTHOUSE ENGLISH CUCUMBERS .99 each

HOLIDAY BOXED CANDIES OR LOLLICONES 1.99 170 gr box

LIEBER FLAKE BARS 8.99 box of 24

MRS. WHYTE'S ORIGINAL DILL PICKLES 1.77 1 L.

STRUB'S YOM TOV HORSERADISH 1.67 375 ml

LIEBER CHOCOLATE BARS MILK OR BITTERSWEET 3.49 Large 10 oz

MIGDAL CHEESE SLICES 12.95 3 lb pkg

241 WILMINGTON AVE., (Bathurst Manor Plaza)
HOLIDAY HOURS: Mon.- Wed. 9-9 Thurs. 8-9 • Fri. 8-7 • Sat. 9-6 • Sun. 9-5

305 FINCH AVE. W., (Finchurst Plaza)
Sun. 10-5 • Mon.-Fri. 9-9 • Saturday 9-6

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Kosher wines do not always have to be sweet

By LEILA SPEISMAN
Staff Reporter

TORONTO — And you thought kosher wines have to be syrupy!

The second annual wine tasting event, sponsored by Mazel Wines, Baron Herzog Wines, and, for the first time, Delectable Fine Foods, featured chablis, chardonnay, bordeaux and cabernet wines, as well as a host of other red and white dry and semi-dry wines from all around the world – and all kosher.

In fact, Alfasi Chilean Merlot, a bargain at $10.50 a bottle, is the first kosher wine from Chile.

Noted wine critic, author and speaker Tony Aspler led the caterers, liquor board representatives, media, bridal consultants and wine connoisseurs through the details of a formal wine tasting.

"Taste with your noses," he advised, suggesting participants "pinch your nose closed for five seconds," so as to get the full effect of the wine.

"It is like when you are looking for a wife," he joked. "You are looking for faults."

Swirl the wine in the glass, Aspler said. Wine leaves a film on the side of the glass, which falls back in. "You can see how alcoholic it is, by seeing how quickly it falls back into the glass."

One must draw a distinction, he said, between wines that are kosher for Pesach, and those which are kosher only for the rest of the year.

Those who insist on the stricter kashruth standard of mevushal (boiled) wines, now no longer have to compromise on taste.

Aspler explained that rather than use the technique of boiling wine to make it mevushal, wine-makers now flash-heat the juice. "This pasteurizes the wine, but doesn't affect the flavor. You can't distinguish between mevushal and non-mevushal wines by taste anymore."

The wine tasting proceeded in order of dryness, from very dry to the sweeter (although there were no semi-sweet or sweet wines available for tasting).

Baron Herzog Chardonnay 1995, Aspler said, is "easy on the palate, with a tropical fruit characteristic." The oak casks it is produced in give it "a spicy, clovy characteristic."

This wine is good with appetizers or a good chicken dish, he recommended.

Other wines he tasted included Pomerol, a sturdy dry red wine; and muscat Canelli, a white dessert wine.

An interesting touch was the small bottles of Baron Herzog Johannisberg Riesling on each table, a late harvest product of California's Monterey County.

Wide selection

This year's wine tasting had an added touch, a sweet table from Delectables Fine Foods, and fresh fruit. Etrog jam was served in honor of Tu b'Shvat, the day on which the event was held.

Nathan Herzog, president of Royal Wine, is the eighth generation of a family producing and importing wines. They offer between 130 and 140 labels of prize winning wines.

Mazel Wines is the exclusive agent for their line, which includes liquors, Kedem, Baron Herzog.

Those who like sweeter wines, will find a wide selection of cream red, white and Malaga wines, sparkling wines, marsala, and port.

There is also a wide selection of kosher bartenuras, columbards, zinfandels, and champagnes.

Products carry Passover label

[Cont'd. from page 36]

stein Products, 308 Wilson Ave.; Hartman's Kosher Meats, 5974 Bathurst St.; Manor Kosher Meats, 662 Sheppard Ave.; Perl's Meat Products, 3015 Bathurst St.; Perl's Meat Products, 7700 Bathurst St.; Prime Kosher Meats, 270 Wilson Ave.; Stroli's Strictly Foods, 3459 Bathurst St.; Sunnybrook Foods Ltd., 241 Wilmington Ave.

Fresh and frozen packaged meat/poultry (check all packaged meats for the COR symbol): Price Chopper, Bathurst and Steeles; Sunnybrook Foods Ltd., Finch and Bathurst.

Meat/poultry wholesale services: Chai Kosher Poultry Inc., Lazar Yitzchok, Marvid Poultry Packers, Empire Frozen Poultry.

Kosher food and novelty stores: Akiva's, 3858 Bathurst St.; Balloon Bash, 7077 Bathurst St.; Baskets n Stuf, 6237 Bathurst St.; Candy Cabin, 7117 Bathurst St.; Chocolate Charm, 3541 Bathurst St.; Happy Days Gift Baskets, 248 Steeles Ave.; Just In Case, 3041 Bathurst St.; Kosher & Natural Foods, 3413 Bathurst St.; Kosher City, 3515 Bathurst St.; Kosher Food Warehouse, 75 Doncaster Ave.; Lieberman's Splendid Chocolate, 896 Eglinton Ave.

Wines: Wines, brandies, liqueurs and other such beverages certified by recognized rabbinical authorities are permissible. The label must indicate that the bottle has been prepared "Kosher L'Pesach."

Galilee Wine Company, 416-783-2516; Grafstein Sacramental Wine, 416-256-0440; Hakerem Cellars (not mevushal), 415-429-2946/888-429-1946; Mazel Wines, 416-631-8071.

Public/private institutions: Kitchens of the institutions listed below have been prepared for Pesach by mashgichim under the direction and instruction of the Rabbinical Vaad Hakashruth in accordance with the requirements for Passover.

Baycrest Centre for Geriatric Care: Baycrest Hospital, Baycrest Terrace, Jewish Home for the Aged, Joseph E. & Minnie Wagman Centre; The Bernard Betel Centre for Creative Living: Association of Jewish Seniors is providing a second seder on April 11; Lincoln Place Nursing Home; The Mount Sinai Hospital (Kosher L'Pesach meals on request); Terrace Gardens, 3705 Bathurst St.

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5th Avenue FINE FOODS INC.
PASSOVER SPECIAL: FROZEN LEMON TORTE ONLY $29.95
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PASSOVER MENU 1998

All Menu Prices based on Per Person 10 person minimum

Menu #1 $24.99/person
- Lemon Chicken Breast or Roasted New England Chicken Breast

Menu #2 $29.99/person
- Roast Brisket of Beef with Mushroom Sauce

Menu #3 $39.99/person
- Lemon Chicken Breast or Roasted New England Chicken Breast & Roast Brisket of Beef with Mushroom Sauce

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CALL (905) 763-8211

All Menus include:

Matzah

Appetizer (choice of one)
- Gefilte Fish & Horseradish or Chopped Liver & Onions

Soup (choice of one)
- Chicken soup with Matzah balls or Potato Leek Soup

Salad Selection (choice of one)
- Italian Mixed Green Salad or Mimosa Salad or Cucumber Salad

Side Dishes (choice of two)
- Oven Roasted Root Vegetables or Oven roasted Potatoes or Oven Roasted Carrots & Pineapple or Sweet Potato Kugel or Potato Vegetable Kugel

Dessert (choice of one)
- Fresh Fruit Salad or Frozen Lemon Torte

A LA CARTE

Soups
- Chicken Soup with Matzah Balls ..... $5.50 /litre
- Potato Leek Soup ..... $5.50 /litre
- Beet Borscht ..... $5.50 /litre

Appetizers
- Gefilte Fish with Horseradish ..... $6.95 /lb.
- Potato Latkes with Applesauce ..... $9.95 /lb.
- Chopped Liver & Onions ..... $9.00 /lb.
- Sweet & Sour Meatballs ..... $9.00 /lb.
- Mushroom Crêpes ..... $1.75 /ea.
- Oven Roasted Potatoes ..... $6.95 /lb.
- Parisienne Potatoes ..... $6.95 /lb.
- Roasted Root Vegetables ..... $8.95 /lb.
- Sweet Potato Kugel ... $6.99 /pan
- Potato Veg. Kugel ..... $6.99 /pan
- Cauliflower Kugel ..... $8.99 /pan
- Mushroom Farfel Kugel ..... $8.99 /pan

Entreé
- Lemon Chicken Breast ..... $8.99 /ea.
- Roasted New England Chicken Breast ..... $8.99 /ea.
- Herb Grilled Salmon .... $9.99 /ea.
- Smoked Turkey (carved) ..... $6.75 /lb.

Salad
- Mixed Italian Salad ..... $7.99 /lb.
- Coleslaw Vinaigrette .... $4.50 /lb.
- Cucumber Salad ..... $4.50 /lb.
- Babaganouj ..... $7.95 /lb.
- Basil Vinaigrette $4.50/bottle

Desserts
- Frozen Lemon Torte ..... $29.95 /ea.
- Fresh Fruit Salad ..... $4.50 /litre
- Fresh Fruit Trays Small $29.95 Large $59.95

All Orders must be placed no later than: April 6th, 1998 • All Orders must be picked up no later than: April 9th, 1998 - 4:00pm
All prices are exclusive of: 8% pst, 7% gst and any waitstaff or rentals if requested
Prices are subject to change • FREE Seder Plate with orders over $250.00
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A FIRST TASTE OF PESACH

A group of boys from the Chernobyl area had their first taste of matzah last year at Kfar Chabad in Israel. In the photo, the boys are competing to see who will be first to eat an entire piece.

Time to liberate ourselves from unhealthy food

By EDITH ROTHSCHILD
Special to The CJN

That time of year is upon us again when we celebrate the liberation from our bondage in Egypt. This is also as good a time as any to liberate ourselves personally from the bondage of too much food that tastes so good but is not so good for us. Whereas Pesach is not the time to start dieting or to be too health conscious, we can nevertheless do some things that will minimize the dietary and caloric damage being done.

Here are some suggestions that work for me. Since on Pesach I cannot use cold-pressed oils from a health food store, I use extra virgin olive oil and walnut oil. I will not use the most harmful, which is cottonseed oil. Since cotton is not a food, there are no restrictions on spraying with harmful pesticides. Unfortunately, cottonseed oil is used in most packaged cookies and cakes that come from Israel and the United States. Try to replace these on Pesach with plain sponge cakes from a bakery.

I make pots and pots full of fresh vegetable soup, which is served with delicious home made matzah knaidlach.

Vegetables build up our systems by renewing our cells on a daily basis, which makes them the perfect food for health and longevity. Being full of vitamins and minerals in the right proportion, they stimulate our immune system to fight disease in our bodies. Some contain beta-carotene (vitamin A), while others have, supposedly, properties that directly block cancer-producing cells. Besides all this, they have no cholesterol, are low in calories and easy on the digestive system.

Granted that it is difficult on the actual yom tov days to serve fresh vegetables in large varieties, on chol hamo'ed we can avail ourselves of the whole gamut of fresh vegetables and at the same time, go easy on the animal proteins and the heavily fried stuff. Your digestive system will appreciate the short rest and you will feel lighter in body and spirit before the next onslaught. Also stick with fresh fruit and fruit salads for these intermediary days - they won't stick to your ribs. And try to avoid the sugar monster.

Below are some recipes that are favorites with my family, friends and guests. They can also be used all year round with slight variations. During the year, substitute brown rice vinegar, umeboshi vinegar and tamari soya sauce for regular vinegar, lemon juice and salt.

FRESH VEGETABLE SOUP

Cut into equal-sized pieces any or all of the following vegetables: (They all get along with each other extremely well) onions, garlic, leek, carrots, celery with the leaves, turnip, rutabaga, parsley root, zucchini, cabbage, cauliflower, tomato, mushrooms, celeric (celery root). (Quantities depend on how large your pot is and how many "big mouths" you have to feed).

Place cut-up veggies into the largest pot you own. Cover with water to 2 inches above vegetables. Add some salt, cover and bring to a boil. Simmer for 25-30 minutes. Add lots of fresh chopped parsley. Adjust salt to taste.

[Cont'd. on page 39]

OPEN WINDOW Health Bread Bakery

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DOUBLE ALMOND
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MANDELBROT
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INDIVIDUAL CAKES
CHEESE CARROT CAKE
CHOCOLATE FUDGE CAKE
1/2 & 1/2 LAYER CAKE
DOUBLE DIP LAYER CAKE
MARBLE CHIFFON
STRAWBERRY SHORTCAKE
GOURMET BANANA
HONEY CAKE (IND.)
SPONGE (IND.)
SUNSHINE (SMALL)
SUNSHINE (LARGE)
CHOCOHOLIC'S DELIGHT

PIES & ROLLS
DUTCH APPLE PIE
DUTCH CHERRY PIE
LEMON MERINGUE PIE
RASPBERRY ROLL
LEMON ROLL
CHOCOLATE ROLL

SLABS
SPONGE SLAB
HONEY SLAB
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5986 Bathurst St. (Bathurst Village Plaza)
534 Lawrence Ave. W. (Lawrence Plaza)
594 Sheppard Ave. W. (Sheppard Plaza)
947 Eglinton Ave. W.
6250 Yonge St., U.113 (Centrepoint Mall)
300 John Street (Thornhill Square)
2900 Steeles Ave. W. (Shoppes on Steeles & 404)

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Deli "N" Desserts 355 Don Mills Rd.
Selected Fortinos
Highland Farms
Longo's
Concord Foodmarket
NKM Chapman 309 York Mills Road
Switzers, Hamilton
The Barn Fruit Markets, Hamilton
Wynford Market Place (60 Wynford Heights)

Passover Foods

Holiday food can be healthy and taste good

[Cont'd. from page 38]

Helpful hint: This soup can be made ahead of time and stored in jars in the refrigerator or freezer.

BAKED WHITE FISH SUPREME

6 white fish fillets

Choose a fairly large white fish and have it cut into 2 fillets lengthwise, with the middle bone removed. When preparing this recipe, cut each fillet into three portions.

Sauce:

1 tbsp. Passover oil
¼ cup onion, chopped fine
1 tbsp. fresh dill, chopped fine
¼ tsp. ginger powder
½ tsp. garlic powder
1 tbsp. fresh lemon juice
½ cup fresh tomatoes, chopped fine
¼ cup sweet red and yellow peppers, chopped fine (optional)
Salt and pepper to taste
Fresh parsley for garnish

Preheat oven to 400 degrees.

Saute onions, garlic powder, ginger powder, tomatoes and peppers for 2-3 minutes. Cover and continue cooking another 5-7 minutes, stirring occasionally. Add lemon juice and dill and stir well. Cover and cook another 2 minutes.

Place fillets, skin side down, in a single layer, in a lightly oiled baking dish; cover each fillet completely with sauce and bake for 12 minutes. Garnish with parsley and serve warm or at room temperature. Serves 6.

YAM-PRUNE CASSEROLE

4 medium yams
¼ tsp. salt
½ tsp. ginger powder
1 tbsp. orange zest
18-20 dried prunes, pitted and plumped

Preheat oven to 350 degrees and plump the prunes.

To plump prunes: Place the prunes in a small saucepan, cover with water and bring to a boil. Simmer on medium heat for 10 minutes. Let stand to cool with lid on. Drain prunes.

Steam or boil yams in the peel until soft. Peel and mash while still warm. Add salt, orange zest and ginger, mix and place into an ovenproof casserole dish. Decorate with the prunes and bake uncovered for 25 minutes.

To decorate: For a 9-inch casserole you need about 18 prunes and one for the middle. Form a border of prunes, placing one next to the other on top of the yam mixture, all around the inside rim of the casserole, and place one prune in the middle. Slightly press each prune into the yam mixture. Serves 8.

This can be made in advance, frozen and reheated in a covered casserole.

CELERIAC LATKES

2 medium celeriac (celery root)
Matzah meal for dredging
2 eggs, beaten
½ tsp. sea salt
Oil for frying

Peel the celeriac and wash. Cut into rounds of ¼-inch thickness, or cut the rounds again into half-moons. Steam the slices for 3-4 minutes, or until barely soft.

With a spatula, lift the celeriac slices from the steamer and place on a large plate to cool.

Beat the eggs in a bowl. Place the matzah meal in a plate, add salt and mix. Dip the slices into the egg mix and dredge in the matzah meal. Fry quickly in medium-hot oil until golden brown and drain on paper towels. Serves 6.

This recipe can be prepared in advance and reheated, or frozen and reheated in the oven.

PRESSED SALAD

A pressed salad, with its rainbow colors and special crunch, is unique, inasmuch as it is neither cooked nor raw. The salt acts as a pickling agent, breaking down the cellulose fibre for easy digestion.

The following vegetables are all cut up *raw*:

[Cont'd. on page 40]

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PRIME RIB ROASTS or RIB STEAKS Canada AA or $4.99 LB.	RIB EYE ROASTS or RIB EYE STEAKS Canada AA or $7.49 LB.
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FRESH EXTRA LEAN GROUND CHICKEN $2.99 LB.	FRESH EXTRA LEAN GROUND TURKEY $2.99 LB.

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PASSOVER MENU

DINNER MENUS

Includes seder plate, matzo ball soup, gefilte fish *(sweet or salt)*, horseradish, cole slaw, dill pickles *(new and old)*, matzos

MINIMUM ORDER 10 PERSONS

MENU #1

- Crackling rosemary roast chicken
- Roast beef brisket in a sweet and savoury sauce
- Broccoli farfel or potato pudding or roasted parisienne potatoes
- Glazed carrots with pineapple
- Frozen lemon soufflé cake or chocolate dacquoise
- Assorted Passover cookies

p.p. **$26.00**

MENU #2

- Chopped liver or sweet and sour meatballs
- Sliced and deboned turkey
- Roast veal stuffed with spinach & mushrooms
- Broccoli farfel or potato pudding or roasted parisienne potatoes
- Jump-fried vegetable medley
- Frozen lemon soufflé cake or chocolate dacquoise
- Assorted passover cookies

p.p. **$35.00**

A LA CARTE

APPETIZERS, SOUPS, SALADS

Sweet and sour meatballs	$7.75 /lb.
Chopped liver	8.50 /lb.
Gefilte fish - sweet or salt	13.00 /5 pcs
Chicken soup	6.25/1L.
Matzo balls	8.00/8 pcs
Egg noodles	5.00/bag
Cucumber salad	7.75/lb.
California baby greens/ balsamic vinaigrette	3.50/p.p.

MAIN COURSE AND SIDE DISHES

Whole roast chicken (2-3/p.p)	$12.00
Roast beef brisket	18.50/lb.
Roast rib eye of beef	22.50/lb.
Stuffed veal striploin	22.50/lb.
Sliced and deboned turkey	14.00/lb.
Grilled salmon teriyaki fillet	9.00/ea.
Sweet matzo farfel	7.00
Broccoli farfel pudding	7.00
Potato pudding	7.00
Roasted pommes parisienne	6.50/lb.
Glazed carrots/pineapple	6.50/lb.
Marinated grilled vegetables	12.00/lb.
Jump-fried vegetable medley	8.50/lb.
Charoset	5.50/8 oz.
Red horseradish	2.75/8 oz.

PASSOVER DESSERTS

Frozen lemon souffle cake serves 10-12	36.00
Chocolate dacquoise	36.00
Chocolate souffle roll serves 18-22	45.00
Caramel apple torte	36.00
Chocolate raspberry mousse cake	36.00
Biscotti - cinnamon almond or double chocolate	15.00/doz.
Chocolate macaroons	12.00/doz.
Chocolate chip shortbreads	12.00/doz.
Fresh fruit platters	Small 35.00 serves 10-12 Large 75.00 serves 30-35

48 hours notice required
Delivery $10 *P.S.T. and G.S.T. not included

A Very Happy & Healthy Passover To All Our Valued Customers & Friends

Number of healthy holiday recipes offered

[Cont'd. from page 39]

1½ cup carrots cut into matchsticks or thin rounds
1½ cup daikon (a form of white radish), cut into matchsticks
1½ cup zucchini, unpeeled, coarsely grated
1½ cup celery, sliced thin
1½ cup chinese cabbage, shredded
½ cup radicchio, shredded, not too fine (optional)
¼ cup salad onions, sliced thin into half-moons, or ¼ cup scallions, sliced thin
1½ tbsp. sea salt

Dressing:

1 tbsp. Passover oil
1 tbsp. Passover vinegar
1 tbsp. fresh lemon juice
1 tbsp. chopped fresh dill

In a large bowl mix all the vegetables. Add the salt and mix well again (the best way is to use your hands). Transfer this mixture to a smaller pyrex, glass, enamel or stainless steel bowl, one that will be about three-quarters full when the salad is placed in it. Pass your hand around the inside of the bowl and push the veggies towards the middle.

Place a plate on top of the mixture, one that is a bit smaller than the top of the bowl. Add a heavy weight on top of the plate (I use a heavy stone or heavy full jar). Make sure that the plate rests entirely on the vegetables and is not blocked by the sides of the bowl.

After 2 hours remove the weight and the plate. Pour off all the water that has gathered in the bowl through a sieve.

In order to remove all the salt, put the salad into a big bowl, cover with cold water and strain again. If the salad still tastes salty, rinse once more and drain well again. Blend the dressing ingredients, pour over the salad and mix well. Adjust seasoning. Serves 8-10. Yields 4½ cups.

Variation: For a gourmet touch add ½-1 cup finely diced apples.

Helpful hints: If it interferes with your work schedule, you may leave the salad in the pressing stage (with plate and weight on top) for any length of time (perhaps even all day or all night), before removing the water and finishing it; although the ideal time to keep it salted is 2 hours. Always taste a small piece of the zucchini peel and flesh before using it, to make sure it is not bitter. Usually, when zucchini has lost its firmness, it will taste bitter. This salad keeps well in the fridge for a few days without losing its crunch and character.

RASPBERRIED PEARS

6 medium or 3 large pears (they should be sweet and soft)
1 pint fresh raspberries
Honey to sweeten the raspberries
½ cup chopped, roasted nuts (optional)

Roast the nuts in the oven (275-300 degrees), or in a skillet on the stove, until they give off that special aroma. Be careful not to burn them.

Peel the pears and cut them in half lengthwise. Either steam them in a steamer, or poach them in a saucepan with a bit of water, for about 8 minutes. Carefully lift out the pears with a spatula onto a plate and cool.

To prepare the raspberry sauce: Puree the raspberries in your processor. If the sauce is too thick, add some fruit juice until you have the desired saucy consistency. Add a bit of honey to taste. Place either one half of a large pear or two halves of a medium pear on each individual dessert plate, cut side down. Pour the raspberry sauce over the pears and sprinkle the chopped nuts over the sauce or in a ring around the pears. Serves 6.

From an original Haggadah by Leah Hayerushalmith

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More Passover Food in next week's issue of
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Passover Foods

INDEPENDENCE DAY HAGGADAH
This original Haggadah is the work of Aharon Meged (b. 1920). [Photo from Sotheby's Judaica catalogue, June 4, 1996]

Brisket, salmon recipes

By NAOMI ARBIT
Special to The CJN

STUFFED BRISKET

4 lb. brisket
2-3 tbsp. Passover vegetable oil
2 garlic cloves, minced
6 scallions, sliced thin
1 10-oz. pkg. frozen chopped spinach, thawed; pour boiling water over spinach in colander, then squeeze dry
1 egg
1 cup matzah farfel
8 oz. mushrooms, sliced
6 carrots; dice 2 into 1/4-inch dice; slice 4 into 1/4-inch slices
2 large onions, sliced
1 cup dry Passover red wine
1 cup beef or chicken stock
1 tsp. thyme
1 bay leaf
Salt and pepper to taste

Ask the butcher to cut a pocket horizontally along one side of brisket, (fat side up) leaving 1/2-inch border around three sides. Ask also for some butcher twine.

Saute garlic in vegetable oil. Add scallions and saute 2 more minutes. Remove from pan and place in a bowl. Add spinach, egg, farfel, salt and pepper and mix well.

Add oil to pan; saute mushrooms over moderate heat until all liquid has evaporated.

Spread half the spinach inside the pocket of the brisket. Add half the diced carrots. Then add cooled mushrooms and remaining carrots and finish with spinach. Tie up brisket in all directions. Broil brisket on both sides until nicely browned, about 5 minutes. Remove meat from broiler pan rack and pour off all fat. Spread bottom of pan with sliced round carrots and onions. Pour wine, stock, thyme, bay leaf over vegetables. Place brisket on top. Cover tightly with heavy foil and place in a 325-degree oven. Roast for 3-3 1/2 hours or until fork tender. Allow meat to rest 20 minutes before slicing.

Strain vegetables out of cooking liquid. Puree the vegetables in a processor or blender until it gets thick. Add 1/4 of the cooking liquid to it and whisk together. Place in a saucepan, adding salt and pepper to taste, and more stock if a thinner sauce is desired. Reheat; serve sauce separately. Slice meat across the grain.

SALMON PASTA

12 oz. Passover noodles, cooked
1 14.5-oz. can salmon (or see note below)
1 medium onion, chopped
1 small green, red or yellow pepper, chopped
1 clove minced garlic
2 tbsp. olive oil
2 14-oz. cans whole peeled tomatoes
1 tsp. oregano
Salt and pepper to taste; pinch of sugar
Grated cheese of choice

In skillet, combine oil, onion, pepper and garlic. Saute until vegetables are tender. Add tomatoes, oregano, sugar, salt and pepper; bring to a boil for 1 minute. Reduce heat and simmer for 10 minutes.

[Cont'd. on page 42]

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VISA

Vegetable quiche on the menu

[Cont'd. from page 41]

Add drained and chunked salmon to sauce and heat through. Serve warm over the noodles. Top with grated cheese.

Note: If using fresh salmon (4 oz. fillets), bring 1 quart water and 1/4 cup white wine to boil in a skillet. Add salmon; cover and simmer about 5 minutes until done. Using slotted spatula, remove fillets and place on top of noodles. Garnish with sprigs of fresh parsley.

VEGETABLE QUICHE

2 tbsp. Passover vegetable oil
1 onion, chopped
1 red pepper, cored, seeded and chopped
3/4 lb. mushrooms, sliced
2 large eggs and 2 large egg whites
1 1/2 cups nonfat cottage cheese
1/2 cup plain yogurt
1/4 cup potato starch
1/2 cup grated Passover Parmesan cheese
1/4 tsp. cayenne pepper
1/2 tsp. salt
1/4 cup freshly ground pepper
1/2 lb. broccoli florets cut very small (about 1 cup)
1 cup grated sharp cheese of choice
1/4 cup snipped scallions

Spray a 10-inch pie plate with non-stick spray. In a large skillet, heat 1 teaspoon of oil over medium-high heat. Add onions and pepper; cook until softened, about 5 minutes. Transfer to a mixing bowl. Add remaining oil to the skillet and heat over high heat, adding mushrooms, cooking until most of their liquid has evaporated. Add to onion mixture.

In a food processor or blender, blend eggs, egg whites, cottage cheese, yogurt, potato starch, Parmesan, peppers and salt; mix into vegetables. Stir in broccoli, sharp cheese and scallions. Pour into pie plate and bake in a 350-degree oven for 40-50 minutes or until a knife inserted in centre comes out clean. Let stand for 5 minutes before serving. Makes six servings.

PASSOVER SACHER TORTE

6 oz. semisweet chocolate, grated
1/2 cup sugar
1/2 cup butter
6 egg yolks
1/4 cup matzah meal or finely grated matzah
1/4 cup finely ground almonds

[Cont'd. on page 43]

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PIONEER INSPIRATION AT PESACH

An illustration of pioneers working the land, from the "Zionist Haggadah," appears beside the words "Those who sow in tears shall reap in joy." The words are from Shir HaMa'alot.

[WZPS photo by Sammy Avnisan]

Passover Foods

Some sweet delights for Passover palate

[Cont'd. from page 42]

¼ tsp. salt
7 egg whites
1 cup apricot jam or preserves

In a large mixing bowl cream butter and sugar. Beat in 1 egg yolk at a time until mixture is light and fluffy. Add the grated chocolate, matzah meal, almonds and salt. In another bowl, beat egg whites until stiff but not dry. Fold into the chocolate mixture. Spoon into an ungreased removable rim or spring-form pan. Bake in a 325-degree oven for 50-60 minutes. Cool on a rack. Remove from pan and slice torte horizontally through the middle. Make sure the top has a flat surface. Place jam or preserves between the layers. Cover the cake with chocolate glaze.

CHOCOLATE GLAZE

6-7 oz. semisweet chocolate
1 tbsp. margarine or butter
1 cup sugar
⅓ cup water

Place chocolate and margarine in a double boiler over boiling water and melt. Cook sugar and water to the thread stage (230 degrees). Pour this syrup slowly into chocolate, stirring constantly until mixture coats the back of the spoon. Pour the glaze over the torte.

CHOCOLATE DELIGHTS

1¼ cups powdered sugar (pulverize regular sugar in a blender as a substitute, if necessary)
¼ cup unsweetened cocoa powder
2 level tsp. potato starch
⅛ tsp. salt
2 egg whites (at room temperature)
½ tsp. flavoring of choice
½ cup pecans, toasted and chopped
½ cup chocolate chips

Line a large baking sheet with aluminum foil and lightly coat with non-stick cooking spray. In a bowl, sift ¼ cup sugar, cocoa, potato starch and salt. With an electric mixer, beat egg whites until foamy. Add remaining sugar and flavoring; beat until soft peaks form. Add cocoa mixture; beat 1 minute or until blended. Stir in pecans and chocolate chips. Let stand 30 minutes. With a tablespoon drop mixture onto prepared cookie sheet, spacing 18 cookies 1-inch apart. Bake in a 325-degree oven for 15 minutes. Remove to rack and let cool 10 minutes. Remove cookies from sheet to rack to cool. Cookies are fragile but delicious.

'AND THUS, WE MUST GIVE THANKS'

From the Pesach seder where we thank, extol, praise, give tribute to, laud, honor, glorify, bless and magnify God for conferring on our ancestors and upon us, the many miracles of our history. [WZPS photo by Joel Fishman]

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Steak, potatoes on the menu

Every holiday the Kashruth Council offers recipes for your enjoyment – and this Passover is no exception. Here is just a sample.

LEMON BROILED CHUCK STEAK

4 lb. chuck steak, 1½ inches thick
Trim excess fat
Score fat edges of steak
Place in a plastic bag
Marinade:
1 tsp. grated lemon rind
⅔ cup lemon juice
¼ cup oil
⅛ tsp. pepper
1 tsp. ketchup
1 tsp. mustard flavored Dijon*
1 large onion, thinly sliced

Combine ingredients and add to bag, sealing tightly. Place in a shallow pan. Refrigerate 6 to 8 hours or overnight, turning bag several times. Preheat oven to broil.

Remove steak from marinade, pouring the marinade into the pan. Place meat on broiler rack and broil 12 minutes for rare or 15 minutes for medium, brushing occasionally with the marinade. Carve meat across grain in thin slices. Serve with roasted potatoes and glazed beets. Yields 6-8 servings.

*Note: This product contains no mustard.

ROASTED POTATOES

6 red skin potatoes, scrubbed and quartered
6 cloves garlic, peeled
2 tbsp. olive oil
½ tsp. salt
¼ tsp. pepper
2 tbsp. chopped fresh rosemary, optional
2 tbsp. chopped fresh thyme, optional

Place potatoes and garlic in a large bowl. Drizzle with oil, sprinkle with salt, pepper, rosemary and thyme. Toss to coat.

Preheat oven to 425 F.

Spread the mixture on a baking sheet lined with aluminum foil (shiny side up). Roast 45-50 minutes, stirring twice until the potatoes are golden and crisp at the edges.

Note: The roasted garlic is delicious.

EASY MARMALADE GLAZED BEETS

3 tbsp. margarine
¼ cup marmalade
1 tbsp. orange juice
2 cups cooked or canned beets

Melt margarine in skillet, stir in marmalade and orange juice. Add beets; cook over low heat until beets are hot and glazed (about 6-8 minutes). Place in serving platter and garnish with orange twists. Yields 4 servings.

THE GERBA WAY OF BAKING MATZAH

The old man in this photo is from Gerba, an island off the coast of Tunis. He is baking matzah in the traditional ways of that community. [IPPA photo]

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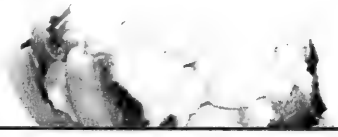

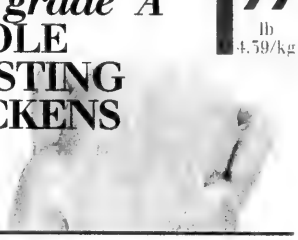

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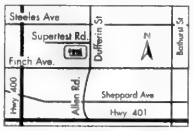

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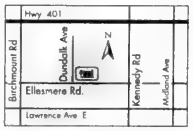

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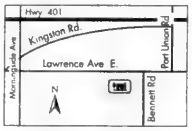

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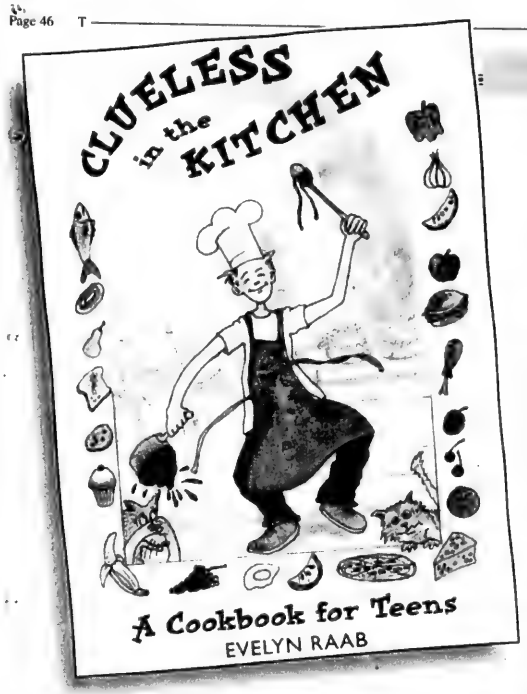

Passover Foods

Cookbook lets teens help with the cooking

By LEILA SPEISMAN
Staff Reporter

If there is any time that a family appreciates another cook, it is at Pesach, when everyone is running around hysterically or has collapsed on the nearest chair with a drink and a scowl.

It is the perfect time to get your teenagers to shoulder some of the load, and *Clueless in the Kitchen; a cookbook for teens*, by Evelyn Raab (Key Porter Books, 1998), is a great way to start them off.

The book is written in a breezy, chatty, humorous style, that makes it a delight to read. Pound, for example, is defined as "what you'd like to do to that idiot who wrecked your bike. In food, to flatten." A drop is "what a person asks for when they really want more." And tossing is "mixing enthusiastically. Yahoo!"

Instructions are detailed, simple, and full of extra hints, such as which vegetables in a casserole need longer cooking, what to do with leftovers, and the no doubt upsetting information that "potato chips do not count as a vegetable."

There are guides for stocking a kitchen and for efficient shopping. Recipes go from breakfasts and munchies to meat, pasta, eggs and desserts, and each is identified by an icon, such as cheap eats, mom food, dinner for the family and couch potato food.

While the book is intended for teenagers, it is interesting enough, and the recipes are sufficiently appealing, for any novice cook.

POTATO-CHIP-ENCRUSTED FISH

Absolutely juvenile! Totally unsophisticated! Very delicious.

½ cup Italian vinaigrette salad dressing
1½ lbs. fish fillets
3 cups potato chips
1 cup shredded cheddar cheese

Preheat the oven to 400.

Pour salad dressing into a flattish bowl. Dip each fillet into the dressing, coating both sides, then arrange in a single layer on a greased cookie sheet.

Put the potato chips in a large, heavy-duty zip-top plastic bag and zip it shut, leaving a tiny opening for the air to escape. Now, using a rolling pin, crush the potato chips into smithereens. Sprinkle the smithereens evenly over the fish on the baking sheet. And finally, top with the shredded cheese.

Bake at 400 for about 20 minutes, until fish flakes when you test it with a fork. Serves 4

STUFFED BAKED POTATOES

4 large potatoes
½ cup cottage cheese
¼ cup grated cheddar cheese
¼ cup butter
½ tsp. salt
pepper to taste

Preheat oven to 400.

Scrub the potatoes, poke a few fork holes into each, then bake them at 400 until *really* done – about an potatoes). Flip the potatoes end to end and over about halfway through the baking time to make sure they cook evenly.

Cut a lengthwise slice from the top of each potato and carefully scoop out the insides. Mash them in a bowl with the cottage cheese, the cheddar cheese, the butter, the salt and the pepper.

Spoon the mixture back into the shells, mounding the filling on top. You can leave them *au naturel*, or sprinkle with with a little paprika to be extra cheerful. Place on a baking sheet if you'll be baking them right away, or wrap in foil and put in the fridge for future consumption.

About 15 minutes before you'll want to eat, put the potatoes back into a 400 oven and bake until heated through, and very lightly browned.

Serves 4 as a side dish, fewer as a main course.

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Dry Bones

Veal a rare treat for holiday

Veal is a rare treat. In many households, veal is not prepared as frequently as other meals, probably because there is hesitation to venture into the unknown. However, for all its elegance, a veal roast is as simple as seasoning the surface and placing it in the oven.

Equipment is minimal: a shallow roasting pan, a rack for the pan and a meat thermometer. In this recipe, the mild flavor of veal is enhanced by three pantry seasonings – sage, garlic and pepper – rubbed over the surface prior to roasting. The homemade chutney, prepared while the roast is in the oven, makes a tangy sweet accompaniment. Serve with colorful vegetables such as baby carrots, Brussels sprouts and small red potatoes.

HERBED VEAL ROAST
With Apricot-Thyme Chutney

4 to 5 lb. veal rib roast
1 tsp. rubbed sage
2 cloves garlic, minced
½ tsp. cracked black pepper
Apricot-Thyme Chutney:
1 tbsp. vegetable oil
2 medium onions, sliced
1 pkg. dried apricots, coarsley chopped
1 cup chicken broth
1½ tsp. cider vinegar
½ tsp. dried thyme leaves

Combine sage, garlic and pepper and press evenly into surface of roast. Place roast, fat side up, on rack in roasting pan. Insert meat thermometer into thickest part, not touching bone or fat. Roast in 325 oven aproximately 22 to 27 minutes per pound until meat thermometer registers 155 F for medium doneness.

Meanwhile heat oil in frypan over medium heat. Add onions and cook until soft, stirring occasionally. Stir in remaining chutney ingredients. Cover and simmer 20 to 25 minutes or until apricots are soft, stirring occasionally. Set aside.

Remove roast from oven and let stand 15 minutes. Carve into thick slices and serve with chutney. Makes 10 servings.

LEMON-HERB GRILLED VEAL CHOPS

4 veal chops, cut 1 inch thick
4 slices firm, ripe tomato, approximately 1 inch thick
Salt (optinal)
Marinade:
3 tbsp. fresh lemon juice
3 tbsp. olive oil
3 cloves garlic, quartered
2 tsp. dried oregano leaves, crushed
1 tsp. freshly ground black pepper

In bowl of food processor, place marinade ingredients; process to blend. Reserve 1 tbsp.

Place veal chops in shallow dish; spread remaining marinade on both sides of chops. Cover; marinate in refrigerator up to 2 hours. Spread reserved marinade on one side of each tomato slice.

Place veal on grid over medium coals. Grill 12 to 14 minutes, uncovered (10 to 12 minutes covered), for medium or to desired doneness; turn once. Place tomato slices on grid during last 6 minutes of grilling time. Grill until heated through; turn once. Season veal and tomatoes with salt after grilling, as desired. Serves 4.

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Passover Foods

Ginger, dill add a new taste sensation

Chicken is low calorie, versatile, and liked by almost everybody. Pair it (as it is in these recipes) with ginger, dill or fruit, and each time you will have a meal that tastes completely different.

HONEY GINGER CHICKEN BREASTS

4 chicken breasts
3 green onions, coarsely cut up
1/2 cup fresh parsley, chopped
1/4 cup honey
2 tbsp. orange juice
1 tbsp. grated fresh ginger

Preheat oven to 350. Wash chicken in cold water and wipe dry with paper towels. Remove skin if desired. Spread green onions and parsley over bottom of shallow baking dish. Arrange chicken, bone side down, on onion mixture.

Measure honey and orange juice into a cup. Heat in microwave for 30 seconds at high to melt honey. Stir in ginger. Brush honey mixture over chicken breasts and bake in preheated oven for 30 minutes or until cooked (no pink juices should run out when pierced at thickest part.) Brush any remaining mixture over chicken about 15 minutes through cooking time.

DILLED LEMON CHICKEN

6 small chicken breasts
bone and skin removed
1/4 cup pareve margarine
1/2 cup dry white Passover wine
1 tbsp. lemon juice
1/4 tsp. salt
1/2 tsp. dill weed
1 lemon, sliced
2 tbsp. chopped green onion

Cook chicken in margarine in frying pan until light brown, turning once, about 5 minutes per side. Mix wine, lemon juice, salt and dill weed. Pour over chicken. Place lemon slices on chicken. Heat to boiling, then reduce heat.

Cover and simmer until chicken is done, 10 to 20 minutes. Remove chicken from pan and place on ovenproof platter. Heat wine mixture to boiling. Cook until reduced to half, about 5 minutes. Pour over chicken. Sprinkle with onions. Serves 6.

APPLE CHICKEN SAUTE (adapted from Foodland Ontario)

2 tbsp. Passover oil
2 or 3 boneless, skinless chicken breasts (1/4 lb.), cubed
1 tsp. pepper
1 clove garlic, minced
2 each green onions, celery stalks and carrots, diagonally sliced
1 cup sliced mushrooms
4 apples, unpeeled, cored and cut into wedges
3 cups matzah farfel (cooked)
Fresh coriander (cilantro) or parsley

Heat oil in skillet over medium-high heat. Add chicken and sprinkle with pepper. Cook, stirring, 3 minutes.

Add garlic, onions, celery, carrots and mushrooms. Saute another 3 minutes.

Add apples and saute 2 minutes or until apples are tender crisp and vegetables golden brown.

Arrange decoratively over farfel. Garnish with coriander or parsley. Serves 4.

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During a two month period preceding Pesach, thousands of pieces of matzah shmurah, such as the one on display here, are produced at Kfar Chabad in Israel. [IPPA photo]

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LCBO offering over 40 Passover products

The LCBO is offering more than 40 kosher products in time for Passover 1998.

Now available at selected LCBO stores are red, white and rose table wines, and sparkling wines from Israel, France, Italy, California and New York State. There are also liqueurs, grape brandy, Slivovitz, Arack, vodka, and flavored and dessert wines. Prices for these products range from $6.50 to $21.30 for wines, and up to $42.65 for spirits.

Some new additions to this year's kosher for Passover product selection include: Bartenura Moscato D'Asti 1996, a white wine from Italy, at $14.90; Carmel Emerald Riseling Premium Selection 1997 from Israel, at $10.90; and from California, Wente-Segal Cabernet Sauvignon 1995, $19.95.

Gift baskets containing kosher products are available at selected LCBO stores, or can be made up on request.

The majority of the kosher for Passover products have already arrived at selected LCBO stores. Consumers can also order kosher products, based on availability, from any LCBO store across Ontario at no extra cost.

Kosher for Passover products are now available at the following LCBO stores:

Hamilton – 233 Dundurn St. S.; 1695 Main Street, Main West Mall. **Metropolitan Toronto** – 381 Wilson Ave.; 5995 Yonge St. (at Wedgewood); Crossroads Shopping Centre, 2625D Weston Road (at Highway 401); 55 Bloor St. W. (Manulife Centre); 2512 Bayview Ave.; 908 St. Clair Ave. W.; 1121 Yonge St. (Summerhill Subway); 198 Dupont St.; 221 Wilmington Ave., Bathurst Manor Plaza, Downsview; 2 Cooper St. at Queens Quay Boulevard; First Canadian Place, Lower Concourse Level; 2901 Bayview Ave., Bayview Village Mall, Willowdale; 6 Yorkdale Shopping Centre; 87 Avenue Rd., Hazelton Lanes; 4763 Yonge St. (at Sheppard); 1717 Avenue Rd. (at Fairlawn). **Richmond Hill** – 9737 Yonge St., Richmond Centre Plaza. **Thornhill** – 8129 Yonge St., Bayview Mews. **Ottawa/Nepean** – 1980 Bank St., Ottawa; 1385 Carling Ave., Hampton Park Plaza, Ottawa; 1379 Woodroffe Ave., Shoppers City Mall, Nepean.

For more information on LCBO products and services, including the kosher for Passover offerings, call the toll-free LCBO Infoline at 1-800-ONT-LCBO (668-5226); in Metro Toronto, call 416-365-5900.

Potatoes a constant part of seder table

If there is one food that is a constant part of the seder table, it's potatoes. Here are some different ways to serve them:

THREE PEPPERS WITH TWO POTATOES

2 medium-size yams, washed not peeled
2 medium all-purpose potatoes, washed not peeled
3 tbsp. vegetable oil
1 tbsp. scallions, sliced
½ cup each: thinly sliced green, red and yellow peppers
1 tbsp. butter or pareve margarine

Wash potatoes and yams with cold water and a vegetable brush. Fill a large pot with enough cold water to cover potatoes and yams.

Wash peppers and cut in halves. Remove seeds and white veins. Rinse inside. Slice into slivers. Remove tip and outer layer of scallion. Wash with cold water.

Bring potatoes and yams to a boil and cook covered for 15 minutes. Cool, remove skins and cube; they will still be firm. Put oil in a skillet and add potatoes and yams, cooking for about 5 minutes, then turn over with spatula. Add onions and peppers. Stir gently, and cook for 3 minutes more. Add butter or margarine, cover and cook for 1 minute.

CLUB MASHED POTATOES

3 lb. potatoes (7 large)
½ cup butter (approx.) or pareve margarine
6 green onions, white part only, chopped
1 small sweet red pepper, finely diced
5 cloves garlic, minced
1 cup Passover whipping cream, heated

Peel potatoes. Cook covered until tender in boiling salted water. Drain, return potatoes to pot and set over low heat to dry. Press through food mill using medium blade or mash well by hand and return to pot. Set pot in large shallow saucepan with a couple of inches of hot water and place over low heat to keep warm without burning.

Meanwhile, in skillet over low heat, melt half the butter. Cook onions, red pepper and garlic covered, until meltingly tender, about 10 minutes. Stir into potatoes.

Beat in cream gradually, adding chunks of remaining butter as you go. Season to taste with salt and pepper, and extra butter if desired. Keep warm up to 30 minutes. Serves 6 to 8.

SOUTHLAND PESACH PUDDING

6 medium sweet potatoes (3 lbs.)
2 cups applesauce
¼ tsp. cinnamon
¼ cup honey
3 tbsp. melted chicken fat or pareve margarine

Cook, peel, and slice potatoes. Mix applesauce and cinnamon in a greased 2-quart baking dish. Arrange alternate layers of sweet potato and applesauce, dribbling each layer with honey and fat. Bake, uncovered, in a moderate oven (350) 45 minutes, basting occasionally. Serves 6 to 8.

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Hadassah running shop-a-thon

By FRANCES KRAFT
Staff Reporter

TORONTO — An upcoming Passover shop-a-thon is a win-win situation for shoppers and Hadassah-WIZO, said Sharon Kroft, president of Toronto Hadassah-WIZO, which is sponsoring the 12-hour event next week.

The shop-a-thon, being held March 31 from noon to midnight at the Dominion Save-A-Centre in Lawrence Plaza, will benefit Hadassah's Youth Aliyah project in Israel.

The store is donating a percentage of gross sales, said Kroft. "It's a wonderful project. Youth Aliyah has been in the business of rescuing and reabsorbing youth from disadvantaged and war-torn areas since the beginning of Nazi Germany."

This year, Youth Aliyah is expected to help 14,000 youngsters through projects such as its vocational and agricultural schools. Many of the students are from the former Soviet Union and from disadvantaged environments within Israel.

"People are shopping anyhow," said Kroft. "Dominion has a good selection. It's fun, and the money goes to Youth Aliyah and Hadassah-WIZO."

Since the store accepts Zareinu dollars, Kroft said, shoppers can also help the local Jewish school, which serves children with special needs.

Hadassah-WIZO volunteers will be on hand as greeters, and shoppers can sample kosher for Passover food as they fill their carts. In the afternoon, a local youth klezmer band will perform. There will also be hourly prize draws and "lots of surprises," said Kroft.

This is the second shop-a-thon the organization has run at the recently opened store. An earlier one in January benefited WIZO service projects in Israel.

Dominion has been very generous and supportive, said Kroft, noting that the store had a booklet of Passover recipes printed for Hadassah-WIZO. Copies will be available at the event.

As added enticement, there will be "lots of coupons" and extra carry-out staff on-hand.

"It's like a big social event," said Kroft.

Fish a nice change after seder meals

Try fish for a nice change after all those heavy seder meals.

CRUNCHY FISH

6 oz. package potato pancake mix
½ cup matzah meal
½ tsp. salt
2 eggs
2 tbsp. water
2 lb. fish fillets
Peanut oil or vegetable shortening

Mix potato pancake mix, matzah meal and salt. Combine eggs and water. Roll fish in pancake mixture, dip in egg mixture, and roll again in pancake mixture. Set aside for at least one-half hour before frying. This makes the coating adhere very well. Fry in one-half inch hot oil or melted shortening in a large skillet. Drain on absorbent paper. Sprinkle with lemon juice. Serves 4-6.

GRILLED SALMON WITH MINT MARINADE

4 small salmon steaks, ¾ inch thick (about 1½ lbs.)
½ cup chopped fresh mint leaves
½ cup olive oil
3 tbsp. lemon juice
½ tsp. salt
½ tsp. pepper
1 clove garlic, finely chopped
1 bay leaf

Place salmon steaks in ungreased rectangular baking dish, 11 x 7 x 1½ inches. Beat remaining ingredients (except bay leaf) thoroughly; stir in bay leaf and drizzle over fish. Cover and refrigerate 1 hour, turning fish over after 30 minutes. Remove fish from marinade; reserve marinade.

Grill fish uncovered about 4 inches from hot coals, turning over once and brushing with marinade frequently, 10 to 15 minutes or until fish flakes easily with fork. Heat remaining marinade to rolling boil; remove bay leaf. Serve marinade with fish.

To broil: Marinate fish as directed above. Set oven control to broil. Place fish on rack in broiler pan. Broil with tops about 4 inches from heat about 5 minutes, brushing fish with marinade frequently, until light brown. Turn carefully; brush with marinade. Broil 4 to 6 minutes longer, brushing with marinade frequently, until fish flakes easily with fork. Serves 4.

More Passover Food in next week's issue

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Passover Foods

Creating gourmet meals need not be difficult

By LEILA SPEISMAN
Staff Reporter

We all like to dream about whipping up gourmet, elegant dishes and meals for holidays that wow our friends and family and show our kids just what terrific homemakers we are.

Well, here's a book to help you *Fast & Festive Meals for the Jewish Holidays*, by Marlene Sorosky (Morrow, 1997). Not only is it chock full of recipes for the yamim tovim, as well as bar or bat mitzvah, brit milah or baby naming and Havdalah, but you can find ideas for invitations and centrepieces, hints and menus.

There are several suggestions for each holiday. The Passover section is especially good, as it gives ideas for the seders, as well as for meals during chol hamo'ed. A "game plan" as Sorosky calls it, gives a timetable that will be helpful in organizing yourself.

Now, the "fast" in the title is a tad misleading – most recipes have a long list of ingredients, and an even longer set of instructions. And do many of us have the time or the inclination to make a mock seder plate with fern and flowers, or to write the guests' names on hard-boiled eggs?

Nevertheless, the ideas are appealing, and the book is a joy to read, with clear type and lush colored pictures.

MODERN HAROSET

1 cup dried cranberries
½ cup shelled pistachios
1 large apple, peeled, halved, cored and cut into chunks
¼ tsp. ground cinnamon
¼ cup sweet red Passover wine

In a food processor with the metal blade, pulse dried cranberries and pistachios until chopped. Add apple, cinnamon, and wine, and pulse until finely chopped or ground, as you prefer. Remove to a bowl, cover, and refrigerate at least 1 hour. May be refrigerated overnight. Makes 1¾ cups.

BOUQUET OF BAKED SPRING VEGETABLES

2 tbsp. margarine
3 tbsp. olive oil
1½ tsp. dried basil
1 tsp. dried thyme
2 cloves garlic, minced
16 – 20 peeled baby carrots
1 large red onion, peeled, halved and cut into 2-inch chunks
salt and freshly ground pepper
1 lb. pattypan squash, cut into ¾-inch chunks
1½ lbs. pencil-thin asparagus
1 small red pepper, cut into 1-inch chunks or strips

In a small microwave-safe bowl, heat margarine, oil, basil, thyme and garlic until margarine melts. Remove 2 tbsp. oil mixture to a small bowl. Pour remainder into a 9 x 13 inch baking dish. Stir in carrots and onion. Season with salt and pepper. Cover and bake for 15 minutes.

Add squash, asparagus, and bell pepper. Drizzle with remaining oil mixture (if margarine has hardened, microwave until pourable). Season with salt and pepper. Cover and bake for 15 minutes, or until vegetables are barely tender.

If not serving immediately, uncover and cool, then cover and refrigerate overnight. Reheat, covered, in microwave or in oven at 475 for 7 to 10 minutes.

To serve, stir vegetables gently to coat. Serve from baking dish or arrange on platter. Makes 8 servings.

TANGY LEMON BARS

Pastry
½ cup granulated sugar
1 cup matzah meal
¼ lb. margarine, melted

Lemon Filling
3 large eggs
¾ cup granulated sugar
2 tbsp. margarine, melted
⅓ cup fresh lemon juice
2 tbsp. potato starch
powdered sugar, to sprinkle on top

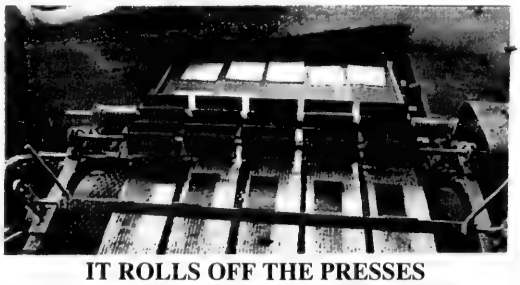
Place oven rack in centre of oven and preheat to 350. Line an 8-inch square baking pan with heavy foil, letting it extend an inch over the sides. Oil or spray the foil with nonstick spray.

In a small bowl, stir together pastry ingredients. Press into bottom of prepared pan. Bake for 20 to 25 minutes, or until pale golden. Reduce oven temperature to 325.

In a medium bowl, whisk eggs. Whisk in granulated sugar, margarine, lemon juice and potato starch. Pour over crust and bake at 325 for 20 to 25 minutes, or until top is lightly golden and set. Remove from oven and cool to room temperature.

Remove from pan by lifting out foil. Place on cutting board. Trim edges of pastry and cut into 1½-inch squares or diamonds. The bars may be refrigerated up to one week or frozen.

Before serving, sprinkle with powdered sugar. Serve chilled or at room temperature. Makes 25 bars.



IT ROLLS OFF THE PRESSES
At this particular factory in Jerusalem, it's matzah not newspaper that rolls off the presses at this time of the year.
[Isaiah Karlinsky photo]

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Carrot Tzimmes
Broccoli & Mushrooms or
Green Beans Almondine
Cole Slaw, Dill Pickles
Matzo
Seder Plate
Compote or Fruit Salad Bowl
Sponge Cake or Honey Cake
Macaroons
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Seder Plate Ingredients - 5.00

5941 Leslie St., North York, Ont. HAPPY PASSOVER

When is a matzah not a matzah?

By EILEEN GOLTZ
Special to The CJN

Pesach is the one time of year that we're all scrambling to make stuff that doesn't taste like real food taste like real food. We have at least two days where we love the matzah and the rest of the week is spent in search of something that doesn't even remotely resemble it.

I thought I'd offer some practical information on what can be substituted for what, and how to make something like macaroni and cheese taste almost (you'll note I said almost) as good as the real thing.

PASSOVER MACARONI AND CHEESE

3 large eggs
3½ cups matzah farfel (or 6 broken up matzahs)
½ cup shredded cheddar cheese
1 cup milk
1 tsp. salt
¼ tsp. pepper
1 pt. sour cream
½ cup butter (May use less if desired.)
Parmesan cheese

Preheat oven to 350. Grease a 2-qt. casserole with butter. In a bowl beat 2 of the eggs well and pour them over the farfel. In another bowl beat the remaining egg and stir in the milk, salt and pepper. In the casserole layer half the farfel, half the cheese, half the sour cream (in spoonfuls), and half the butter. Repeat the procedure and pour the milk mixture over the top. Lightly sprinkle the Parmesan over the top. Cover with foil and bake 30 minutes. Remove foil and bake another 10-15 minutes until brown. Serves 6-8.

PASSOVER WHITE SAUCE

3 tbsp. oil
1 clove garlic, optional
1 oz. potato flour
1½ cups chicken stock
salt and pepper
2 egg yolks, lightly beaten

In a skillet heat the oil and then fry the garlic until it's clear; then remove it, if using. In a bowl mix the potato flour with the stock and then season to taste. With a whisk blend in the yolks and add the mixture to the pan. Cook over low heat, whisking very gently until the mixture thickens, stir constantly.

PASSOVER ICE CREAM

2 10 oz. pkg. frozen strawberries
1 cup sugar
2 egg whites
2 bananas

Partially thaw the strawberries. Combine all ingredients in a large mixing bowl. Beat with an electric mixer on high until the mixture is frothy. Freeze overnight to set. Serves 4 to 6.

PASSOVER SUBSTITUTES

1 oz. baking chocolate (unsweetened chocolate) = 3 tbsp. unsweetened cocoa powder plus 1 tbsp. oil or melted margarine

16 oz. semisweet chocolate = 6 tbsp. unsweetened cocoa powder plus ¼ cup oil and 7 tbsp. granulated sugar

14 oz. sweet chocolate (German-type) = 3 tbsp. unsweetened cocoa powder plus 2⅔ tbsp. oil and 4½ tbsp. granulated sugar

1 cup confectioners' sugar = 1 cup granulated sugar minus 1 tbsp. sugar plus 1 tbsp. potato starch pulsed in a food processor or blender

1 cup honey = 1¼ cups granulated sugar plus ¼ cup water

1 cup corn syrup = 1¼ cups granulated sugar plus ⅓ cup water boiled until syrupy

1 cup vanilla sugar = 1 cup granulated sugar with 1 split vanilla bean left for at least 24 hours in a tightly covered jar

1 tbsp. flour = ½ tbsp. potato starch

1 tbsp. cornstarch = 1 tbsp. potato starch

1 tbsp. baking powder = ¼ tsp. baking soda plus ½ tsp. cream of tartar; if keeping for awhile, add ¼ tsp. potato starch

1 cup graham cracker crumbs = 1 cup ground cookies or soup nuts plus 1 tsp. cinnamon

1 cup bread crumbs = 1 cup matzah meal

1 cup matzah meal = 3 matzahs ground in a food processor

1 cup matzah cake meal = 1 cup + 2 tbsp. matzah meal finely ground in a blender or food processor and sifted

3 crumbled matzahs = 2 cups matzah farfel

1 cup (8 oz.) cream cheese = 1 cup cottage cheese pureed with ½ stick butter or margarine

1 cup milk (for baking) = 1 cup water plus 2 tbsp. margarine, or ½ cup fruit juice plus ½ cup water, or 1 cup almond milk (blend ½ cup sliced blanched almonds with 1 cup water until smooth)

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The Toronto Jewish Film Festival is hosting the Toronto premiere screening of **Boaz Yakin's** *A Price Above Rubies*, starring **Renee Zellweger**, **Julianna Margulies** and **Christopher Eccleston**, as a fundraiser for the upcoming festival.

Set in Brooklyn's Orthodox Jewish community, *A Price Above Rubies* depicts the pressures of a restrictive life on an individualistic woman who refuses to conform to her religiously ascribed identity. It is the second film of the Israeli-born Yakin, whose first feature, *Fresh*, won the Filmmakers Trophy at the Sundance Film Festival in 1994.

April 2, York Cinema, 101 Eglinton Ave. E. 7 p.m. Tickets $25 and include admission to the film and the post-screen bash at Shark City. 324-8600.

* * *

Chamber Ensemble: Jewish Music Toronto presents the Toronto debut of the Argentinean chamber ensemble **Trio Instrumental de Camara**, featuring **Estela Telerman** on piano, **Jorge Perez-Tedesco** on cello, **Carlos Cespedes** on clarinet and special guest tenor **Jose Luis Galimidi**.

The program consists of music by Jewish composers, including music from South America and around the world.

Leah Posluns Theatre, Bathurst Jewish Centre, 4588 Bathurst St., North York. March 31, 8 p.m. Adults $20, sponsors $125. 777-4006.

* * *

Writing Jewishly: Ever since Toronto writer **Libby Scheier** started it in 1994, Toronto Writing Workshop (TWW) has been gradually expanding its scope, semester by semester. Besides offering a range of workshops in fiction, poetry, novel-writing and basic creative writing, TWW runs a workshop for women writers and day-long sessions on book and periodical publishing, writing for children and black women writing.

Now TWW is adding a one-day "exploratory workshop" called Writing Jewishly. To be headed by Scheier herself, the session is meant "for Jewish writers at all levels who want to explore our varied experiences and traditions through writing."

April 26, 10 a.m. to 5 p.m. $65 until Mar. 26; $75 thereafter. The workshop will be held at the Playwrights Union, 54 Wolseley St., Toronto. 260-6621.

* * *

Israeli Films in Edmonton: If you plan on being in Edmonton in May, you may wish to attend all or part of that city's fourth annual Israeli Film Festival, May 25 to 27. According to **Dr. Shoshana Pollack**, arts and cultural chair for the Edmonton Jewish Federation, there are about 100 Israelis living in the Albertan capital, but the films attract a much wider audience.

"The community at large is very much interested in Israeli movies," she said. "They come to our festival and they love it." For tickets, contact the Edmonton JCC, 403-487-0585.

* * *

Music From the Ghetto: The creativity of Jewish artists flourished, even in the Nazi-run ghettos of Poland and Lithuania. *Ghetto Tango*, the riveting Yiddish-English show that captivated packed houses at Ashkenaz '97, presents the music that was composed in those unlikely ghetto theatres and cabarets – songs of hope, satire and ironic wit, many in ragtime, jazz or tango modes.

Adrienne Cooper and **Zalmen Mlotek** star in *Ghetto Tango*, imported from New York by Olive Eye Productions for one performance only. Sat. March 28, 8:30 p.m. Trinity-St. Paul's Centre, 427 Bloor St. W. at the Spadina subway. $25-$20. 324-9413.

* * *

Arts Briefs: The Toronto Secondary School Music Teachers' Association and the Music Department of the Toronto District School Board present Sounds of Toronto, featuring high school bands, choirs and orchestras. $5. Massey Hall, April 8, 7:30 p.m. 397-3790.

• The Yiddishland Café presents *Toward A Better Tomorrow*, a program of Yiddish songs of protest and resistance. March 29, 7:30 p.m. Workmen's Circle, 471 Lawrence Ave. W. $15-$12. 635-0720.

• *Cherry Docs*, a courtroom drama by **David Gow** in which a Jewish lawyer defends a neo-Nazi skinhead accused of murder, previews March 27 to 31 and runs April 1 to 19 at The Factory Theatre, 125 Bathurst St., Toronto. $23-$16; Sundays PWYC. 504-9971.

• The Israeli Group of Artists presents a lecture and slides by artist **Sandra Rechico**. Lipa Green Building, 4600 Bathurst St., North York. March 25, 8 p.m. Non-members $7, includes refreshments. 905-886-6984.

David Gow: Cherry Docs

LAST WEEK'S CROSSWORD ANSWERS

■	C	A	S	A	■	A	R	O	S	E	■	S	Y	A
H	A	R	A	N	■	R	O	U	N	D	■	E	E	L
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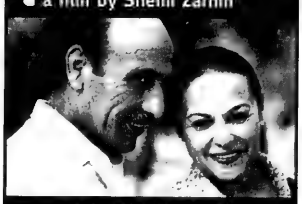
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Travel Talk

BY BILL GLADSTONE

INSIDE THE CANADIAN WAR MUSEUM

Last month the Canadian War Museum, which commemorates Canada's role in international warfare, found itself at the centre of a heated domestic battle over its intention to include a Holocaust gallery as part of a proposed $12-million expansion.

Facing strong objections from veterans' groups and others, the Ottawa-based institution backed away from the plan as a senatorial subcommittee began public hearings to determine whether a Holocaust gallery would be an appropriate adjunct to the museum.

The main opposition to the idea came from veterans who protested that the Holocaust had little to do with the experience of the Canadian military during the war and that they had not been consulted about the museum's plans.

Canadian Jewish officials had also not been consulted about the museum's intended Holocaust gallery – a project they did not rush to defend. As the uproar increased, Milton Friedman of B'nai Brith Canada expressed dismay that the gallery was becoming "a political football" and Irving Abella of Canadian Jewish Congress suggested that a "stand-alone" facility might be more appropriate and effective.

At the senate's decree, the museum dropped its plans for the Holocaust gallery (which may yet gain existence as an independent facility) and the dispute was apparently resolved to everyone's satisfaction.

When I toured the Canadian War Museum last week, it became clear to me that there are indeed good reasons to de-emphasize the specifically European story of the Holocaust in a narrative that focuses upon Canada and Canadians at war.

The museum, which purports to relate 1,000 years of Canadian military history, opens with a Norse sword hearkening back to the days when Scandinavian explorers landed at Newfoundland and perhaps Nova Scotia. It concludes with a display of artifacts pertaining to Canada's peace-keeping missions in the Golan Heights, the Sinai, Cyprus, Croatia, Somalia – and Haiti, where Canadian troops are still stationed.

Housed in a three-story Tudor gothic stone building that previously contained the National Archives, the Canadian War Museum's first floor is devoted to the early colonial era, the War of 1812, the Riel Rebellion and World War I.

The middle floor relates the epic tale of World War II from Canadian eyes, while the top floor tells of Canada's involvement in the Korean War and its various peacekeeping roles in political hot zones.

Perhaps the most intricately realized of the museum's dioramas and displays focuses on the D-Day invasion of June 1944. One looks upon a brilliantly rendered scene of massive mobilization as many thousands of Allied troops, including Canadians, storm a beach in Normandy. I studied the display intently for some minutes, explaining to the museum guide who accompanied me that my father had been among those who had landed there.

A display on the Third Reich shows off one of the museum's most popular artifacts: the distinctive black Mercedes convertible limousine in which Hitler used to parade before his adoring public. The display also features several huge Nazi banners and a huge bust of the Nazi Fuhrer, set against an appropriate backdrop of corpses piled in a pit. Decapitated from a statue, the Fuhrer's metallic head was brought back to Canada as a war trophy.

One display case holds a mannequin of an SS officer in full uniform with death-head regalia, while another contains the striped garb of a concentration camp inmate. A sketch of Belsen by Alex Colville adorns a wall. With these allusions, the museum dispenses with the Holocaust, which is, after all, a mere subtext to the story it has set out to tell. Call it "War as seen from the Canadian point of view."

The museum tells that story well and with a Ripleyesque panache, providing us with multiple chronological perspectives of the ordinary heroic grunt in the trenches. With only a small part of its collections on view, the museum should have no trouble filling its proposed new exhibition space, even without a Holocaust gallery which would have accounted for six percent of the total.

Canadian War Museum, 330 Sussex Drive, Ottawa. 819-776-8627 [www.civilization.ca.].

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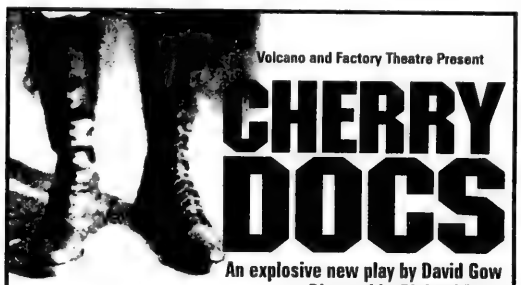

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Doc probes deeper into Oskar Schindler

By JOSEPH SERGE
Arts Editor

By now just about everybody knows the story of Oskar Schindler, the Nazi spy and industrialist who saved more than 1,000 Jews from Hitler's death camps.

Schindler, airing on History Television March 30, 8p.m. (Eastern), probes more deeply into this story, interviewing some of "Schindler's Jews," as those he saved became known, plus Schindler's wife and his wartime mistress.

One of the most fascinating aspects of Jon Blair's documentary narrated by Dirk Bogarde is the interview with the mistress of Amon Goeth, the sadistic commander of Plaszow labor camp in Poland who enjoyed killing Jewish inmates for sport.

His mistress, who was dying of emphysema (she died four days after this interview was granted), defends her wartime lover with vigor, literally to her deathbed.

When asked how she could love a man who killed so many Jews, she calmly states that he wasn't *that* bad. "He didn't kill any more Jews than other SS officers."

When asked about Goeth's virulent anti-Semitism she evades the question and accuses Schindler of not "loving Jews," but merely being an opportunistic businessman at the right time in the right place.

And that might have been true at first, but there is no doubt that Schindler went out of his way, frequently getting arrested by the SS, to save "his Jews." This became more obvious after the Jews on his famous "list" were sent to Auschwitz. Schindler managed to transfer them out – the only such transfer of inmates out of Auschwitz.

Hero or opportunist, Schindler's life is still a fascinating one. With interviews with those who knew him, this documentary is an excellent companion piece to Steven Speilberg's Academy Award-winning movie.

16-year-old's CDs into their second printing

By BILL GLADSTONE
Special to The CJN

Aubrey Litvack

TORONTO — As part of a school program for gifted students, Aubrey Litvack, 16, recorded *Heads and Tails*, an album of his own guitar compositions that has sold so well that he is about to order a second printing of the CD.

A straight-A Grade 11 student at Thornlea Secondary School in Thornhill, Litvack produced the four-song CD and tape as part of the Autonomous Learner Program, which allows 20 students at the school the freedom to pursue a personal or small group project related to the community.

Besides being gifted academically, he is a talented musician who scored first place for his age group in the Kiwanis Music Festival in 1996, and has won numerous top prizes in the Peel Music Festival.

He used the proceeds of a Kiwanis scholarship to fund production of the CD and tape.

Heads and Tails, the album's title track, is a strongly rhythmic Latin-influenced piece for which Litvack double-tracked himself on guitar and percussion. The other numbers are *Spanish Nights*, *Samba de Luna* and *Madawaska*. The latter, a piece for solo classical guitar, is named after a river in Algonquin Park.

"Its musical structure is imitative of the river," he explains. "The river starts as a small lake, then becomes larger and faster with a few waterfalls, and ends off as a small lake again."

Besides producing the CD, he has been actively involved in promoting it with posters and performances in venues such as a local Second Cup and the Temple Sinai, where he teaches music. His older brother, Michael, teaches Grade 6 at the Temple Sinai religious school and his mother, Lyn Litvack, is a nursery school teacher at the same synagogue. His father, Paul Litvack, is a furniture salesman.

Litvack, who has been studying at the Mozart Music College for several years, is not necessarily pursuing a career in music. "I'd like music to be in my future career plans but I'm not counting on it because I know how difficult it can be. I'm planning on going to university and doing something in the psychology field."

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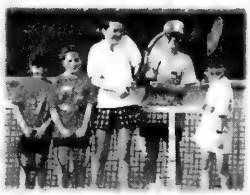

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A view of Jewish Tunisia

By GERALD SCHWARTZ
Special to the CJN

TUNIS — The film, *A Summer in La Goulette*, about three familes – Jewish, Christian and Muslim – in Tunisia before the Six Day War, sparked my interest in the history and fate of Tunisia's Jewish population, which once numbered over 100,000.

After contacting several Canadian Jews of Tunisian heritage and doing some research, I travelled to Tunis.

The day I arrived (Nov. 7, 1997) was the 10th anniversary of what is called the "changement" – the end of the regime of Habib Bourghiba and the takeover of President Ben-Ali, the present leader of Tunisia. Tunis, the capital, was filled with gigantic red banners and exhibits celebrating the anniversary.

Tunisia's Jewish population has dwindled to the hundreds since independence from France and the Six Day War. Le Grand Synagogue at 43 avenue de la Liberté, with its beautiful white facade and columns, was shuttered and guarded by two armed soldiers.

The only kosher restaurant, Le Duc, on a quiet side-street downtown, was no longer kosher under rabbinic supervision I was informed by the maitre d'hotel.

I took the TGM (Tunis-La Goulette-La Marsa) commuter train to the ruins at Carthage and the village of Sidi Bou-Said, which is perched on a cliff above the Mediterranean.

On the way back, I stopped at Old La Goulette, the port of Tunis, once a summer beach resort – now decaying – and once home to many Jews. Trying to locate Club Les Jasmins, owned by a Jewish couple, proved fruitless without a street address.

The northern Mediterranean coast is where most tour groups stay in such towns as Sousse, Hammamet and Monastir. The cities of Sousse and Sfax have picturesque *medinas* (walled old cities) and *souks* (markets); however, the real Tunisia is to be found in the interior and the south.

The holy city of Kairouan and the Roman ruins at El-Djem are worthwhile excursions from Sousse and are both located amidst an area of large olive groves.

It was in Sousse's *medina* that an elderly shopkeeper told me of his deportation to a German labor camp during World War II. Tunisia was occupied by the Nazis between November 1942 and May 1943. During this time, there were round-ups of Jews for labor camps and deportations to death camps.

The city of Gabès is Tunisia's gateway to the south and also had a significant Jewish population in the past. It is situated in a gigantic date palm oasis with hundreds of trees, all bearing fruit during the harvest month of November.

The ruins at El-Djem. [Gerald Schwartz photo]

From Gabès, excursions to three Berber villages are possible. Throughout the country I travelled by *louage*, an efficient system of shared five-passenger taxis that leave from the bus station areas and are a great way to meet the locals. French is widely spoken, but a few words of Arabic helped to break the ice.

A unique side-trip from Gabès is a night in a cave-hotel in Matmata, a 30-minute ride away. In a large depression, the Tunisian Auto Club operates the Hotel Marhala, where guests stay in a clean, comfortable cave. Breakfast is included in the cave-hotel's dining room.

The trip from Gabès to Tozeur near the Algerian border crosses the Chott-el-Jerid, the largest salt-water flat region of the country. En route, the village of Douz, where the sand dunes of the Sahara begin, can be visited.

Tozeur is an oasis town that is starting to boom due to direct flights from Europe. From here, one must take a two-hour trip aboard the Lézard Rouge (Red Lizard), a restored train from the early part of the century, into the Selja Gorge – a unique experience. As well, the mountain oases of Mides, Chebika and Tamerza can be toured.

The famed island of Djerba, home of an ancient Jewish community from the first century BCE, is only a 35-minute flight from Tozeur. The few remaining Jews, many of whom are jewelers, live in Hara-Kebira (the large ghetto), but the main tourist attraction is the Ghriba Synagogue in Hara Seghira (the little ghetto) just a short ride south of the main town of Houmt-Souk.

This beautiful Sephardi shul, (the present building dates from the 1920s) consists of two rooms, one with the bimah and stained glass windows of the 12 tribes, the other a smaller one with the sifrei Torah.

Two good guidebooks are *Essential Tunisia* (British-concise) and *Tunisian Handbook* (Footprints Guide). The Tunisian Tourist Office in Montreal was extremely helpful with literature and information: 1253 avenue McGill College, ste.655, Montreal. H3B 2Y5. Phone 514-397-1187/-0403 or fax 514-397-1647.

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Genetic research must adhere to halacha: rabbi

By LEILA SPEISMAN
Staff Reporter

TORONTO — Genetic research must be subject to halachic imperatives, said Rabbi Moses Tendler, an expert on medical ethics.

"Our great challenge is to not be embarrassed by what we read in the Torah," he added.

Rabbi Tendler, a rosh yeshivah at Yeshiva University, chair of its department of biology, and a frequent advisor on medical ethics to various government agencies, was speaking on Advances in Genetic Research: ethical and halachic perspectives, at Beth Avraham Yoseph Congregation in Thornhill.

One of the more dramatic finds in recent years, Rabbi Tendler said, is p53, which "finds bad [cancerous] cells and directs the body to destroy them."

This gene, he said, is "the main repair mechanism. If it mutates, then it won't work. Current research is looking for ways to put p53 back into the body, so that it can destroy cancer cells."

The fact is, however, Rabbi Tendler said, that cancer research has been a total failure. Recent studies show that in spite of scientific advancements and years of research, the life of a cancer patient has not been extended at all.

The main hope for cancer treatment now is research into cloning, the idea being to find ways to duplicate cells that can help fight cancers.

There has been so much hysteria about cloning, though, that efforts are being made to ban it completely, even when it can be helpful, he said.

There is nothing inherently halachically questionable about scientific research, Rabbi Tendler said. "The first commandment in the Bible is not just to 'be fruitful and multiply,' but to master the world.

Since G-d gave us nature, science and religion can't be on a collision course, he said.

Halachah does have something to say about the limitations of science, however.

What is the point, he asked, of conducting genetic screenings for diseases for which nothing can be done?

"For instance, we can detect who will develop Huntington's disease, and when they will get it. But you can't do anything about it, so who wants to know?

"Should we allow research to tell people the results of such screening, and thus steal decades of quality life?"

The international Human Genome Project has as its goal to identify all the genes in the human body and find out what they do.

If they find bad genes, which Rabbi Tendler defined as genes which can cause disease, "do you tell that person not to have children?"

Genetics, he said, gave Hitler the excuse to exterminate Jews, because they supposedly had bad genes. "It's genetic cleansing, like ethnic cleansing."

Also, Rabbi Tendler asked, how soon will society be able to tell you that if you have bad genes, you have not only the right but the obligation not to have children?

He warned against potential problems in getting insurance or getting certain kinds of jobs, coupled with the fact that there is very little funding for genetic counselling. Only two programs in the United States train counsellors to advise people with problematic genes.

But the real fear, he said, is germ cell gene therapy, where the goal is not to modify existing genes to prevent or treat disease, but rather to modify the individual, or at worst to create a new individual entirely. While at the moment no one in the world will do such a procedure, "What will stop you from modifying a gene not for therapeutic reasons, but for enhancement? I fear that what can be done, will be done."

Another problem in gene research is what Rabbi Tendler called The Cain Defence, that is, if genes control behavior such as aggression, then the individual has no responsibility for what he does.

That goes against the Torah view that G-d gave human beings free will. Citing a study about a family in the hills of Arkansas that had a history of violence, aggression and rape, due, it was said, to a preponderance of the genes for aggression, he said, "If that family lived in Toronto, they wouldn't act that way."

G-d teaches you to master yourself, he said. "The decision to behave morally is yours."

In reply to a question from the audience, Rabbi Tendler said he objected to mass screenings of high school age children by Dor Yeshorim; the students are tested for genes for Tay Sachs and Canavan's disease, among others, but results are only given when a shidduch is being arranged.

"It's not so much the screening I object to, as the secrecy surrounding it," he said.

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BAYVIEW/YORK MILLS - OVER 3,000 SQ. FT.
$838,000. Exquisite 4 bdrm. bungalow. Elegant "open concept". Family rm. Secluded master suite w/fireplace. Finished l/lvl with rec rm., games rm. & 5th bdrm. Circular drive & dble garage. Inground pool. *Marlene Federman.

1/3 ACRES IN THE CITY
This magnificent property boasts rmn. flr. family rm. + panelled library, gourmet kitchen, tennis court, swimming pool & cabana w/change rms. Triple garage. * Barbara Kaplan.

STUNNING RENO IN PARK-LIKE SETTING
Breathtaking 4+ bedroom home. Outstanding master. State of the art kitchen. Main fl. den + family rm. Fin. l/lvl. w/rec rm. l+ games rm. + nanny's rm. *Eleanor Stanton.

BAYVIEW/YORK MILLS - $269,000.
Lovely 3 bdrm. townhome in prime condominium complex. Finished lower level w/rec rm. + w/out. *Bobby Simpson.

NEAR CASA LOMA - $325,000
Located amidst the townhouses of Castle Hill, this unique & lovely home has been totally reno'd. Newly completed lower level provides 3rd bdrm. & 2nd bath. *Donna Taylor.

AVENUE RD/LAWRENCE - $609,000.
Newly built home w/finished lower level. 4+ bdrms. Marble ensuite. Fabulous slate & granite kitchen. CAC. Private drive & built in garage. Quality finishings. *Ruth Kaufman.

AVENUE RD./EGLINTON - $379,000.
Avenue Rd/Eglinton. Gracious. 3 bdrm home. Formal dining rm. Main floor powder rm. Master w/ensuite bath. Fireplace. CAC. Fin. lower level. Private drive & dble. gar.. *Lena Rauchwerger.

YONGE/EGLINTON - $169,900.
Quiet luxury building. Rarely found corner unit overlooking courtyard. Bright & airy suite. Central air. 24 hour conc. Walk to subway, restaurants. *Elaine Pike.

BATHURST/FINCH - $249,000.
Lovely "Savoy" condo. Spacious, bright corner unit. 2+ bdrms. Marble ensuite. Reno'd kitchen. 2 walk-outs to balcony. CAC. Parking. Security. *Leslie Dennis.

"SKYVIEW" EXECUTIVE SUITE
$232,000. Stunning condo w/spacious, elegant layout. Huge solarium can be 2nd brdm. Exceptional kitchen. Former model suite. Building offers all amenities. *Heather Sherman.

LESLIE/STEELES - $328,000.
Opportunity to own this Wycliffe-built special "Bungalow Townhome". Custom upgrades, multi fireplaces, 3+ bedrooms + sumptuous l/lvl. Double garage. *Heather Sherman

BAYVIEW/YORK MILLS $649,000.
Gorgeous UCCI-built home, 5+ bdrms. Updated, eat-in kitchen. Main flr. library, [SOLD] rm. & powder rm. Finished l/lvl.. CAC. Private drive & dble garage. **Don Wagman.

BAYVIEW-YORK MILLS. - $375,000.
Spacious bungalow on 100' [SOLD]2' lot boasts 3 bdrms. Reno'd kitchen. Finished lower [SOLD] Double garage. Spectacular perennial garden. *Edith Weiss.

BAYVIEW/DAVISVILLE
$269,900. Lovely 3 bdrm. [SOLD]ni. Modern, eat-in kitchen w/walkout to deck. Finish[SOLD] level. CAC. *Edie Winberg.

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3 bdrm. + freehold twnhse! L. Cooper/J. Gofman* 226-1987

1ST AD! YONGE/FINCH AREA! $318K
Spacious exec. 4+1 bdrm., split level, w/mn. fam. & 2 pce! Priv. 50'x127'! Sandon Schwartzben** 226-1987

YONGE/EGLINTON SEMI! – $209,800!
412 Duplex Ave.! Mint 3 bdrm.! Reno bth w/jacuzzi! Walk to subway, quick closing! Sandon Schwartzben** 226-1987

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THE "BRIDLE PATH" – $3,388,000
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Renovated 4 bdrm. bungalow, large gourmet kit., fam. rm. & den. 75'x150' lot with pool! Anna Pollock* 226-1987

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ATKINSON & CENTRE DETACHED – $264,900
3 bdrm. + fam. rm., 4 pc. master ensuite + 2 car gar., across from park, near bus & day schools! Hedda Zaionz* 226-1987

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Savoy - 2 br., 2 wr., balc., prqt., split bdrm. $170K
Primrose - 2 br., 2 wr., irge. cmr., balc. $250K
Primrose - 2 br., 2 wr., irge. cmr., balc. $275K

Homes
Thornhill - 3 br., 4 wr., fam. rm., cer., prqt. $250K
North York - custm., approx. 6500 s.f., 5 br. $1.15M

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ATKINSON-CENTRE – GREEN ACRES
Gorgeous 4 bdrm. home, finished w/o bsmt., gourmet kitchen, professionally decorated, a must see! *Lora Yakobson

BATHURST & CLARK - JUST LISTED!
Great crescent, 4 bdrm., main fl. family room, huge white kitchen, dble. garage, skylight, deck, $349K. *Perry Waisglass

BATHURST VILLAGE - BATHURST S. STEELES
Completely renovated 3 bdrm. bungalow, new kitchen, hardwood, fin. bsmt., dble. garage on a 50 ft. lot, $30,900. *Ted Waxman

BATHURST & STEELES SOUTH
Spotless 3 bdrm. sidesplit, family room, finished bsmt., custom kitchen, shows beautifully!! *Helen Winer

BAYVIEW-GREEN LANE – JUST LISTED!
3 bdrm. exec. freehold townhome, 2 fireplaces, prof. finished bsmt., master ensuite only $199,900! *Neil Bocknek

CONDOMINIUMS FOR SALE

FINCH-BATHURST "THE SAVOY"
Exclusive lux. condo about 2,600 sq. ft., thousands $$ in upgrades, balcony, hardwood flrs., absolutely fabulous! *Lora Yakobson

BATHURST & STEELES - 4 YEARS NEW
"Casitas" 3 bdrm. townhome, eat-in kitchen, appliances, air, close to all amenities! $210,000. *Ted Waxman

BATHURST-ANTIBES – JUST LISTED!
Large 2 bdrm., hardwood, appliances, air, wrap around balcony, large principle rooms, locker, $159,900! *Ted Waxman

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LESLIE-YORK MILLS GEM
Spacious reno & addition. 4+1 bdrm., oversized family room, sol. kit., lower level spa - indoor pool & sauna. Carole Lazer*

BATHURST/SHEPPARD – 1ST AD!
Condo in 100 Canyon - 2+1 bdrm., 2 baths, eat-in kitchen, lots of amenities, close to TTC & plaza. Carole Lazer*

EAST OF BATHURST - SOUTH OF LAWRENCE
$479,000 - Sunny south lot 60'x117' - 4 bdrm., 3 bath, family room, finished basement. Call Gert Kerbel*

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Large 4 bdrm. family home on gorgeous 50'x125' landscaped lot. Call Adeana Axler**

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BATHURST / GLENCAIRN — BRAND NEW CUSTOM HOME

"Schultz" architectural gem, 5 bdrms., 4 baths, granite + hardwood floors, crown mouldings, approx. 3,400 sq. ft. of luxury, dream maple kitchen, asking $699,000. Call Richard Cash (416) 787-1712.

CLANTON PARK — 1ST AD!

Shows well! 3 bdrm. bungalow, modern kitchen, sep. entry to finished basement, fabulous location, asking $325,000. Call Esther Rubenstein (416) 787-1712.

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BATHURST / GLENCAIRN — IDEAL STARTER HOME!

Detached brick bung. on 40 x 132 ft. building lot, sep. entry to in-law suite, eat-in kitchen, close to all amenities, only $254,900. Call David Eichorn (416) 787-1712.

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Facing parkette! 3 bdrm., 2 storey, thermopane windows, w/o from living room to spacious porch, gorgeous landscaped 53 x 120 ft. lot, only $299,900. Call David Eichorn (416) 787-1712.

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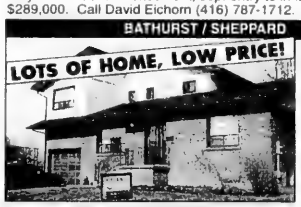
BATHURST / LAWRENCE — REDUCED TO SELL!

Spacious 3 bdrm. bungalow on gorgeous 55 x 132 ft. lot, shows very well! Sauna in basement, sep. entry to in-law suite. Asking $289,000. Call David Eichorn (416) 787-1712.

BATHURST / SHEPPARD



Spacious 4 bdrm. + family room, 4 baths, open concept, huge finished basement, quiet child-safe street, only $359,000. ACT NOW! Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE — REDUCED

Great 3 bdrm. value, 47 x 120 ft. lot, desirable location, fin. bsmt., only $269,000. ACT NOW! Call David Eichorn (416) 787-1712.

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BATHURST VILLAGE — REDUCED TO SELL NOW!

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3 bdrm. bung. on 50 ft. lot, east side of Bathurst, sep. entry to in-law suite, only $339,000. ACT NOW! Call David Eichorn (416) 787-1712.

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LIGHTMAN, Arthur - on March 9, 1998.
DEVOR, Sylvia - on March 10, 1998, late of 1 Northwest-ern Ave.
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APTER, Bertold - on March 11, 1998, late of 6091 Bathurst St.
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BENARROCH, Prosper - on March 12, 1998, late of 4415 Bathurst St.
DEUTSCH, Emanuel - on March 12, 1998, late of 745 York Mills Rd.
ELY, Martin - on March 12, 1998, late of 115 Antibes Dr.
STEIN, Madeline - on March 12, 1998, late of 370 Ridelle Ave.
KLERER, Kelly - on March 13, 1998, late of 196 Torresdale Ave.
ROSENBERG, David - on March 13, 1998, late of 52 Rodeo Dr.
KOPEL, Joseph - on March 14, 1998, late of 583 Old Orchard Grove.
LUBIN, Saul - on March 14, 1998, late of 100 Canyon Ave.
SCHILLER, Mina - on March 14, 1998, late of 205 Cummer Ave.
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ROSENBLOOM, Harry - on March 15, 1998, late of 121 Clanton Park Rd.
SHUMAN, Philip - on March 15, 1998, late of 1121 Steeles Ave. W.
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The Canadian Jewish news

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Tuesday, April 7th, noon

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Fencing master plans to come out of retirement

By PAUL LUNGEN
Staff Reporter

TORONTO — The way Ernest Meister sees it, he was tired of being retired. Or, to put it another way, he wasn't tired enough to be retired in the first place.

Any way you cut it, the lifelong athlete is eager to re-enter the world of sports. The former coach of the Romanian and (later) Canadian national fencing teams, Meister believes he still has lots to offer, from guiding the development of top level athletes to developing activities programs for seniors groups.

At 76, he's not a spring chicken anymore, but he believes his experience can't be matched.

"I still could teach fencing. I still could do counselling in different sports. I could be useful to senior groups with my personal example because I work out every day, even with weights," he said.

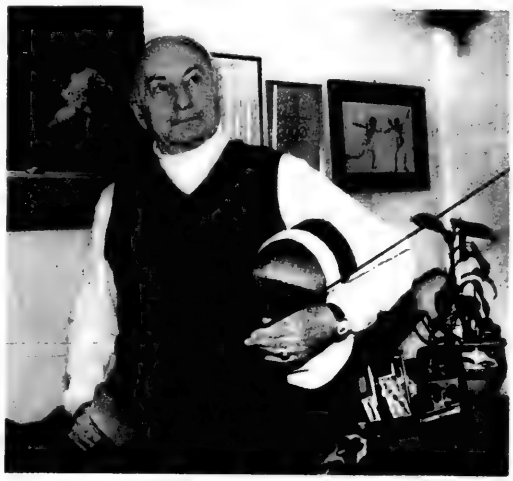
Surrounded in his home by mementoes from about 100 competitions and plaques commemorating his achievement as coach of world champion athletes, Meister is earnest in wanting to become actively involved in sports again.

As past coach of Olympic-calibre athletes, Meister had particular experience in guiding young sportsmen to perform at their best. "I can guide them, make plans for them and facilitate their improvement so they peak at the right time, at the competition," he said.

A look at his record in the world of sports gives credence to his claims.

A native of Cluj, in the Transylvanian province of Romania, Meister started his career in athletics prior to the war as a multi-sport athlete. He swam, played water polo, boxed and fenced. In 1941, when Hungary occupied his corner of Romania, Meister competed with other Hungarian Jews and won the Haggibor Trophy in fencing. Prior to that, he represented Romania in swimming and water polo at the Maccabiah Games in Palestine.

During World War II, Meister spent 26 months in a labor camp and when he emerged, he learned the Nazis had killed 54 of his close relatives, including his parents.



Ernest Meister

Shortly after the war while travelling on a bus in Cluj, he ran into a former teacher, who invited him to teach physical education at a Jewish school. At the same time, he would be allowed to pursue university studies.

He grabbed at the opportunity and never looked back. Meister quickly expanded his activities to include managing one of the city's largest sports clubs, known by the sponsor's corporate name, Dermata. The club drew from 5,000 employees and it fielded an A Division soccer club, of which he was general manager.

Meanwhile, he became a full professor at the the school of physical education at the University of Bucharest and subsequently the head of the department of combat sports, which included fencing, boxing, wrestling and weightlifting.

He also served as department head at the Ministry of Sport and from that position, became involved in helping develop world championship and Olympic teams. "My department had the duty to work out plans with the head coaches in every sport," he explained.

In 1946, he participated in his last competition, finishing sixth in the Romanian national sabre fencing championships. He coached the men's national fencing team from 1948 to 1960, including at the 1952 Olympics in Helsinki. He also served as technical director of the Romanian Olympic team at the winter games in Oslo.

His life changed in the 1960s when Nicolai Ceaucescu took over the government and began a policy of placing ethnically pure Romanians in positions of authority, Meister said.

In 1964, he left Romania for Sao Paulo, Brazil, where he became head coach of two top clubs, Pinheiros and the Athletic Club of Polistario. He coached top Brazilian fencers in international competitions.

In 1966, however, he pulled up stakes again to be with his daughter in Canada, going from a big fish in a little pond to a little fish in a little pond. From prestigious head coaching jobs in Brazil, he became a presser in Canada, working in a ladies' clothes factory. While earning a living during the day, he resumed his coaching career at night, working with fencers at the Harmonie Club. By 1969, his fencers were winning national titles at a competition in Calgary.

He also changed jobs, developing a program in remedial gymnastics at a Workers Compensation Hospital and rehab centre.

In 1975, he served as head coach of the Canadian fencing team at the Pan Am games and led the women's team to a silver medal in the foil event for the first time ever.

In 1976 at the Montreal Olympics, one of his fencers defeated the former world champion, but Canada lost the team event to the United States by a narrow margin.

"It was one of Canada's best showings until that time," he recounted with pride.

At the same time, his career on the national stage began to unravel. He criticized fencing's bureaucratic leadership and was soon pushed aside. After 1976, he served as a club coach at Humber College, retiring from coaching in 1985.

Meister believes there's no shortage of fencing talent in Canada, only a lack of proper coaching and development. That analysis extends also to the Jewish community. Some of the best international fencers of the early part of the century, many of them world champions, were Hungarian Jews, he said. Meister believes that with the proper guidance, there's no reason a Canadian couldn't do the same

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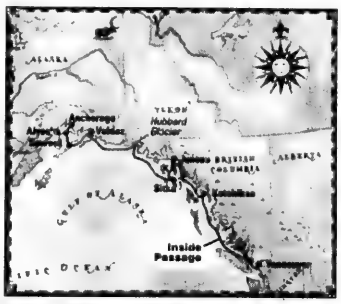

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Associated wins again

By PAUL LUNGEN
Staff Reporter

TORONTO — Who's going to stop Associated?

Only about six weeks after the school's Danilack branch captured the boys championship in the Jewish schools basketball tournament, Associated's Hurwich Kamin Kings prevailed in the third annual Yitzhak Rabin Memorial Hockey Tournament.

The Kings defeated Leo Baeck 5-2 in the title game, giving the Associated schools bragging rights in Jewish inter-school athletics.

In the title game, the Kings turned the tables on Leo Baeck, which had defeated them twice during the exhibitions season by identical 5-1 scores.

Five teams participated in the annual tournament, including USDS Bathurst, USDS Bayview, Associated Hurwich, Associated Danilack and Leo Baeck.

The Kings' roster included Joel Arshoff, Kenny Erlich, Brandon Farb, Adam Gold, Ryan Herblum, Mark Kostiner, Mikki Levy, Jordan Master, Kyle Pasternac, Cory Rubin, Jory Stern, Steven Weinberg, Jeffrey Wieskopf and Aaron Zimner.

Leo Baeck's roster included Raphi Aronowicz, Paul Ceresne, Jonah Goldberg, Adam Landen, Danny Millar, Josh Mosko, Daniel Olyan, Philip Pollack, Michael Sacvitzon, Mathew Seigel, Matthew Singerman, Michael Sklar and Josh Stark.

The Inside Back

How to keep these adults awake at your seder

By JORDAN MAX

As the father of three young children, I have come to the conclusion that the essential difference between children and grown-ups is that grown-ups want to sleep at night while children do not. Put another way, the natural state of children is consciousness, while it is the opposite for adults; hence the existence of the coffee industry.

On the seder nights (fast approaching), however, we want to encourage both children and adults to stay awake. Now, keeping the children awake is a lot easier than keeping those sleepy grown-ups interested and awake, particularly without the aid of coffee. Here then are some suggestions for keeping your adults alert during your seders.

Before candlelighting, set all clocks back at least three hours and ask all participants to reset their watches too. Alternatively, tell everyone to pretend it's Saturday night or New Year's Eve. No self-respecting grown-up will ever go to bed before midnight on Saturday night.

Take turns reading sections of the Haggadah, but in an unpredictable pattern. For example, don't just say, "Hey, nudnik, it's your turn." Instead, call out "Now the person with blue eyes and a green dress with the red wine stain," or if you have a teenager, "Now the person with green hair, earring and brown eyes." Good for testing their reflexes and response times.

If you have an accountant at the table (I sometimes do), keep their minds awake and off the impending tax file date by asking them to figure out how 70 persons became 600,000 in just 210 years in Egypt, or how long it would have taken them to clear customs, if they were all to arrive at the same time on 747s. Remember, since this is yom tov, calculators, slide rules and pens and note pads are not allowed. Guaranteed to keep them occupied at least until dinner. For everybody else, ask them to tabulate their cholesterol and/or sodium intake during the meal.

Last Laugh

For the sports fan(atic)s at the table who are by now experiencing heavy withdrawal symptoms, remind them that the real hockey playoffs won't get underway for at least another two weeks; the only sports on TV right now are figure skating and curling; and the part of the seder after the meal should be thought of as overtime or extra innings, with interviews and highlights to follow.

Frequently interrupt the seder with deep probing questions for discussion. Examples: What is the significance of the Pina Colada flavored macaroon? When the Jews left Egypt, did they get a volume discount on wagon rentals? The zanier, the better. Or quiz them on what Aunt Zelda served for dessert on the second night of Pesach in 1985. Remember, "When do we eat?" or "When are we going to be finished?" do not qualify.

The post-meal parts of the seder are definitely the most challenging for any leader, as sleepiness starts to set in from the huge meal and many glasses of wine. Perhaps this explains why most people just speed through these parts. Announce a new house rule that the first one to fall asleep or leave the table for something other than a bathroom visit gets the honor of doing the dishes afterwards. A sure-fire trick.

Have a Chag Samayach and wakeful seders.

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5 lb. roasting chicken
2 whole oranges
1/2 cup orange juice
1/2 cup wine
1 large onion, cut in large slices
2 tblsp. ginger, freshly grated
2 tblsp. honey

Rinse and dry chicken. Sprinkle with salt & pepper. Insert one whole orange in the chicken. Place in roasting pan, breast side down. Surround with onion slices. Mix juice with ginger, and pour over the chicken. Roast uncovered for 1/2 hour at 350°F.

Remove chicken from the oven, turn over, and smear with honey. Surround the chicken with the second orange, sliced, and return to the oven. After 5 minutes, baste with wine and pan juices. If browning too quickly, cover with foil. Baste again, after 1/2 hour. Continue cooking until drumsticks are removed easily, about 1 more hour.

Remove the orange from inside chicken, and slice it. Garnish with herbs. Yield: 8 servings. *Serving idea: Haroseth makes a good stuffing for this dish ...*

About jobs

Dear Lisa,

I have an interview coming up and I haven't been to a job interview for quite some time. Do you have any advice?

Dear Reader,

Based on discussions with clients of mine who have found jobs, the most important bit of advice is to stay calm. This is only a job interview. The meeting is to see if your skills and personality match what they are looking for, and if their style of working will make the company a good place for you.

If you want to impress your interviewer, remember to stay focused on the discussion. Answer the questions you are asked, not the questions you want them to ask.

That means you may not get an opportunity to use any answers you have prepared, but that is okay. You will likely have time at the end of the interview to tell them anything about yourself that you believe you would like to add.

Answer questions to the best of your ability, referring to your experience as often as possible. Don't try to be an expert on everything. If they ask you something about which you have little knowledge, you can say you are always interested in learning and would be willing to take a course.

Sometimes people hire based on the candidate's "fit" in the organization, not only on what he or she knows.

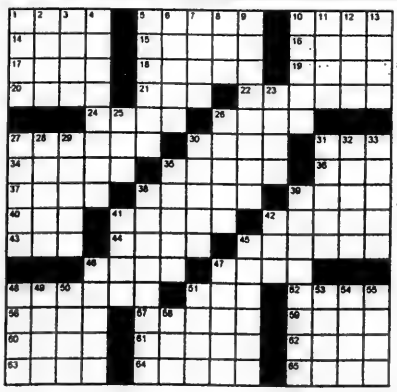
Before your interview, go visit the place where you want to work. This is a signal to an employer that you are really interested in their organization. You may get an opportunity to meet people and see what they do.

If you found out about the job vacancy through networking, let your interviewer know and tell him who told you about the job. That person obviously thought highly enough about you that they recommended you apply.

Finally, don't consider your interview "just practice." Give it your best shot. Be positive. If this is the right situation for you, you'll land the job. Good luck.

Job Search is a monthly column by career educator Lisa Galet Klug. Readers are invited to send any questions they have for Lisa to The CJN.

The Canadian Jewish news CROSSWORD PUZZLE The Canadian Jewish news



Across

1. Byzantine and Messianic
5. Sacrifice residue
10. Streimels
14. Meshugge bird
15. Israeli cosmetics
16. Jan Peerce specialty
17. Orator
18. Noah's messenger
19. Flutist Herbie
20. Nebbish (Eng)
21. Shema ender
22. Lubavitcher followers
24. Greenberg
26. Musician Getz
27. Equipment for Chagall
30. Gangster "Dandy __"
31. Writer Levenson
34. Bandleader Shaw
35. Kirk Douglas' chin
36. Cable TV
37. Larry Sherry's club
38. Oasis appeal
39. Mordecai
40. Tu B'Shevat need?
41. Bubkes (Eng)
42. Vishniac
43. Shikker's sip
44. Diary writer Frank
45. Baseball player Cal
46. Tuchus
47. Eighth day celebration
48. Einstein
51. Rachel to Joseph
52. Faya (Eng.)
56. Mt Hermon climate?
57. Sills specialty
59. Bris must
60. Tried and __
61. Solomon's tenure
62. Magic Carpet base
63. Amos or Nahum
64. Like Shiva clothes
65. Tzedakah purpose

Down

1. Garden
2. Many colored
3. Purim month
4. Songwriter Stephen
5. Copland and Spelling
6. Seder plate item
7. Own
8. Seth's mom
9. Purify
10. Villain
11. PLO member
12. "Ginger" Actress Louise
13. Hamsa
23. Cease
25. Shikker's choice?
26. Sukkot
27. Like Eden's apple
28. Son of Gad
29. Chasidic feet
30. El Al craft
31. Prayer starts, "Hear O"
32. Abraham once
33. Calendar cycles
35. Daven (Eng)
38. Ribicoff and Javits
39. Mordecai through Shushan
41. Boxer Max
42. Al Rosen stat
45. __ Hammer
46. Order
47. Pianist Victor
48. Niel Simon sections
49. Agadah
50. Magen David hue
51. Golda
53. Lighten
54. Exodus
55. Transmit
58. Alephbet member

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 53.)

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The Canadian Jewish news

SPRING FASHION

MONDI

Spring Fashion

The eyes have it at Josephson Optical

By CAROLYN BLACKMAN
Special to The CJN

Eyewear makes a definite fashion statement says Dr. Josh Josephson, owner of Josephson Opticians.

Glasses are the first thing people see when they look at someone's face, says Josephson, whose father David Ralph Josephson, opened the first store, then called D.R. Josephson Opticians, in 1935. There are now eight stores in the Toronto area; the newest is at 466 Eglinton Ave. W.

In the new store, glasses are mounted in a special box that is lit from above, on the side and in front "so the eyewear pops out at the viewer. Lighting is critical in an optical store, because people need to see themselves. It is important to have a tremendous amount of indirect light at eye level," he says.

On the cover:

Uncomplicated fashion with a touch of the Far East in indigo and reed green from Mondi

"Together with the soothing combination of blue-toned and wood walls, it makes the store a comforting place to shop in," says Josephson.

He says the selection of eyewear today "is enormous. Selecting a frame, though, can be an overwhelming experience, we try and make things as easy as possible."

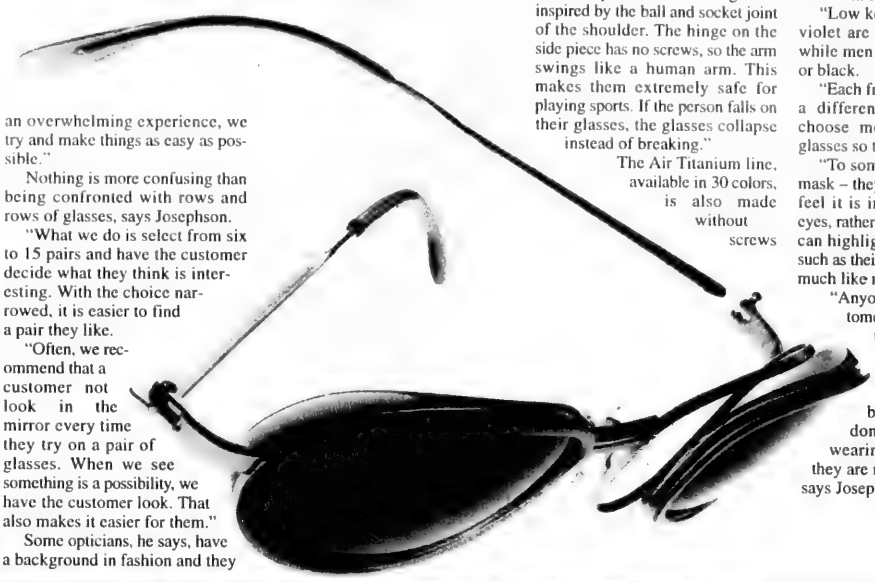
Nothing is more confusing than being confronted with rows and rows of glasses, says Josephson.

"What we do is select from six to 15 pairs and have the customer decide what they think is interesting. With the choice narrowed, it is easier to find a pair they like.

"Often, we recommend that a customer not look in the mirror every time they try on a pair of glasses. When we see something is a possibility, we have the customer look. That also makes it easier for them."

Some opticians, he says, have a background in fashion and they train other opticians in the store.

"We look for a compatibility when choosing colors. Sometimes blue frames go with blue eyes, but we must also work with skin tonality. Color also affects the form of the glasses – certain colors work best in certain shapes. We must consider shape and size when choosing color."



Josephson carries such lines as Mont Blanc, Yohji Yamamoto, Jean Paul Gauthier, Lunor, Martine Sitbon, Matsuda, Beausoleil and Face-A-Face.

"Phillipe makes a line of glasses inspired by the ball and socket joint of the shoulder. The hinge on the side piece has no screws, so the arm swings like a human arm. This makes them extremely safe for playing sports. If the person falls on their glasses, the glasses collapse instead of breaking."

The Air Titanium line, available in 30 colors, is also made without screws and is lightweight – about 2.7 grams - and durable. The line is also available in platinum and gold, but those are slightly heavier.

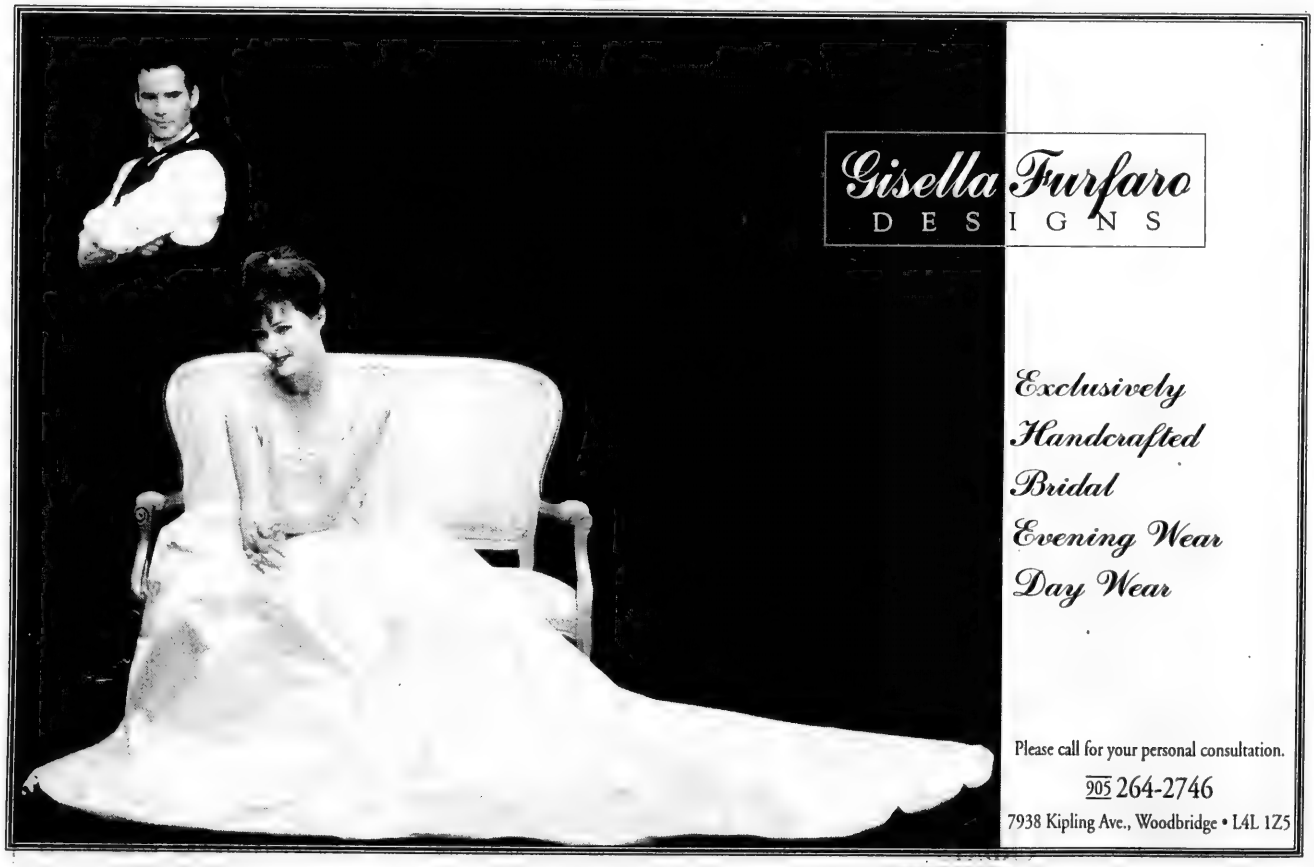
Trends today are towards plastic frames in a variety of shapes and colors, and light-weight metal frames in subtle shades.

"Low key, quiet colors such as violet are important for women, while men often choose dark blue or black.

"Each frame gives the customer a different look. People often choose more than one pair of glasses so their look changes.

"To some people, glasses are a mask – they hide behind them. We feel it is important to flatter the eyes, rather than hide them. Glasses can highlight a person's features, such as their eyebrows, cheekbones, much like makeup.

"Anyone can satisfy their customers – we want ours more than satisfied. If they are not happy about some aspect of their glasses, we want them to come back to the store. We don't want our customers wearing glasses with which they are not completely happy," says Josephson.



Spring Fashion

Shoes that really fit

By CAROLYN BLACKMAN
Special to The CJN

Axmith Shoes measures customers' feet

At Axmith Shoes, 659 Yonge St., there is no such thing as hard to fit feet.

The store, in the family since Lou Axmith opened at Yonge and Dundas in 1929, specializes in sizes that are difficult to find anywhere else.

"That's not to say we don't carry average sizes – we just carry every size from size 3 to size 13, and widths from AAAA to D," says Kathy Axmith, who now owns the store along with her mother Marlene.

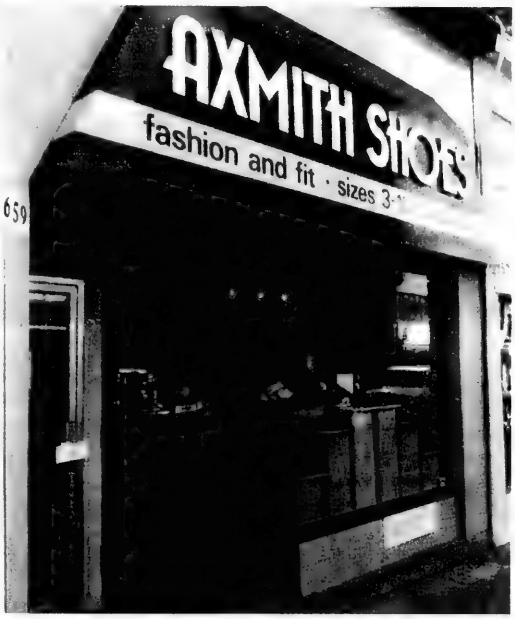
What many customers find unusual about their store, says Axmith, who works with her husband Marc Strasberg, is they actually measure their customer's feet.

"That is something that most stores do not do anymore – especially for women's shoes."

Often, she says women's feet are narrower in the back, and foot problems crop up because they do not buy their shoes accordingly.

"Most of the shoes we carry have a combination last, which means the front of the foot is wider than the heel, so a shoe that is B width in the front will be AA in the back. That way, women do not have their heels popping out of the shoes."

Shoes made with a combination last are more expensive to make, says Axmith, so many stores do not carry them.



Axmith Shoes: From sizes 3-13.

"We buy a lot of our shoes from Thomas Wallace, a company that manufactures shoes in Montreal. We also carry a lot of Italian shoes. Whereas some stores specialize in large or small shoes, and other in wide or narrow shoes, we really do have shoes for everyone.

"I laugh when a customer comes in during a sale and says 'I don't suppose you have any shoes in 8 B?' and I tell them that I do have 8 B, I just don't have 9 AAAA or size 13 left – they've all been sold. In regular stores, it's the size 8 B that goes first."

Axmith says that private stores today need their own niche in the marketplace. "We have a specific target group, and our customers come back again and again for casual and dress shoes."

Axmith, who has served such personalities as Bette Midler, Pierre Trudeau and O.J. Simpson - as well as many federal, provincial and local politicians – says they stopped selling men's shoes when the store moved to its present location last year.

"We now concentrate on women's shoes that fit well and look good.

"Our shoes are definitely fashion forward and when I buy, I try to find shoes that young girls would wear. Too many people think of hard to fit shoes as being totally unfashionable. That is not the case at all."

Teenagers and women are still wearing chunky shoes with square toes, she says. "We are really not seeing pointy toes and heels. Even sandals are chunky. We carry strappy, metallic-colored sandles with chunky heels that look great with flare pants. Just because a 17-year-old girl has size 12 feet, it doesn't mean she can't wear stylish shoes."

Black is still the most important color in shoes, she says. Muted metallic, navy, bone and cream-colored shoes are popular for the spring, but nothing beats black. "Our stock room is one huge sea of black, with little collections of other colors."

Most important, however, is that women today want shoes that feel good, says Axmith. "Women work, and they want to be able to wear shoes that are still comfortable at the end of a long day. High heels and pointy shoes may look good on the fashion runway, but they are not suitable for everyday life."

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Spring Fashion

Dressing women in most flattering colors

By BARBARA SILVERSTEIN
Special to The CJN

Designer Luba Benson said she stopped selling her fashions to retail outlets 19 years ago because she felt buyers were selecting garments in colors that were trendy but not necessarily flattering.

"I had agencies across North America carrying my line, but I got tired of buyers," Benson said, "because shoppers were at the mercy of the people who set the color trends."

She opted to create a unique fashion salon – Luba Your Fashion Image (YFI) – offering women exclusive made-to-measure clothing, from shorts to evening wear, in colors that suited their skin types, she said. "We're the only one in North America."

She noted that last year lime green, which she described as a "hot trendy disposable color," was very popular, even though it suits few people and it dates quickly.

But at YFI (488-LUBA), there are more than 800 fabrics to choose from and people get to order clothes in colors based on the palette of one of the four seasons, Benson said, explaining that everyone has a particular season that suits them best.

She said she had instinctively been putting people in their most flattering colors before season color analysis came to the fore some 15 years ago. "It [color analysis] made total sense to me."

Keeping a wardrobe in one season or palette of colors simplifies dressing because it's easier to match accessories and makeup.

"We have our fabric made so that we can offer all the colors of all the seasons all the time. If you bought a stone blue suit two years ago, we still have prints that work with that color."

Shoppers also get their clothes made in styles that suit them best, Benson said. "If you're ordering pants, we can make straight leg pants which can be pleated or not, with a back, front or side zipper – whatever suits the client's body.

Lots of attention paid to detail

"We make skirts of all lengths, we offer elastic waists for some and for others no waist band. It all depends on body shape and personal preference. Our trademark is a blouse and matching hanky."

She said that she can also customize a suit for any affair and maximize its wearability. "If you have a bar mitzvah, we can dress up the suit for you with detachable satin lapels and a shawl collar. We don't believe in one-shot occasion clothes where after the affair, the dress just hangs in the closet."

YFI, which recently moved to 3044 Yonge St. at Lawrence Avenue, has a Colours technician on the premises offering shoppers a complete color and makeup and body style analysis to help them learn what colors and styles suit them best, said fashion consultant Lindy Meshwork.

"We thought having Colours on the premises was a really nice marriage, because we're making completely customized clothes according to Colours principles."

But it's not necessary to have a complete analysis to choose the clothing. The fashion consultant can assist clients with color selection, Meshwork said. "If they don't know what season they are, we'll help them find a color palette that best suits their skin tone."

The initial appointment – all appointments are booked ahead – begins with a confidential fact sheet about lifestyle so that the consultant can understand the wardrobe needs and preferences of the client, she said.

"We encourage people coming for the first time to bring in pieces from their wardrobe so that we can incorporate something new with what they have and see what works together. The consultation is complimentary."

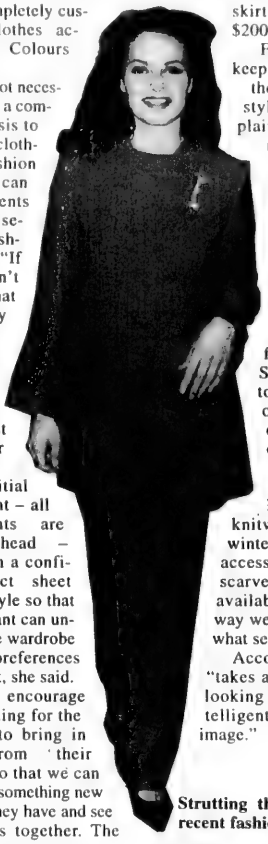
Jackets start at $449, with skirts and pants in the $200 range, she said.

Fashion consultants keep a file on clients and they record fabric and styles, Meshwork explained. "When we receive a new fabric, we can coordinate the wardrobe."

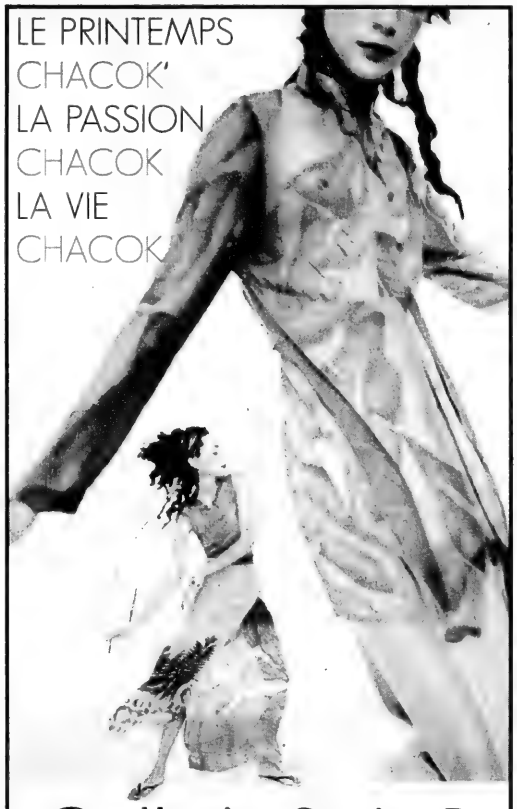
She stressed that a lot of attention is paid to details such as breast pockets on jackets and an inside pocket for business cards, a feature not common for women's apparel. She noted that a customized wardrobe is often useful to accommodate the needs of Orthodox clients.

YFI offers a custom-ordered line of golf and knitwear and fall and winter coats. Jewelry and accessories including scarves and hats are also available, she said. "The way we put it all together is what sets us apart."

According to Luba, YFI "takes a lot of stress out of looking good. We are an intelligent investment in your image."



Strutting the latest style at a recent fashion show at Luba.



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Spring Fashion

Chacok line specializes in knitwear and loose fits

By BARBARA SILVERSTEIN
Special to The CJN

Entering Quasar Mode in Yorkville is like walking into an exotic garden. The boutique is filled with clothing imported from France, in vivid colors like cobalt blue, corn and fuchsia.

Owner Ginette Beauchamp, known as Ginette to her clientele, has run Quasar Mode (964-1214), located at 1240 Bay St., at the corner of Bellair and Cumberland streets, for almost two decades.

She told *The CJN* that when she bought the business she retained the name Quasar because the word suggested an image of celestial and dreamlike clothing.

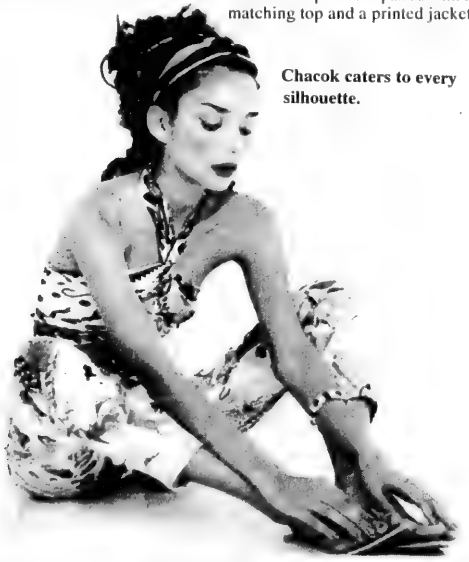
Much of the clothing at Quasar Mode comes from French-Riviera-based designer Chacok, who specializes in knitwear and loose-fitted clothing with elasticized waists, in jersey knits and other soft fabrics, like chiffon and crepe georgette.

Ginette said Chacok has been very popular throughout Europe and in Japan for the last 30 years. She described the line as "casual chic, extremely comfortable. The look of Chacok can bring you from work to a wedding. Its versatility is exceptional."

She saw the Chacok line shortly after taking over the boutique, she said. "I fell in love with the collection the moment I saw it. I believed in this line."

She built her clientele around Chacok, she said. "We had fashion shows when the collection first came to Toronto. Quasar Mode is the only Toronto boutique to carry Chacok."

Items from the spring collection include a long straight skirt with a slit, coordinated with a tunic top. Cobalt-blue pants are paired with a matching top and a printed jacket that picks up the blue.



Chacok caters to every silhouette.

Chacok, who "caters to every silhouette," is also showing coordinating vests, loose sweaters, short and long skirts, and narrow pants, Ginette said.

She said many designers are showing layered looks this spring, but that has always been Chacok's forte. "She's been doing it for years."

Unique to Chacok's collection is a 100-percent linen jersey fabric that is ideal for travel because the jersey doesn't crease, it can be hand-washed easily and it's extremely light, Ginette said.

"You can't have anything cooler for summer. I even have Israeli customers who come to my boutique to buy it."

Other French designer lines available at Quasar Mode include two Parisian designers, Genevieve Tarka, who designs business suits, and a jersey weekend-wear line by Dorothée Bis.

Ginette is very excited about a new line of well-priced embroidered silk eveningwear in an array of pastel colors by Ineptie. The styles include long dresses coordinated with shawls, and long skirts and palazzo pants with coordinated tops and jackets.

"It's a young look with an elegant textured style. I discovered this line in Paris and I was very happy to find it. I had been looking for an eveningwear line for several years. It didn't look pretentious. The lines are fluid and simple and the fabric is special."

Ginette said she makes shopping easy by displaying an entire collection for easy viewing and she does not charge for alterations. Quasar Mode carries accessories and jewelry, she said. "We like to send people out with a complete look."

One of her most popular and appreciated jewelry collections is from Israeli designer Ayala Bar. Ginette described Bar's jewelry as "art deco meets the Middle East."

Quasar Mode offers Torontonians beautiful clothing in a reasonable price range, Ginette said. "The challenge in the fashion business is to find beautiful and wonderful things without them being exorbitant."

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DESIGNER FASHIONS SIZES 14-22

Non-surgical method of treating fat makes it safe to go back to the water

By CAROLYN BLACKMAN
Special to The CJN

With beach season right around the corner, many of us are beginning to wonder if we dare don a bathing suit this year.

Thanks to endermologie, however, a non-surgical method of treating cellulite and fat, we can look forward to getting to the beach.

Anne Vandette, an endermologist and owner of Spa Elance, says that the procedure involves an "intensive full-body, kneading massage, using a powerful suction and rollers mechanism, which stimulate circulation by making blood and oxygen flow in the suffocated tissues.

"The fat is broken down and circulated throughout the body to redistribute evenly, leaving the devitalized zones lighter and more supple."

She stresses that endermologie is not a weight reduction program. "We do recommend diet and exercise, but what we have noticed is that the endermologie program helps make it easier to lose weight."

For those who need assistance in developing an exercise and nutrition regimen, a body builder and personal trainer who specializes in weight control and fitness has recently joined the staff.

Vandette, who works with her daughter, learned about the procedure, developed in France, when she attended a seminar as an employee of Laserderm.

"The whole thing sounded too good to be true, but I discovered it really does work. I did some research, read about studies done in Europe, and thought that I would do it it Toronto. I trained here and in Florida, and became the third person in Canada to obtain an endermologie machine."

'Too good to be true.'

Most of her clients, she says, are between the ages of 20 and 50 and are at their ideal weight. "Initially, we recommend starting with two sessions a week. Problem areas are focussed on, but time is given to other areas to stimulate general circulation and eliminate toxins – drinking two litres of water a day is mandatory in helping to eliminate stagnant wastes. Depending on the areas to be treated, most clients need an average of 15 sessions."

Changes in the body, she says, can usually be detected after about five treatments. "Depending on age and lifestyle, results can last from several months to several years. After a client's sessions are completed, we recommend once-a month maintenance to maintain results."

She says that a former client, who had not kept up maintenance, approached her to begin treatments again.

"I measured her and discovered that she had maintained about 85 percent of the results we had achieved in previous treatments. I take pictures of everyone so they can monitor their own results."

Endermologie, says Vandette, is also effective in the treatment of scars, burns, circulatory problems and muscular aches and pains.

"Many plastic surgeons recognize the use of endermologie prior to liposuction as an enhancement, making the surgery easier and more successful, especially in reducing orange peel skin."

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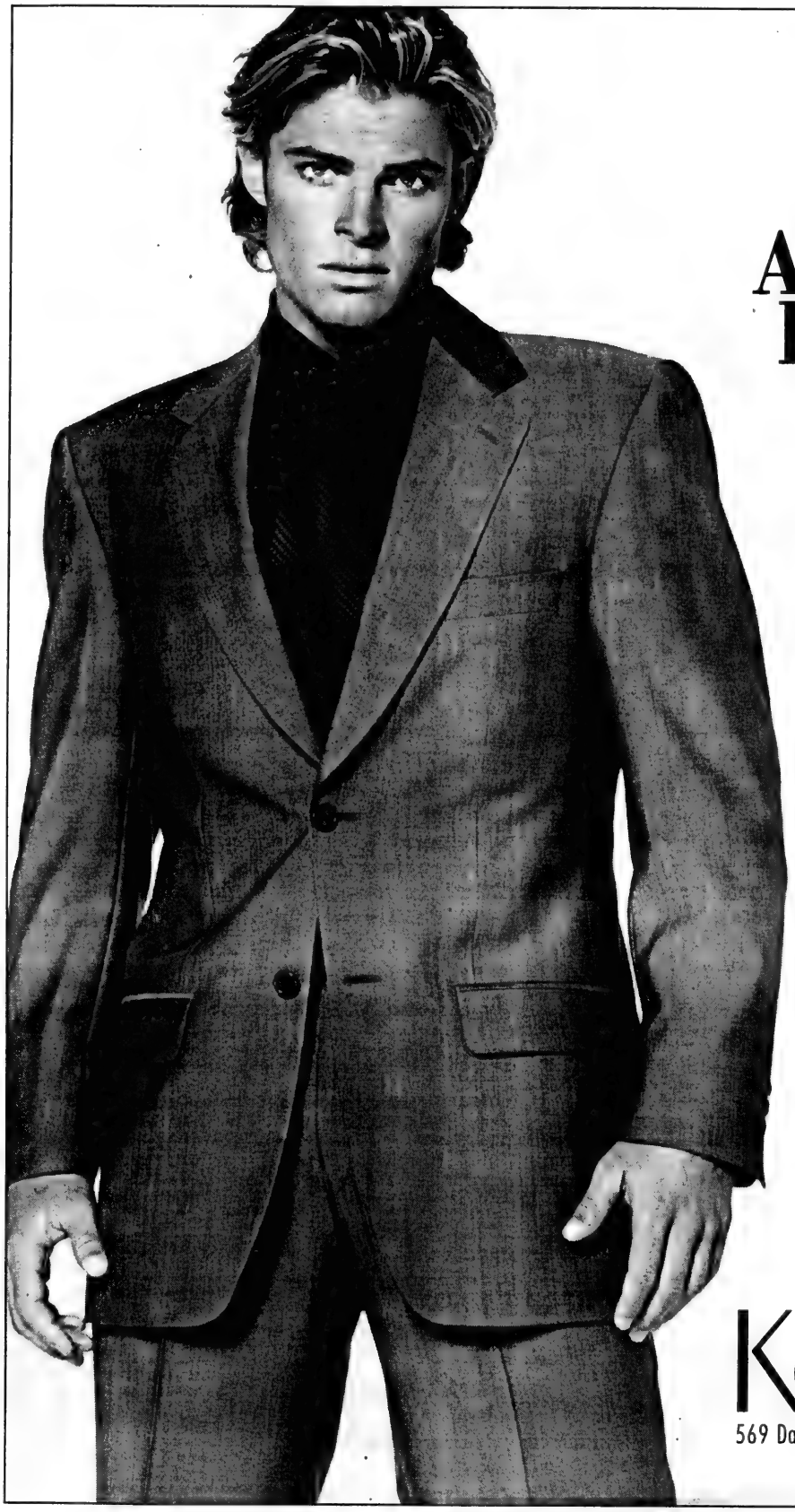

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Spring Fashion

Designer lets his fashions tell the story

By BARBARA SILVERSTEIN
Special to The CJN

Yaron Minkowski, Israel's hottest young designer, said he avoids the limelight and lets his clothing be the focus of attention.

"People usually don't write about me. They write about my clothing," the Tel Aviv-based de-signer told *The CJN* recently.

"When they men-tion my name, it's not about my life. It's about the famous people wearing my clothes. I'm in the shadows."

Minkowski, 34, made his Canad-ian debut in Tor-onto this month as the featured designer in a gala Israeli fash-ion show pre-sented by York-dale in con-junction with Israel Bonds and the *Israel at 50* committee.

Specializing in eveningwear, Minkowski made a name for himself in 1989 when he won an international prize in Germany for best young designer in a contest for student designers.

The winning collection was created from embroidered floral Russian tablecloths, which he further embellished with beading, he explained.

The tablecloths were inexpensive items he had found in the Jaffa flea market, but everybody thought he had used a very luxurious fabric, he said, pointing to portfolio pictures of the colorful peasant-style collection.

Designs in unusual fabric have become the hallmark of Minkowski's work, he noted. "I specifically try to find unusual material. I'm trying to surprise with the fabric all the time... When you wear my clothes, it's a statement. Even if it's a simple black dress, the cloth will be unusual. It stands out."

Among the pieces he brought to Toronto were terrycloth cocktail dresses printed with the image of Marilyn Monroe.

"No one would recognize that the dress is made from a towel," he said.

He also showed dresses made of soft rugs with the image of Elvis.

He said his boutique, which always offers colorful clothing, attracts a lot of people in the entertainment industry. "You can always find them in my store."

One of his most famous clients is the American television comedian, Fran Drescher (*The Nanny*), he said.

Since his designs are geared towards younger women – the average age of his clients is 20 to 40 – he keeps his clothing reasonably priced, because younger shoppers don't have that much disposable income, he said.

Minkowski said he finds the inspiration for his designs in the glamor of old movies as well as in traditional folk costumes, and he scours the world in search of unusual fabrics. He expressed a fondness for folk fabrics – he has used Chinese brocades and kaffiyehs – which he said add a lot interest to his designs.

From his portfolio pictures it is evident that he also uses a lot of sequins, rhinestones, and beading to add texture and glamor. One of his most unusual pieces is a gold-plated rhinestone-studded bustier.

[Cont'd. on page B-10]

Yaron Minkowski specializes in eveningwear and won an international prize in 1989.

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Designs speak for themselves

[Cont'd. from page B-8]

Minkowski said he was a gifted artist as a child and exhibited when he was a teenager. After completing compulsory military service, he studied architecture at a technical school. He said his father had hoped that his only son would go into the family business, a service centre for heavy construction equipment.

He continued painting and became a graphic artist. On a whim, he said, he took an entrance exam for the prestigious Shenkar College of Fashion in Ramat Gan and was accepted.

Throughout his studies, he worked for Gottex, the giant bathing suit company, with which he continues to maintain an association.

After graduating, he worked for Gideon Oberson, a top Israeli fashion house, before going on to design under his own label.

Minkowski is also the designer for Julian Kay, a high-end line of leatherwear which is produced in Jerusalem and sold in the United States. He said he hopes to eventually have a chain of stores bearing his name and to develop an international market for his label.

He said it may sound as if he lives a jetsetter's life because he travels frequently and works with a lot of glamorous models, but "that's only a small part of the work."

He said the travelling is tiring, "it's not a holiday," and he often puts in gruelling 12-hour days at his fashion house; so when evening comes, he's too exhausted to party. "When I finish working, I'm not going out to dance. I'm going to sleep."

Yaron Minkowksi. [Barbara Silverstein photo]

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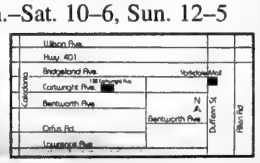

A's Okay

Finally, a reward for straight A's – soft, natural B's by It Figures! swimwear.

This spring marks the launch of A's Okay, the hottest new addition to the It Figures! line of figure enhancing swimwear.

Designed specifically for women whose bra size falls within the AA to barely B range, A's Okay swimsuits feature contoured foam bra pads which enhance a woman's bust by a full cup size.

Not to be confused with the standard push-up pad swimwear inserts (which assume women have something there to push), the A's Okay pads cater to the less endowed woman by offering her a fuller, more shapely bust line that looks completely natural.

Available in a selection of one and two piece styles, fashion colors and prints, A's Okay suits will be sold in department stores across Canada beginning in April.

It Figures! swimwear is manufactured in Canada by Phantom Industries, Inc.

Spring Fashion

Spring/Summer 1998

For many of us, this is our favorite time of the year. For designers too, Spring and Summer allows them to get more creative.

Pictured clockwise from left: The new Haggar For Her line from Mister Leonard. Following fast on the heels of its recent launch of machine washable 100 percent, Mister Leonard is introducing this 100 percent wrinkle free cotton twill pant with stretch;

Heaslip headwear is introducing the Grand Cartwheel. This ravishingly designed, perfectly balanced hat of crisp cotton has inserts of lattice banding for grace and light;

Exclusive to Toni Plus is this framboise tango linen shirt dress;

Finally award-winning designer Franco Mirabelli has released this black tube dress. When paired with a textured double-breasted jacket, it defines the new refined balance for Spring '98.

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Clean, modern, fresh and feminine for "on the green" at Mondi

Beauty Shop

By Carol Wise

Lighten up! Spring is here

Color has never been prettier. Translucent shades dance softly in perfect harmony. Pink is stellar on lips, cheeks and eyes.

Frost, shimmer and gloss are everywhere, but not at the same time. Choose one area, or you could end up looking like saran wrap. Get in step with the season, lighten up and have fun.

Start by treating yourself to a professional facial, or take a night off and turn your washroom into your very own spa – cleanse, steam, exfoliate and treat.

Try the *Natural Sea Beauty* collection. It's a spa-oriented approach based on the ancient beauty secrets of the Dead Sea. The Dead Sea water and mud are unique for their high concentration of minerals believed to be the key to a well balanced skin metabolism.

Whatever your choice, welcome spring with a clean, fresh face.

Carol's Tips:

• Skin care is in the limelight with an abundance of beautifying products. *Estee Lauder's Uncircle Eye Treatment* screams, "Take me, I'm yours." Imagine those dark circles under your eyes diminished.

Take your eyes on a vacation with *Clinique's All About Eyes.* This little wonder brightens your eyes instantly. Its gel-cream texture gently hydrates while tackling a myriad of assaults caused by the environment and aging. It promises to nearly banish under-eye circles in six to 12 weeks.

Estee Lauder's Re-Nutriv Intensive Lifting Series is a powerful 14-day vial treatment that will restore skin, making it look younger, firmer and ultimately, replenished. Recommended seasonally or whenever you need an emergency treatment.

Lancome's Vitabolic is a true radiance booster containing a unique triangle of energy: Vitamin C, Ginseng and Ginkgo Biloba. These active ingredients are delivered to the heart of the skin to restore radiance from the very first application.

Dior's state-of-the-art invention of pure micro-protein in targeted liposomes produces *Capture Essentiel*, a complete anti-aging formula. In just one hour, this high power product promises to make skin appear smoother and more taut.

Defy your age

Give skin vibrance with *Revlon's Age Defying Performance Skincare Face Cream and Lotion.* Say goodbye to fine lines and dull skin in just eight days. It's the latest way to proclaim: "Don't lie about your age, defy it!"

Scientists at *Estee Lauder's* research laboratory have invented *Diminish Retinol Treatment,* a powerful and long-lasting skin care formula that is non-irritating and seems to reduce signs of aging. Retinol is a pure form of Vitamin A that activates the natural production of collagen. Diminish has a slow delivery system releasing the Retinol over a 12-hour period, transporting treatment where and when it's needed, thus making this unique formula both effective and gentle.

Elizabeth Arden's Visible Difference Refining Moisture Cream Complex and *Eyecare Concentrate* both bathe the skin in emollient cream, drastically reducing dryness; a younger luminous skin results.

Also from *Arden, Visible Difference Eye-Fix* and *Lip-Fix* primers not only keep these areas softer, but minimize fine lines and keep the makeup precisely where it's been applied, resistant to creasing, fading or smudging.

Biotherm introduces *Biotherm Homme,* a revolutionary skin care line to meet all the needs of your special guy.

• Foundation should be light and airy but provide good coverage. *Ultima II* invites you to discover *Vital Radiance Skin Perfecting Sheer makeup.* It's oil free and feels weightless, yet leaves your skin looking perfect.

Almay's Amazing Lasting Powder helps control shine so your skin stays fresh all day.

Lancome's Palette Pro Complexion Perfecting Kit combines under-eye concealer and color correctors to make you a camouflage pro. This artist's palette is designed to correct and enhance your skin. There is no secret to flawless skin.

L'Oreal introduces *Feel Perfect Ultrasoft Transparent Powder* and *All Day Coverage Concealer*, both providing a sheer, natural finish with a no-makeup feel.

Discover *Estee Lauder's Uncircle Concealer* designed for severely dark under-eye circles, it simply redefines the meaning of "cover-up."

For that special night on the town, dust your face and body with *Poudre Blanc Neige* from *Lancome.* This magical powder will create a halo of shimmering light.

[Cont'd. on page B-13]

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Spring Fashion

Lighten up! Spring is here

[Cont'd. from page B-12]

• Eye paints this season are soft and feminine. *Chanel* features shades of powder blue, lemon, peach and blueberry – sounds delicious and looks oh so yummy.

Amazing Greys by *Estee Lauder* compliment this season's luminous fabrics and styles. Four sumptuous shades in a wet/dry formula will create many gorgeous looks.

Define your eyes with *Lancomę's Artliner* in the incredible new color, morphing blue.

Clinique's Stay The Day Eyeshadow colors the eyes with sun-washed tints like Honeybunch, Blue Heaven and Angelfood.

Christian Dior treats us with four gorgeous eye shadow tints for spring that are so dreamy they slide on like silk.

Visible Difference Good Morning Eye Treatment from *Elizabeth Arden* works wonders, helping reduce puffiness and dryness and lightening dark circles.

Mascara is a must. *Maybelline's Volum'Express* will give your lashes instant volume. And for you cry babies (Titaniacs), *Estee Lauder's Raincoat* mascara slides right over your favorite mascara and in a sweep, it's waterproofed!

• Cheeks are brought to life with *Chanel's* new powder blush in *Candy*, while *Cyber Glow* face highlighter, direct from the spring runway, gives sparkle to cheeks, lips and eyes with a glimmer of silver or gold.

Clinique's soft-pressed powder blusher in *Honey Blush* imparts a flushed glow of warmth to all skin tones.

• Hair this season is feminine, glamorous and very romantic, says Daniel Fiorio of Toronto's Salon Daniel. "Texture is the key in giving hair life and body. The classic bob comes back with a new twist and the fun lies in the cut's unbridled versatility." Mmmh, sounds like fun.

• Lips are drenched in sheer veils of color: very transparent, stunning alone or layered on last years matte. *Stay-Put-Lipstick* from *Clinique* gives a new meaning to "long lasting lipstick" – soft, silky and yes, totally loyal – the perfect relationship.

For glossy whispers, *L'Oreal's Rouge Pulp* liquid lipcolor glides on your lips with lustre and shine.

Chanel's Conditioning Lip Balm contains a cocktail of moisturizing ingredients to keep lips soft and inviting.

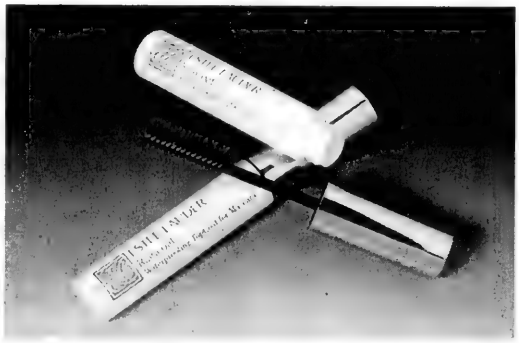
Not a lipstick, not a gloss, it's *Lip Polish* from *Maybelline* in 10 brilliant out-of-this-world shades. Fabulous! At counters in May.

• Nails compliment lips with transparent iridescent hues. *Christian Dior* introduces a new "light catcher' technique. Colors are so soft they appear almost by surprise. Check out Firefly Yellow and Rose Swirl. Hot trendy shades from *Chanel* are Confetti and Lilac #5 – a must have.

• Fragrance: *Chanel #5* is now available in a luxurious bath oil and can be used in the shower or directly on the skin.

Dior's Eau de Dolce Vita has a new attitude of lightness that plays in the wake of this classic scent.

BioTherm expands its Eau Vitamin range with two sensational products, *Perfumed Body Milk* and *Foaming Shower Gel*. These products are moisturizing, refreshing and smell delicious.



Raincoat by Estee Lauder waterproofs your regular mascara.

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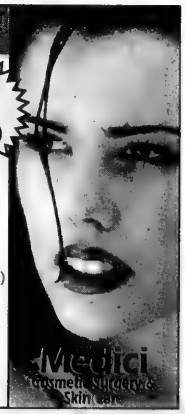

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Lillian Ng
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Israel Fashion Show brings top designers to Yorkdale

By BARBARA SILVERSTEIN
Special to The CJN

The best of Israeli design was showcased in the recent Israel Gala Fashion Show presented by Yorkdale Shopping Centre in celebration of the State of Israel's 50th anniversary.

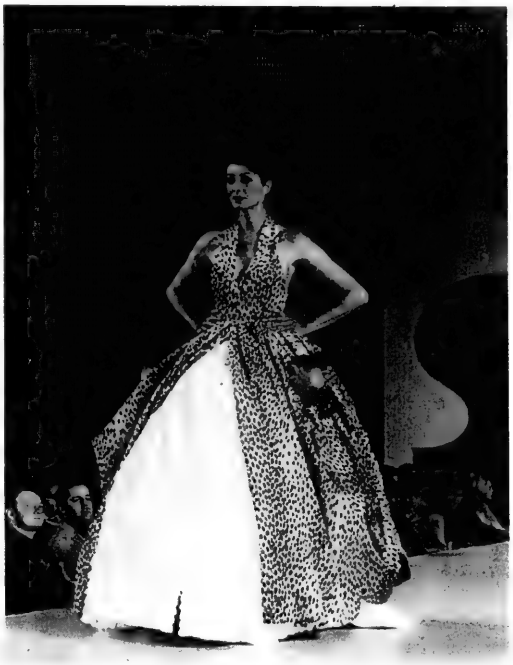
Close to 1,000 people attended this fashion event held at and sponsored by Yorkdale, in conjunction with the *Israel at 50* committee and the State of Israel Bonds.

Israel's history – A Salute to Peace, The State of Israel, Ingathering of the People, Development of the Desert, The People of the Book, and The Year 2000 and Beyond – was depicted through fashions and accessories created by Israeli designers.

A multimedia show used a backdrop of images depicting historic and modern scenes of Israel, projected onto an 18 x 40 foot screen, as the models paraded down the runway. Limore Twena sang the theme song from the movie *Exodus*, and *Shir Le Shalom*.

Six *haute couture* peace gowns by Israeli designers were all presented in Canada for the first time, among them a gown by Gottex showed with a tulle skirt and train and the city of Jerusalem outlined in gold, and pewter sequins on the bodice.

Leading edge eveningwear designer Yaron Minkowski, the show's featured designer, made his Canadian debut. (See page 8 of this supplement.)



One of the "Peace" dresses designed by Hagar Alembic.

The evening, hosted by television personality Debbie Van Kiekebelt, began with brief speeches by Dodi Weill, vice-chair of State of Israel Bonds' North American Women's Division, and Israeli consul general Yehudi Kinar.

Kinar said Jewish-designers such as Ralph Lauren and Calvin Klein have had considerable prominence in the fashion world and Israeli designers are continuing in that tradition.

Fifteen children aged five to 10, wearing white T-shirts and blue and white Gap overalls, marched onto the stage waving Israeli flags during the Salute to Peace segment and were joined by models in blue and white dresses, holding chanukiyot.

They were followed down the runway by a model wearing a dramatic white chiffon peace gown with a feather bodice, designed by Yuval Kaspin. She wore an unusual headpiece – a bird cage with real doves flying inside.

In the State of Israel segment, Minkowski paid tribute to such leaders of Israel as David Ben-Gurion and Golda Meir. Their images were printed on gold-speckled and pewter halter gowns.

In the same segment, Sigal Dekel showed military suits in pink and pale blue Ultrasuede. The shimmering blue and green gowns and sea green chiffon cocktail dresses by Gideon Oberson in the Development of the Desert segment symbolized Israel's irrigation projects in the desert.

Designer Yaron Minkowski

[Cont'd. on page B-15]

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Spring Fashion

Top Israeli designers at Yorkdale show

[Cont'd. from page B-14]

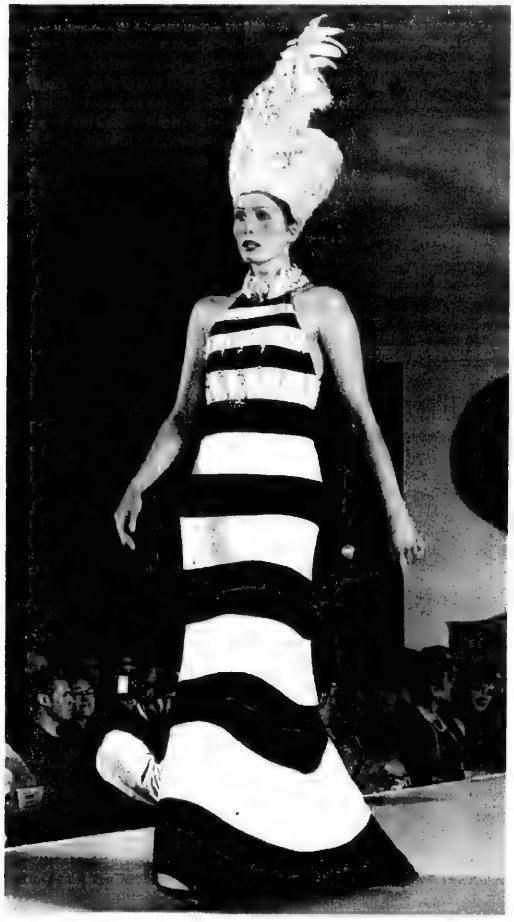
Also featured were bathing suits by Gottex, in floral and prints and earthy colors such as olive, aubergine and mustard.

The desert segment included Vivi Kinneret's simple sand-colored linen ensembles – skirts and pants paired with matching long sleeve tops – and spaghetti-strapped long dresses with kimonos.

The desert segment also included Liad Cohen's unusual collection created entirely out of paper. Her quilted off-white paper coat with orange, purple and green threading was shown with a dark purple and orange paper shawl.

Designs by Minkowski were featured exclusively in The Year 2000 and Beyond segment. He showed dresses made of soft rug carpets with the image of Elvis along with very exaggerated Elvis-hairstyle head pieces.

Pants and mini skirts made of towels with the Marilyn Monroe image were paired with black mesh sequined cropped tops. He also showed sequined mini-cocktail dresses in purple, pink, blue, gold and black and white.



This "Peace" dress was designed by Gideon Oberson.

'Top marks'

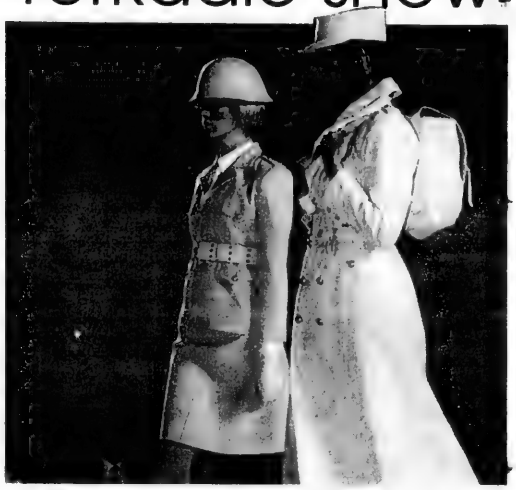
The In Gathering of People segment, featuring designs by Dorin Frankfurt, Michal Edelman, Minkowski and Oberson, was capped by Hagar Alembic's leopard print gown with a hoop skirt worn with a tall black lace headpiece covered with roses.

In The People of the Book segment, models wearing Frankfurt's designs came out in full-length veils in black and white. The veils were removed to reveal short cocktail dresses with empire waists in black and white chiffon. Under one white veil, Frankfurt showed a silk sarong paired with a white bolero jacket.

Stephanie Hill, fashion chair for the Israel at 50 Committee, told *The CJN* she was thrilled with the evening. She gave Yorkdale top marks for putting together a well-orchestrated and choreographed production.

"The evening had some magic," she said. "Yorkdale went all out to accommodate and promote *Israel at 50*."

Other people on the executive of the fashion show committee included Karen Morton, Weill and Julia Koschitzky. A percentage of the net proceeds went to the Mount Sinai Hospital Foundation.



Designs by Sigal Dekel

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This Week

National

Restricting compensation to low-income survivors not fair, Restitution Organization director says. *Page 3*

Political turf war shaping up in Ontario Liberal party. *Page 5*

On Campus

U of Waterloo ready to fill Jewish Studies post. *Page 24*

CJ Kids

Costumes galore were all the rage at the USDS Purim Carnival. *Page 42*

Arts

Controversial film is a film apart, like the chassidic community it portrays. *Page 44*

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
On Campus 24
Coast to Coast 25
What's New 28
Yiddish Corner 31
International 35
Health 39
CJ Kids 40
Travel, Arts & Business 44
Classified 50
Sports 54
Ask Ella 55
Crossword 55

Shabbat Hagadol: Tzav
Candlelighting: 6:28
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Gov't. report criticized

Former lawyers in war crimes unit discount McCamus inquiry

By PAUL LUNGEN
Staff Reporter

TORONTO — A report prepared on behalf of the Justice Department has found no evidence of anti-Semitism in the department's war crimes unit.

However the report has been described as "a whitewash" by Bill Hobson, former head of the unit, while his onetime deputy, Arnold Fradkin, has criticized the report's methodology and its characterizations of him.

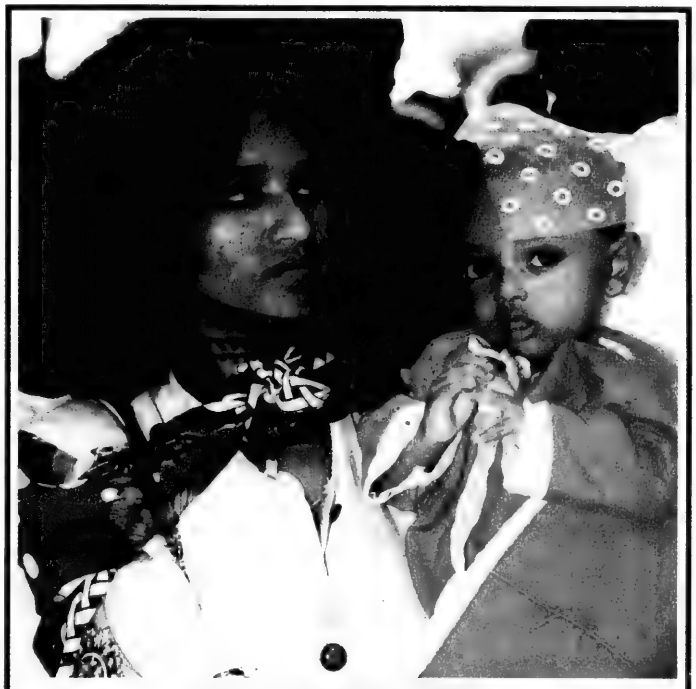
The 260-page report, authored by Osgoode Hall law professor John McCamus, dismisses outright suggestions that Hobson's successor as head of the unit, Peter Kremer, was anti-Semitic or that Kremer suggested Fradkin lacked objectivity because he was Jewish.

McCamus states he interviewed many of Kremer's colleagues and "not one of these individuals has alleged Kremer is, in any sense or respect, an individual who harbors anti-Semitic feelings... Kremer freely concedes he came to the conclusion that Fradkin's work on the 'R' case lacked objectivity in the sense in which that term is used by experienced prosecutors. That is to say, it was Kremer's view that Fradkin was 'too close to the case' in the sense he was not giving detached and objective advice with respect to the difficulties presented by the evidence."

Others working on the case were similarly criticized, McCamus said. McCamus also found that "none of the many colleagues, both Jewish and non-Jewish, of Kremer or of the senior management of the department have reported to me other incidents or situations that raise for them suspicions of anti-Semitism. Further, they have invariably indicated to me they do not believe that anti-Semitic attitudes or feelings are or were evident, in their experience, in either the war crimes section or in the managerial chain of command within the department."

Fradkin, who left the unit in December 1990, said he disagreed with "the way McCamus handled the question of my objectivity, which was erroneous and hurtful to me. Throughout my entire career, I have always exercised the highest standard of objectivity, justice and fairness in all my cases, especially my work at war crimes."

Continued on page 37



SANCTUARY AND A NEW HOME
This picture shows a mother and her child, both Falash Mura, who arrived recently at Ben Gurion Airport as part of a group of 115 fellow new immigrants. Some 4200 Falash Mura have made aliyah to Israel on the basis of family reunification. Falash Mura are Ethiopians of Jewish descent who converted to Christianity. *[Isranet photo]*

Ronen new CJC president

By BEN ROSE
Staff Reporter

TORONTO — Moshe Ronen, Ontario region chair, has been acclaimed as 15th president of Canadian Jewish Congress (CJC). At 39, he is the youngest president in Congress history.

He will succeed Goldie Hershon of Montreal at the CJC's upcoming National Plenary Assembly in Winnipeg, May 24 to 26.

Also acclaimed were Montreal lawyer Manuel Shacter, national executive chair; Sharon Wolchock of Winnipeg, associate national executive chair; George Weinberger of Toronto, treasurer; and Michael Elterman of Vancouver, secretary.

The only election at the plenary will pit Prof. Thomas Kuttner of Fredericton against Ed Morgan of Toronto for the position of honorary legal counsel.

Ronen now closes the circle he started in 1986, when, as a student activist, he ran against Dorothy Reitman and lost.

At 20, Ronen, who did not fear taking on the establishment, was president of Jewish

Continued on page 26

ADVERTISING DEADLINES

Because of Passover, advertising deadline for the April 16 issue is as follows: all display advertising, April 8 at noon. classified and organization ads, April 7 at noon.

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Swiss settlement bid raises questions — please see page 35

The News in Brief

CANADA

Rabbi Throws First Pitch

TORONTO — Rabbi Joseph Kelman, rabbi emeritus of Beth Emeth Bais Yehuda Synagogue, will throw the first pitch April 2, at the Blue Jays' second game of the season-opening series against the Minnesota Twins.

CZF Reviews Activities

TORONTO — The Canadian Zionist Federation (CZF) is updating its mission statement, including reviewing its Zionist role in the community and its financial capabilities.

It was reaffirmed at a recent meeting of the national executive that despite cutbacks, there is a need for continued CZF activities in Jewish education, Hebrew courses and Yom Ha'atzmaut celebrations, on national and regional levels.

Kurt Rothschild, CZF national president, said the organization is updating its mission in order "to assure our valued contribution to the Israeli focus in Jewish communal life."

WORLD

AJCommittee Survey

NEW YORK — A poll released by the American Jewish Committee has found that 72 percent of American Jews believe Switzerland is being uncooperative in providing accounts of its dealings with the Nazis during the Holocaust. More than half of those polled support imposing sanctions against Swiss banks and companies.

The findings were released as part of the committee's annual survey on American Jewish opinion.

Germany Donates Sales

BERLIN — The Deutsche Bank has donated about $3 million, the proceeds from the sale of a gold reserve stemming from World War II, to two Jewish organizations. Research showed that the gold was possibly stolen from Jews during the Holocaust.

The money will be divided between the World Jewish Restitution Organization and the March of the Living, which sponsors trips by Jewish youth to former concentration camps.

Rabbi: Free Pollard

NEW YORK — Rabbi Alexander Schindler, immediate past president of the Union of American Hebrew Congregations, has written an editorial in the *Reform Judaism* magazine accusing former defence secretary Caspar Weinberger of responsibility for the life-without-parole sentence meted out to Jonathan Pollard 13 years ago.

Rabbi Schindler said in the editorial that Pollard's continued incarceration "has long since crossed the line where justice ends and vindictiveness begins. He urges President Bill Clinton to commute the sentence.

The rabbi said that Weinberger brought pressure to have Pollard permanently imprisoned in order to hide evidence of shipments of American weapons to Iraq prior to the Gulf War.

Trial Postponed

PARIS — The war crimes trial of Maurice Papon was postponed after his wife died. The jury was expected to have delivered its verdict on April 1.

Lawyers for the plaintiffs expressed concern that the jury may pity Papon and give him a more lenient verdict.

Pensions Cancelled

BONN — Germany has transferred about $111 million to the Simon Wiesenthal Centre in Israel as an initial payment to help locate Nazi war criminals who are receiving pension benefits from Bonn, according to Israel Radio.

Germany recently passed a law cancelling pensions to those veterans believed to have been war criminals.

France to Change Laws

PARIS — French President Jacques Chirac promised on national television that he would seek to change the country's electoral laws in an effort to diminish the political influence of the extreme-right National Front.

Calling the front "racist and zenophobic," Chirac said the party was at the centre of a political crisis that could "damage France, its values, its image."

His comments came after six rightist politicians were elected regional presidents after receiving the National Front's support.

Italy Marks Anniversary

ROME — Italy's highest government officials joined hundreds of Romans and representatives of the Jewish community to mark the 54th anniversary of Italy's worst wartime atrocity.

President Oscar Luigi Scalfaro and Rome's chief Rabbi Elio Toaff, were among the officials who placed wreaths at the Ardeatine Caves south of Rome, scene of a 1944 massacre of 335 Roman men and boys, including about 75 Jews.

Earlier this month, an appeals court in Rome handed down life sentences to two of the Nazi SS officers involved in the killings. Erich Priebke and Karl Hass, both in their 80s, are being held under house arrest.

Kibbutz leaders in U.S.

NEW YORK — Leaders of the three kibbutz movements in Israel were to arrive in the United States last week to meet with Jewish leaders. The delegation, which includes Orthodox and non-Orthodox Jews, planned to voice its support for religious pluralism in Israel and to back the proposals of the Ne'eman Committee regarding conversions performed in the Jewish state.

Dream Fulfilled

LOS ANGELES — A dream has come true for a 12-year-old Israeli leukemia patient who will get the chance to watch the taping of the final episode of the television sitcom *Seinfeld*.

A foundation that attempts to fulfil the dreams of sick children got the show's producers to allow Eyal Bir and members of his family to observe the taping. The family was to leave for Los Angles last week.

ISRAEL

Knesset Rejects Bills

JERUSALEM — The Knesset has rejected three bills calling for a widespread prisoner amnesty as part of Israel's 50th anniversary commemoration. The votes were held as part of a flurry of parliamentary activity aimed at wrapping up outstanding Knesset business before its Passover recess.

In another vote, lawmakers overwhelmingly rejected a bill to oblige all citizens, including Haredim and Israeli Arabs, to serve in the army or do national service.

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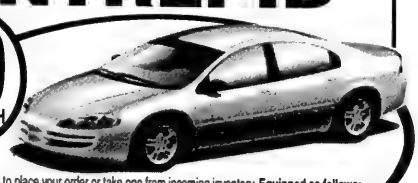

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Restricting compensation for survivors said not 'fair'

By BEN ROSE
Staff Reporter

TORONTO — Restricting compensation to Holocaust survivors whose income does not exceed $20,000 is not "fair," but to try and change the rule would be a waste of time, according to Kert Herzstein, director of the United Restitution Organization in Toronto.

"It would be tilting at windmills," he said in an interview.

Single survivors who earn more than $16,000 (US) or married ones who have an income above $21,000 (US) are not eligible for payments from a hardship fund set up by the German government.

Canadians who earn less than $18,000 are considered below the poverty line.

"We know from bitter experience of dealing with the bureaucrats that the Germans will not increase these ceilings," Herzstein said.

Despite the income restrictions and long delays of up to three years in providing enough documentation, he said the Toronto office is still making claims for Holocaust survivors under the Article 2 fund and 65 to 70 percent are approved.

Applications are still coming in and are being processed, he said.

But the road to a survivors' pension is a rocky one, he said, citing the case of a Toronto couple, now in their 90s, who made an application under the fund in 1993. and are still waiting for a decision.

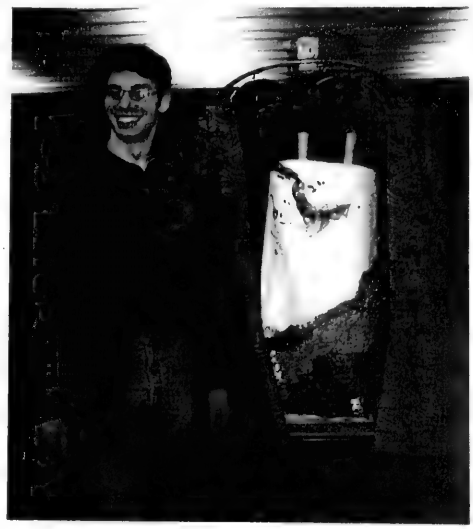
Road to a pension is a rocky one

"The income ceiling is too low," said Jack Silverstone, Montreal, national executive director, Canadian Jewish Congress (CJC).

Nevertheless, CJC is urging survivors in severe financial need who don't know about the fund to apply for a lifetime pension.

Those eligible are people who spent six months or more in a concentration camp, were held in a forced labor camp, suffered 18 months or more of imprisonment in a ghetto, or endured 18 months or more in hiding under inhumane conditions

For more information or for an application kit, contact the Fund Administrator, The Conference on Jewish Material Claims Against Germany, 15 East 26th Street, Suite 906. New York, N.Y., 10010.



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From the editor's desk

Creative writing by CJN readers

Many are the activities we undertake that can provide us with that rare special moment, that certain mellow poignancy, and deeply satisfying, good feeling about ourselves.

As varied as our natures, so too are those activities. Very often however, there is a creative element to them. One such activity is that of creative writing.

In appreciation of this fact, and to the extent possible, *The CJN* strives to encourage its readers inclined to write creatively, to share their writing with us.

That is why, for example, in next week's issue of *The CJN* we will be publishing the second annual Passover Literary Supplement of readers' poetry and prose.

That is also why, in this column, I wish to draw attention to original, creative, literary works recently published by some of our readers.

Bread and Salt, by Renee Rodin, Talonbooks, is a wonderfully engaging anthology of poetry that is often humorous, though penetrating and insightful.

Rodin today lives and writes in Vancouver. But she was born and grew up in Montreal. Much of her poetry evokes that earlier, formative time in her life.

Rodin captures in her poetry exquisitely personal moments. But because they are moments we have all experienced, they are also universal. Reading them is not an intrusion into an intensely private realm but rather an illumination of a darker instant we too have known.

For example:

Bites

I remember you lying on the bed
reading and eating apples
the kind that crunch with each
munch
Spartan MacIntosh Granny Smith

for years I couldn't start a book
without going through the same
ritual
when I visited the cemetery
others had put pebbles on the grave-
stones
to mark they had been there
I left you a hard green apple

She often laughs at herself as well as at the situation. The self-as-foil is a device she uses to good effect in *Jeu D'Esprit*, a poem about attending a lecture by Mavis Gallant: (only parts of which I reproduce)

"I'd almost killed myself rushing to
be on time
for her free reading at a downtown
university campus
"I'll be the first real martyr
(there've been many metaphorical
ones)
to Canadian literature" I mused
as I ran across a busy street
and almost got hit by a bus

"after I went to tell her how much I
enjoy her work
and appreciate the authenticity of her
voice
that I'm from Montreal too
"ah" she said "we Montrealers
first thing we do when we get up in
the morning
is put on our earrings"
we showed each other our earrings
I wished her to keep writing
she wished me to keep wearing earrings
I floated out of there"

Renee Rodin will be reading her poetry in Montreal on April 8 at 6:00 p.m. at the Double Hook Bookstore; in Toronto on April 15 at 8:00 p.m. at the Art Bar of the Imperial Public Library and in Hamilton on April 14 at 7:00 P.M. at Monaco's Restaurant.

* * *

My Ninety Years: Confessions of a 14-Year-Old High School Dropout by Alex Beder is a different sort of work.

Beder, 92, has published this collection of autobiographical vignettes himself. It recaptures the many difficult, though exhilarating challenges of life faced by a newcomer family in a new land in an exciting, eventful period of time that essentially scans the entire 20th century.

As Beder writes, "In these pages, the reader will find stories about my experiences in the fur business and in the worlds of mining, real estate, show business, sports promotion, boxing, racing and the armed services. There are also many tales related to growing up Jewish: encountering discrimination at Eaton's, and a race riot at the Christie Pits park."

Beder's book is deeply personal, raw, and unvarnished, enthusiastically recounting episodes from his past that chronicles the development of his family and the cacophonous immigrant experience in bustling muddy York/Toronto.

A two-fold national love oozes from the book. One is for Canada – "Yes, I feel a tremendous gratitude and love for Canada. In what other country could a person like myself, a 14-year-old high school dropout, have had so many opportunities for advancement and even had lunch with the Queen? If I may be permitted to impart a few words of advice to the youth of today, they would be simply to have vision, work hard and don't give up!"

The other love is for Israel. "One of the most significant events [in my lifetime], of course, must be the establishment of the State of Israel in 1948, nearly fifty years ago."

Originally, as Beder notes in the book, he had no intention of writing about Israel. But "the constant stream of negative comment in the press and on television spurred [him]" into raising his voice in support of the Jewish state, which on the eve of its 50th anniversary remains a solitary outpost of democracy in the Middle East. Indeed in the foreword of the book, Beder advises the reader of his intention to donate all proceeds that arise from its distribution to the Association for the Soldiers of Israel.

* *. *

For having written down what was in their souls to express, both Rodin and Beder deserve high praise. *MBD*

Israel's Jubilee 50 — *from the archives*

FIRST HOME IN ISRAEL

Children who arrived in Israel on Youth Aliya are at a camp for young immigrants, thier first home in their new land, in Netanya in 1948.

[Keren Hayesod - UIA Communications photo]

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Greater Toronto Area

Kwinter, Castrilli square off in Grit turf war

By RON CSILLAG
Staff Reporter

TORONTO — A nasty political turf war is shaping up within the Ontario Liberal party.

Rookie Liberal MPP Annamarie Castrilli of Downsview is openly defying party leader Dalton McGuinty by challenging veteran Wilson Heights representative Monte Kwinter for the Liberal nomination in the riding of York Centre.

The riding won't exist until the next provincial election. It's part of the redrawing of the electoral map to reduce the number of ridings from 130 to 103 and make provincial ridings conform to their federal counterparts.

The jockeying and infighting have boiled over to the public realm. Last week, Kwinter released to *The CJN* several anti-Semitic letters warning him to stay out of the race.

The letters are signed "York Centre Liberals," and all appear to be from the same source. One, mailed to McGuinty, says local Grits "do not want that old, jew bastard Monte Kwinter running for us in the next election."

Another warns that Kwinter is "finished" and that Castrilli will "destroy" him. "Why don't you retire to Florida with all the rest of your people?"

Another is a poster saying, "No Jews in York Centre."

The missives have upset Kwinter, but not enough for him to drop out of York Centre.

He vows to run and win the riding, which won't exist until the next provincial election.

Wilson Heights has the highest Jewish population of any Ontario riding, and Kwinter, a former cabinet minister, has held it since 1985.

York Centre will be comprised of parts of Wilson Heights, a good chunk of Castrilli's Downsview riding, and a small portion of Willowdale, currently held by Tory Charles Harnick.

Monte Kwinter

Annamarie Castrilli

Kwinter says York Centre will have the highest concentration of Jewish voters in the province.

A March 10 letter from McGuinty openly endorses Kwinter.

"It remains my position that Monte Kwinter be the candidate in York Centre," the leader states, adding he hopes the "situation" between Kwinter and Castrilli is resolved "quickly and amicably."

According to Kwinter, McGuinty wanted Castrilli to run in neighboring Eglinton-Lawrence riding, which has a large Italian population.

But Castrilli, elected in 1995, says fellow Liberal Mike Colle will contest Eglinton-Lawrence. She wants York Centre, making her a holdout in a party-wide agreement to carve up Ontario's new electoral map.

Castrilli told *The CJN* it's up to voters to decide who will carry the Liberal banner in York Centre.

"Our party is an open party. There's no power to appoint candidates, as there is at the federal level. It will be essentially up to the people in the riding to determine who they want, in a democratic way. The people will decide."

McGuinty's endorsement of Kwinter merely states the leader's "preference," she said.

Castrilli said she's "very troubled" by the anti-Semitic letters sent to Kwinter and they "should not be condoned."

Kwinter is puzzled by his colleague's action. "She's not only challenging me, she's challenging the leader," he told *The CJN*.

He said a party study based on the 1995 election results and extrapolated for York Centre shows he would pick up at least 58 percent of Liberal votes, to 35 percent for Castrilli.

Castrilli said numbers "are open to interpretation."

Daffodil Days arrive

TORONTO — Spring is here and that means it's time for the Canadian Cancer Society's annual Daffodil Days. Trucks filled with daffodils arrive from the west coast the week of March 30.

The refrigerated trucks heading to the Greater Toronto Area are carrying 4,000 boxes of daffodils. With 65 bunches in each box, a total of two million bright yellow blooms will be arriving.

Volunteers will then load boxes into vehicles to distribute the blooms across Metro for sale during Daffodil Days.

Canadian Cancer Society volunteers will be selling bunches of Hope – eight daffodils at $4 a bunch – from April 2 to April 5. The society hopes to raise close to $1 million in the Toronto area.

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A **"Day School for the Community,"** Associated has distinguished itself worldwide by its commitment to continuously strengthening its academic and social programmes. As important, Associated has a strong history of responding to the growth patterns of Toronto's Jewish community. Each of the school's four branches are a testimony to Associated's commitment to meeting the needs of the community.

Members of the Culture & Identity WorkGroup

Strategic Planning Brings New Directions for a New Millennium

To establish its route into the 21st century, Associated Hebrew Schools undertook a strategic planning initiative 18 months ago. Under the direction of the Future Planning Committee (Va'ad He-Atid), WorkGroups are focusing on 5 critical areas: Educational Standards, Culture & Identity, Spirit & Involvement, Tuition & Funding, Facilities Utilization and Communication.

"We view strategic planning as an ongoing process," stated David Wm. Brown, Chair of the Va'ad He-Atid. "We subscribe to the 'Planning in Action' theory. We are constantly reviewing our system and strategic planning is a major part of that process."

The Vision Takes Form

The Management Committee and the Board of Directors are called upon to review the recommendations of each WorkGroup. Most recently, the Board, in a dramatic move, agreed to consolidate the two Junior High branches at the Danilack Education Centre on Leslie Street. This decision means that the Hurwich Education Centre on Finch Avenue will *temporarily* suspend operations. "It was a carefully considered decision. Our education staff has been advocating for a consolidated Junior High for 6 years," stated Lindy Goodman, Co-Chair of the Education Committee (Va'ad Hachinuch).

"As part of the strategic plan, we will reconfigure the Hurwich Centre and are currently investigating the establishment of a Middle School (grades 6-8) there. The Hurwich Centre will reopen within the next few years."

"Inasmuch as the many changes to the Associated system will vastly improve our ability to deliver high quality education to Jewish children, we recognize that change may be stressful to our students and their parents," commented Sheldon Goodman, President of Associated. "Our parent body should rest assured that we maintain our commitment to excellence."

Posluns Branch is Proving Popular

The opening of the Posluns Education Centre in September also signals a rebirth for the community in the central part of Toronto. "Applications for the Posluns Centre are coming in at a very good pace," reported Lou Isaacs, Manager of Admissions and Tuition. "We are looking at two classes per grade along with a vibrant Pre-School." Surie Nagel, Supervisor of the Bet Hayeled, is ecstatic. "Our morning classes are already full. Fortunately, we still have space in the afternoon."

The Next Step

In the coming months, a detailed plan articulating priorities, timelines and responsible parties will be tabled. "Implementing the recommendations – turning vision into reality – will take time, will and the participation of everyone," noted Arthur Landa, Executive Director. "Associated's strength lies in its leadership. They are the key to success. They have perceived the winds of change and for that reason they have chosen to embark on this quest. We will continue to succeed."

Nathan & Roey Hurwich

"Only For the Children"

Associated has solicited the involvement of its lay leadership to develop its future plans. Most notably, Nathan Hurwich, the benefactor of the Hurwich Centre, helped shape its future. Mr. Hurwich, 89, recently recalled how he and his wife Roey "live for the children." The Hurwichs are the last of a very precious generation. Having no children of their own, they adopted the children of the community. "We have always believed that the key to the future of the community is Jewish education. With all the hubbub about Jewish continuity, world leaders need look no further than our own Associated Hebrew Schools. We have the future right here."

Nathan has been part of every Associated building campaign. As most Associated leaders, he and Roey have played active roles in their synagogue, the UJA and Israel based institutions. "Nathan is a yes man," remarked Sheldon Goodman. "When it comes to the welfare of the community, you can depend on him to say - Yes."

"G-D has provided us with a few tools," said Hurwich. "Roey and I have been blessed. We were influenced by good people who were committed to Jewish Education and to Associated. We hope that *our* children (the students of Associated) learn from us as well."

When the Strategic Planning Committee recommended the move to a consolidated Junior High, the Hurwichs helped assure the outcome. "To undertake a change of this nature," reflected Sheldon Goodman, "is a huge responsibility. Without the absolute agreement and support of Nathan and Roey, I don't think it could be done." At a recent meeting of the Board, Nathan reflected on the recommendation. "I am proud that the Hurwich Education Centre will in the near future become the permanent home for the senior grades. I know that there is much to do and I support the leadership of the school as I have for more than 50 years."

I'm Associated with Success

Project Hatzlacha

Three years ago, Associated established ***Project Hatzlacha***, a creative contributor-centered development programme. Each interim goal has been reached and additional contributions will help Associated continue to provide the finest programmes and services. "We have spent 90 years building one of the finest day schools in the Diaspora," remarked Chairman of the Board, Dr. Harry Krakowsky. "We have an obligation to ensure that nothing gets in the way of providing outstanding Jewish educational programmes to all who desire. We have committed ourselves to move boldly into the 21st century, and that's just what we are doing."

For further information, contact Randy E. Spiegel at (416) 494-7666, ext. 336.

Greater Toronto Area

Vitols war crimes case enters final phase

By PAUL LUNGEN
Staff Reporter

Former Latvian police lieutenant served in collaborationist units

TORONTO — The final phase of the Peter Vitols war crimes case kicked off in a Toronto court last week, with Crown attorney Roslyn Levine accusing the former Latvian police officer of membership in wartime police units that collaborated with Nazi forces in rounding up and killing civilians.

Evidence presented in court showed Vitols was an officer in several units during the war – the Madona district auxiliary police, Schuma 281 and the Latvian SS Legion, Levine said.

Had he revealed his membership in any of those units, he would not have been allowed into Canada and would not subsequently have been granted Canadian citizenship, she said.

Federal authorities are seeking to deport Vitols, 84, as an alleged Nazi war criminal. His case was launched in January 1997 and is scheduled to conclude later this week. It is expected that Federal Court Judge William McKeown will reserve his decision.

Levine acknowledged the government case against Vitols is purely "circumstantial." There is no direct evidence of Vitols killing anyone or participating in atrocities, but she argued that he must have done so, given his position in the various police units.

Wartime documents made it clear the Madona police worked with German forces in arresting and rounding up Bolsheviks, Jews and political prisoners, she said. The unit was also involved in executing communists and others designated criminals, while the unit's leader, Valerian Reinicke, with whom Vitols worked closely, is considered one of seven Latvian policemen most complicit in wartime atrocities, Levine said.

Asked by McKeown to respond to a defence contention that all the Jews in the Madona district had already been killed by the time Vitols joined the unit in September 1941, Levine said that argument was "a red herring."

"Our allegations are far more general, that the crimes committed were in regards to civilians. Some were Jews, others were labeled as communists and some partisans."

Levine also slammed Vitols' testimony, in which he claimed he was merely a clerk while with the Madona police.

Vitols' evidence was "deliberately evasive," while some of his responses were "absurd," leaving him with little credibility, she said. The facts are that Vitols, a former member of the Latvian army, volunteered for the police unit and served as a lieutenant under Reinicke. The unit participated in systematic persecution of minorities, rounded up and executed Jews and confiscated property, and transported others to concentration camps, she said.

Vitols' claim that he was only a clerk is "a classic case of minimization," and is not believable given his position in the unit. In Vitols' own testimony at one point, he admits he trained other men in using arms, and a wartime letter sent by Reinicke to the SS and police regional leader for Rural Riga mentions Vitols by name and describes him as being "responsible for the structure and leadership of Group C of the Madona police," Levine said.

As a volunteer, Vitols could have left the unit after his six-month contract, as others did. But he remained until early 1943 when Group C was incorporated into Schuma 281, which then took part in operation Winter Zauber (Winter Magic), a brutal campaign led by the Germans to clear the Latvia/Russia border of partisans. Vitols served as a lieutenant in that operation, Levine said.

Historian Konrad Kwiet described that operation "as one of the most horrific criminal acts committed in the history of Latvia," she added.

Captured partisans were executed on the spot and 83 villages were destroyed, creating a "dead zone" along the border. The Latvian police participated and were a party to the offence. Vitols was present for eight weeks of the operation and for him to claim he did not know what was happening is "totally incredible," she argued.

He admitted firing a few shots at partisans and he claimed he heard of anti-partisan atrocities later, while in Riga. He also admitted he saw ordinary chimney smoke from cooking but no smoke from burning villages. Levine called that testimony "ridiculous" and containing "no shred of credibility."

Furthermore, Vitols was decorated by the Germans for retrieving slain German troops under fire. "This is not the action of someone who didn't want to be there," she argued.

Later in the war, Vitols joined the Latvian Legion and fought for the SS, even while other Latvians declined to join. After the war, Vitols applied for assistance from the International Refugee Organization (IRO) and lied to them about his wartime service, since he would have been ineligible due to his membership in collaborationist police units. In documents he completed for the IRO, he provided "false and inaccurate" information claiming he was a railway worker from 1941 to '44, Levine pointed out.

Vitols' lawyer, Donald Powell, who is also his son-in-law, is scheduled to present his final arguments this week.

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A familiar voice

The announcement last week by Jean Charest that he would run for the leadership of the Quebec Liberal party will prove, one day, to have been a watershed event in the struggle for a united Canada in the closing years of the 20th century.

At merely the suggestion that he would become leader of the Quebec Liberals, even before the announcement, a new comforting breeze began to blow across the land. For the first time in a long while, the sails of federalism snapped smartly, more confidently in the reviving wind.

But we all know, even as breezes can both refresh and discomfit, or as winds both wax and wane, last week's heady confidence will soon settle into a lower, more realistic awareness that a great deal of strife still lies ahead and that a great deal of work awaits before the day can be declared finally won.

No one knows this better than Charest himself.

In announcing his candidacy for the Liberal leadership, he warned Quebecers to soon expect "an unprecedented barrage of propaganda" aimed at discrediting him personally. Knowing beforehand what to expect, however, will only partially, if at all, diminish the bite and sense of injury from that barrage.

Nevertheless, that Charest is so familiar with the separatist adversary is significant in its own right. It is one of a number of benefits brought to the "battle for Canada" by Charest's entry into the provincial political arena.

By inclination and by resolve, Charest has as much passion for advancing the Quebec interest within a united country as Lucien Bouchard has for advancing that interest within a dismembered country. He also has equal intellect and equal oratorical skill. But, in our view, and perhaps most important, as we wrote three weeks ago, Charest "represents the future of Quebec." He embodies and credibly speaks for the young, entrepreneurial, innovative, self-confident generation of Quebecers that "has not fashioned its separatist sincerities upon the resentment of Pierre Trudeau, his contemporaries and their policies.

We commend Jean Charest for deciding to lead the federalist forces in Quebec and for accepting this very onerous responsibility.

His is a familiar voice that will now be raised in a new political arena.

It falls to all Canadians to ensure it has a supportive chorus.

Urgency in the shuttle

As of this writing, it is uncertain whether the fevered efforts by U.S. special envoy Dennis Ross to broker an agreement between Israel and the Palestinian Authority (PA) are still at an impasse or on the verge of breakthrough. Ross has been in Israel four days, each day shuttling between Prime Minister Netanyahu and PA Chairman Yasser Arafat trying to find the common thread that might tie up an agreement.

For Israel, the main issue appears to be the extent of the army's next redeployment from the West Bank. For the PA, the main issue appears to be its unwillingness to publicly commit to a policy of reciprocal enforcement of the obligations under the Oslo accords. "Reciprocal enforcement" is a euphemism for rooting out terrorists and stopping all manner of incitement against Israel.

Ross was also rumored to be trying to conscript Hosni Mubarak in an effort to persuade Arafat to re-commit to his existing commitments. Due to the warning last week by Madeleine Albright that the United States is almost at the stage of "walking away" from the peace process, there is a renewed urgency to this latest fatiguing shuttle. If the Americans are truly serious about "walking away," the space they will leave behind might be occupied by the Russians or the Europeans, God forbid.

WISDOM OF THE AGES
"In speaking to a friend, say "You and I," and not "I and you."
Judah ben Samuel

Dry Bones

SYRIA SAYS NO TO THE ENTRY OF ZIONIST TROOPS INTO SOUTHERN LEBANON!
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WHAT'S IMPORTANT IS THE FACT THAT "SYRIA SAYS NO"

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Vatican's apology fails to acknowledge guilt

The so called apology that the Vatican promised to Jews 10 years ago, is much too little and definitely much too late. By criticizing ordinary Christians and exonerating from any blame Pope Pius XII, the Roman Catholic Church is in effect reversing the defence used by high ranking Nazis at the Nuremberg trials. There Nazis contended they were only following orders. The Vatican is trying to say that Pope Pius XII maintained a high moral ground condemning Nazi atrocities, but it was the ordinary European Catholic who failed to follow Christian principles and allowed Jews to disappear without protest and without taking adequate steps to ensure their safety.

There is a very telling photograph in the Yad Vashem Holocaust Memorial Museum in Jerusalem showing Pope Pius XII embracing the Grand Mufti of Jerusalem. The Grand Mufti was an active ally and supporter of Adolf Hitler. Nor is the Catholic Church alone to blame. Your readers should read Daniel Goldhagen's most recent bestseller entitled, *Hitler's Willing Executioners*. The author provides a compelling historical analysis of how church leaders, both Catholic and Protestant, in pre-war Nazi Germany encouraged and preached anti-Semitism, which provided the environment and the fuel needed to ignite the Holocaust.

As proof of the Vatican's ongoing and tolerant attitude towards Nazism, one need only cite the instance where Cardinal Lubachivski, head of the Ukrainian Catholic (Uniate) Church, bestowed his church's blessing on the Ukrainian Waffen SS Division at its 1993 Veteran's reunion in Lviv. The Vatican has been challenged time and time again to discipline Cardinal Lubachivski but has remained silent and continues to do so in its recent release of *We Remember: A Reflection Of The Shoah*. Unfortunately, for victims of the Holocaust and their survivors the title represents a flawed remembrance and a reflection that fails miserably to acknowledge a modicum of guilt and responsibility.

Bert Raphael
President
Jewish Civil Rights Educational Foundation of Canada

Lost his family in Warsaw Ghetto

I wish to speak out about the anniversary of the end of the Warsaw Ghetto. On the second day of December in 1943, the liquidation of Ghetto Warsaw began.

My letter is to remind the Jewish people that a community of 500,000 Jews ceased to exist as of that date.

In my conscience, I believe that this date is important. I lost all my family.

David Borchowicz
Toronto

Darchei Noam also helps homeless

I would like to clarify a reference to Out of the Cold in *CJN*, Mar. 19.

Out of the Cold is a coalition of religious, charitable and community organizations – over 40 in the Toronto area – participating in a program whose activities include providing meals, clothing and overnight shelter. Although Holy Blossom Temple is the only host synagogue, it is not the only Jewish participant in Out of the Cold.

The Reconstructionist synagogue, Darchei Noam, has formed an interfaith Out of the Cold program with St. Peter's Church. Their program operates on Thursday nights and accommodates up to 100 guests for dinner, of whom 50 to 60 stay overnight and are served a hot breakfast the next morning.

Although Holy Blossom and Darchei Noam are the only synagogues participating in Out of the Cold, there are many Jewish volunteers and/or donors who are not members of these congregations but support their programs or other Out of the Cold programs. Our programs also enjoy support throughout the broader community. On behalf of Holy Blossom Temple, I would like to take this opportunity to thank our volunteers and donors.

Robert E. Smolkin
Chair, Holy Blossom Temple
Out of the Cold Committee

Hurrah for the Purim shpiels

Your three pages of Purim shpiels (*CJN*, March 12) are priceless. I have never laughed so much in all my life and will keep them and read them and enjoy them again.

Whoever wrote them deserves a great deal of credit.

J. Freeman
Toronto

Researching Birobidzhan project in FSU

I am writing a paper about the activities of two organizations, the ICOR and the Canadian Ambijan Committee, active in providing support for the Birobidzhan project in the Soviet Union in the 1930s.

Would any *CJN* readers have any periodicals, books, pamphlets, documents or other materials I might make use of? I can photocopy them at my own expense. As well, any reminiscences would be welcome. I will be in Toronto between mid-May and mid-June and can be reached at 665-3710.

Prof. Henry Srebrnik
University of Prince Edward Island
Charlottetown, P.E.I., C1A 4P3

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

A year later: remembering Nehama Leibowitz, z'l

By RABBI NATHANIEL HELFGOT

Many years ago as I was perusing one of the volumes of responsa by the renowned Torah scholar Rabbi Ovadyah Yosef, my eye caught a glance at the title of one question in the table of contents: "Must one stand (out of respect) for a woman Torah scholar?"

Instantly the only picture that popped into my head was of Prof. Nehama Leibowitz walking into her weekly Bible class at Yeshiva University's Gruss Institute in Jerusalem as I and my fellow smichah students stood up with a mixture of deep reverence and love for our unique teacher. Every week, it was the intellectual joy and rigor, coupled with the knowledge that you were privileged to be at the feet of *the* master teacher of Tanach in our generation, that made every moment in her class a pure delight.

What made this simple, unassuming old woman, who could have passed for a typical Jewish grandmother or in her later years a great-grand mother, into such a dominating figure in the intellectual culture of Torah and Jewish studies of the past six decades?

On one level, of course, it was her wide-ranging erudition in all of biblical literature and commentaries, her extensive knowledge of rabbinic literature both ancient and modern, and her vast knowledge of secular literature in many languages. This scholarship was combined with an outstanding ability and willingness to deploy her vast storehouses of data in the effort to unravel a difficult verse in the Torah or shed light on a dispute amongst the commentaries.

Upon entering Nehama's class, one could expect to struggle mightily with the text of the Chumash and the intricacies of the classical commentators. But then the class might take a turn and Nehama would show us translations of that verse in five or six different languages, all of which she read fluently and incisively. She would then ask us to match up the commentaries with the translations.

Later in the class, a point made by Rambam might be contrasted with a host of more obscure medieval and modern biblical commentaries that the average rabbinic scholar had never even heard of, let alone controlled to the degree she did. The class might do more textual work, busily writing answers to the "easy" questions on the study sheets she would use to teach her lessons. Often we had trouble with the "hard" questions marked with the double Xs on her sheets. She, however, would carefully direct us and help us think through some possible solutions.

Finally, the class might close with an excursus into literary comparison between an insight of the midrash and a passage from Shakespeare, Ibsen or Agnon. This hour or so class would, of course, be peppered throughout with charming stories about Israeli cab drivers, invaluable pedagogic insights into teaching high school students and her occasional mini-lectures to us about the importance of teaching only in Ivrit.

On a second level, what made Nehama so unique was that she totally devoted herself to teaching and students, rather than pure scholarship, and that came through in every contact that one had with her. It is clear that had she so desired, she could easily have led the cloistered life of the academic, writing many interesting and novel ideas in journals and books. She, however, saw herself on a mission to teach Torah and bring others to learn it and be able to pass it on with depth, rigor and love.

In the early 1930s, Nehama moved to (then) Palestine from her native Germany and soon was involved in teacher training under the auspices of the Mizrachi teacher's seminary. Parenthetically, her affiliation with that institution was not by chance. Nehama was a passionate and vocal religious Zionist who fully identified with the ideology of religious Zionism and the wonder of the renaissance of the Jewish people and its return to its ancient homeland.

As many of her lectures and classes in the last 20 years of her life were given to students and teachers from the Diaspora studying in Israel, a constant refrain from her lips was the importance of aliyah and celebrating the miracle of the State of Israel. Nehama herself often turned down lucrative offers to speak in the United States and Europe because she simply did not want to leave her home, her homeland. In addition, she refused on principle to teach in a prominent women's Torah college in Jerusalem because they did not encourage their students to participate in the national service program. For her, principle was principle.

In those first decades of her career, she taught high school students and teachers. This last group was especially dear to her as she knew that she could affect so many lives by teaching the teachers methods, content and passion.

In the early 1940s, she launched her series of Gilyonot – weekly study sheets on the portion of the week that were mailed out to all corners of the globe. Simple Jews and scholars alike would work on the questions and send her back the answers for correction and comment. Thus another teaching link was forged with an ever widening circle of men and women, old and young, joined by a desire to study and grow in Torah.

Recently, I heard that in the 30 or so years that Nehama wrote original Gilyonot on a weekly basis, she marked over 50,000 study sheets from all over the world! This work, which won her recognition in the form of the prestigious Israel Prize, was supplemented by a constant stream of weekly shiurim and lectures delivered to rabbis, teachers, factory workers, students and kibbutzniks.

Nehama would often travel to far-flung moshavim and army bases throughout Israel to teach and engage people at all levels. She loved the Torah and she loved the people. Many times she would receive phone calls late at night from soldiers, workers and just plain folks who were stuck on a question in her Gilyonot and needed to talk it over with her. Though these late night conversations were often taxing, she reveled in them and took great pleasure.

"How can one not answer a telephone inquiry of a young Israeli soldier stationed far from home in the Golan, who when he has a few spare moments takes the time to study some Torah?" And this devotion and love combined with her charm, genuine humility and Torah greatness simply made her enthralling.

In her long career, Nehama was one of the greatest Marbetzei Torah (spreaders of Torah) of our generation. However, more than simply spreading facts and ideas, she influenced three and four generations of teachers throughout the world. She thus transformed the study of Bible and commentaries for hundreds of thousands of Jews and especially for the entire educational world of modern or centrist Orthodoxy both in Israel and the entire Diaspora.

In academic parlance, we would say she defined the field. Questions such as, "What is bothering Rashi? Compare and contrast these two commentaries, listing their advantages and disadvantages. What is the key word in this section? Why is there a subtle shift in order of presentation from the event as it happened and how it is retold by one of the characters?" These and many more of her questions are now commonplace in almost any classroom, at almost any level. Nehama's teachings reverberate in our classrooms, in our very approach to the text of the Bible.

Towards the end of the introduction to one of her most explicitly pedagogically oriented volumes *Limud Parshanei ha-Torah u-Derachim leHoraatam*, Nehama closes with these words (my translation):

"The teacher should always remember: Our main goal in the school context is not to increase knowledge per se, and it is not in our ability to produce from it Torah scholars who are erudite and extremely knowledgeable in all areas of Torah. Rather our goal is to increase the love of Torah, that the words of Torah should be precious and beloved by the student, that he should see the great light that emanates from the commentaries shines illuminating (the meaning) of the verses so that our students' hearts are warmed by their light."

In your life, Nehama, you indeed increased in hundreds of thousands love and respect for Torah and we and generations to come will continue to warm ourselves from the warmth of your being and your teaching. *Yehi Zichra Baruch.*

Rabbi Nathaniel Helfgot is Judaic studies curriculum coordinator at Maayanot Yeshiva High School in Teaneck, N.J., and director of the Talmud/Tanach program at the Drisha Institute for Jewish Education in New York City.

Prof. Nehama Leibowitz [photo courtesy of Ma'ayanot Yeshiva High School for Girls Teaneck, N.J.]

Opinions

Jordan's warm peace

The true test of peace is not whether leaders can shake hands and exchange toasts when signing agreements, but how well the relationship endures when problems arise. While both the Egyptians and Palestinians have failed this test, Jordan has passed with flying colors.

By Gerald Steinberg in Jerusalem

In the past few weeks, Jordanian Crown Prince Hassan led members of the Jordanian parliament in an official visit to Israël, ministers Natan Sharansky and Ariel Sharon went to Jordan to meet with senior officials, and a number of measures to increase trade have been signed.

These activities and events demonstrate the enduring strength of the strategic relationship between Israel and Jordan. The past year has not been an easy one for these relations. After King Hussein sent a sharply critical letter to Prime Minister Benjamin Netanyahu, a Jordanian soldier opened fire on and murdered a group of Israeli school girls. A few months ago, the Jordanians appeared to be furious after the attempted assassination of Hamas leader Khaled Meshal in Amman. The ability to recover from these blows shows the extent of common interests, the far-sightedness of the Jordanian leadership and the ability of Israeli officials to recover and learn from mistakes.

Cooperation between Israel and Jordan goes back more than 50 years.

Indeed, after the 1948 war, Jordan was the only Arab country that called for acceptance of the UN Resolution on Partition, and peace talks took place before the assassination of King Abdullah. Both countries faced threats from Arab radicalism and Palestinian extremism. In September 1970, when Palestinians in Jordan attempted to overthrow the Hashemite regime and the Syrian military prepared to provide assistance, the Israeli army came to Jordan's aid.

The 1994 Peace Treaty moved the secret contacts, meetings and exchanges into the open. Indeed, the formalization of the Jordanian-Israeli relationship is the most substantive and enduring achievement of the Middle East peace process that began with the 1991 Madrid Conference. While relations with Egypt are frozen by Cairo's policy of "Cold Peace," and the Palestinian tolerance of terrorism has halted the Oslo process, Jordanian officials have nurtured a "warm peace."

Jordan has also eclipsed Egypt in efforts to strengthen the foundation of public support for the peace process in the Arab world. Now, when Israeli and Arab officials, academics and business executives meet, they prefer Jordan. Not only do Jordanian leaders visit Israel and receive Israeli officials frequently, but these meetings are very public, precisely in order to demonstrate that the level of "normalcy" is increasing. On his recent visit to Israel, Prince Hassan held a joint press conference with Netanyahu that was carried on television in both countries.

The last Iraqi crisis further reinforced the degree of security coordination between Jerusalem and Amman. In 1990, after Saddam Hussein's invasion of Kuwait, Jordan supported Iraq, in large part due to the fear of Iraqi reprisals and even an invasion. However, during the war, Jordanian and Israeli leaders attempted to avoid misunderstandings or incidents that might lead to a clash between them. Since then, and during the latest period of tension, the level of coordination and exchanges of information have increased. After the resignation of Mossad head Dani Yatom, whom the Jordanians held responsible for the botched assassination attempt in Amman, full intelligence cooperation was restored.

Jordan is now the key state in the peace process, and its role is increasing. King Hussein was never happy with the Oslo agreements and the Labor party's policies, and while Jordan officially endorses a Palestinian State, the Hashemite leaders recognize that a state encompassing most of the West Bank, and with a control over eastern Jerusalem, could become a major threat to them as well as to Israel. For this reason, King Hussein is not pressing Israel to make substantial concessions to the Palestinians in the interim redeployment process. The shared interests and strategy provide the basis for continued cooperation with the Israeli government in controlling the flow of the peace process.

Substantively, the links with Jordan are also growing. In addition to the traffic of tourists and trade across the bridges, El Al now flies directly from Europe to the jointly operated Aqaba/Eilat airport. In their recent meetings, the heads of Israel and Jordan announced agreement on reconstruction and expansion of the Allenby Bridge, which will make it easier and much quicker to go from Jerusalem to Amman.

While this may be an exception in today's Middle East, with the sustained efforts of the Jordanians and Israelis, this warm peace could one day become the norm for other leaders and countries in the region.

Prof. Gerald Steinberg is a senior research associate at the Begin-Sadat Centre for Strategic Studies at Bar Ilan University.

Illuminating the aging process

On my lecture tours during the last few months, I have spoken increasingly on the subject of aging. Of course all of us age differently, some better than others because of genetics, illness, social and economic circumstances, upbringing and personal habits. We prepare for many things – for school, profession, trade, athletics, and even for retirement – but rarely for the process and the nature of aging that retirement involves.

By Rabbi Gunther Plaut in Toronto

I shall always remember what my Dad once said to me, using a puzzle as his form of teaching: "What is it that everybody wants to become but nobody wants to be?" The answer, I learned, is "old."

We can disguise our age to some degree and pretend to the outside world that we have lived fewer years than is actually the case, but deep down we know what we can do and what we no longer are able to accomplish.

While there is no question that our own attitude plays a tremendous role in enriching our lives, most of us are quite unaware that our Jewish tradition can give us a big hand in doing so.

I therefore cordially welcome a collection of a long list of materials from a variety of Jewish sources, all of them illuminating some corner of the aging process. They are found in a book edited by Susan Berrin called *A Heart of Wisdom – Making the Jewish Journey from Middle to Elder Years.* It is divided into eight major parts the headlines of which reveal something of their rich content: Texts Studies, Middle Passages, Intergenerational Relationships, Women and Aging, Journeys and Discoveries, Meeting the Challenge of Aging, Poetry and Stories, and finally Ceremonies. There are also various useful appendices, such as a guide to Jewish textual sources on aging, and lists of national and international organizations that deal with these subjects and other resources.

It is indeed a rich collection that deals with a great variety of challenges and opportunities. It focuses generally on the person who is aging, and the consent that he or she must give to the process in order not only to survive but to live in the fullness of possibilities.

However, I miss a greater emphasis on the problems of personal (rather than institutional) caregiving, which becomes an evermore important aspect of the sandwich generation, and on a discussion of negative attitudes that we who are getting older so frequently find in our society. The biblical admonitions to "rise before the hoary head" and "to respect the aged" are rarely observed nowadays, and the cry of the Psalmist, "Do not forsake me in my old age, do not abandon me as my strength wanes," is not always as clearly heard as it might be. Without a forthright recognition of the negative aspects of aging and a discussion of what we can still do with our lives, our perspective is likely to be flawed.

I would like to believe that our Jewish communities do a better job of caring for the aged than most, and in many respects that is so. But we can always do better and Berrin is to be commended for bringing her rich collection to a wide public.

It's difficult to escape reality in Israel

Getting away for a weekend in Israel can be lot harder than in most countries. To really get away from reality here, you have to plan carefully or else you'll have your nose rubbed in it.

By Robert Sarner in Jerusalem

For Purim, my wife and I planned to take our three children up north for a two-day break as it had been months since we last spent a weekend out of the city. As part of our family escape plan, we decided to keep the car radio off to avoid spoiling the three-hour drive with news bulletins every 30 minutes. We were on holiday after all and wanted to take our minds off the state of the nation. Fat chance.

In Canada, a drive through the country usually resembles a trip through a nature reserve. Inevitably, once out of the city, the postcard-perfect vistas of countless lakes, fields and forests leave you blissfully divorced from the issues of the day. As one should be when on vacation.

No such luck here. Talk about reality bites! It seemed virtually everywhere I looked, I was hit with another sober reminder of Israel's geopolitical reality.

Leaving our home in Jerusalem, we were excited about spending time again in our favorite part of the country – the Golan Heights. Shortly after departing the capital, we drove past an army checkpoint. Only 24 hours earlier, Arab residents nearby had clashed with Israeli troops during riots triggered by the fatal shooting of three Palestinian workers by IDF soldiers a few days before.

Minutes later, we passed Ma'ale Adumim, the largest so-called "settlement" in the West Bank. With close to 25,000 residents, this fast-growing community is more a full-fledged city by Israeli standards but in Arab eyes and to much of the world, it symbolizes Netanyahu's controversial "expansionist" policies.

We were then greeted by the sight of what elsewhere might seem more an image of folklore than a source of conflict – the tent camps of Bedouin families. They are members of the Jahalin tribe, many of whom have been forcibly evicted in recent months after losing a Supreme Court battle against being relocated to make way for the growth of Ma'ale Adumim. The Court ruled they were living illegally on state land.

We then arrived at the proverbial fork in the road. In this case, it entailed the existential decision of whether to save about 20 minutes by driving through the Palestinian autonomous area of Jericho or to take the longer way via the bypass road. I couldn't recall facing such quandaries last summer when, during a visit to Canada, I drove from Toronto to Muskoka.

The next leg of our trip took us through the Jordan Valley. It would have been more easy-going had we not had to share the highway with psychotic Israeli motorists whose daredevil driving create headlines and casualties every day.

Lest we forgot which country we were in, the plethora of bumper stickers plastered on the back of every second car removed any doubt.

Stickers espousing every political cause and struggle of the day from "Peace Now" to "Jewish Hebron Forever" provided yet another glimpse at the unresolved national agenda.

Next, on the right side of the road, a big sign announced "Naharayim – Island of Peace", a small piece of land Israel returned to Jordan as part of the 1994 peace treaty. We happened to be driving by one year to the day after a Jordanian soldier opened fire on a group of Israeli school girls visiting the site, killing seven and wounding dozens of others.

By now, our kids were asking impatiently how many minutes until we reached Metulla as we had promised them a side-trip there so they could go skating at the Canada Centre, the country's only decent ice rink. While in Metulla, it crossed my mind where we were – next to the border with Lebanon in an area often the target of Hezbollah Katyusha rocket attacks.

After a good skate, we headed to our destination, the Golan Heights, arguably the most tranquil, majestic part of Israel, where we spent a terrific weekend at Kibbutz Afiq. But wouldn't you know it? One of the main topics of discussion with our friends there was on the future of the Golan Heights, especially in light of current efforts to withdraw Israeli troops from south Lebanon and resume negotiations with Syria.

Keeping reality at bay in Israel, even while on holiday, is no simple proposition.

The Kirshner File

A Montreal doctor who broke barriers

By Sheldon Kirshner

Harold Nathan Segall (1897-1990) was an illustrious Canadian doctor, a pioneer in the practice of cardiology, a founder of the Canadian Heart Association and of the Jewish General Hospital in Montreal, and one of the first Jewish professors of medicine at McGill University.

I don't know how many readers are familiar with his name or his achievements. Certainly, I was not. But now that I've read Charles Roland's biography, *Harold Nathan Segall* (Fitzhenry & Whiteside), I can no longer plead ignorance.

Segall was born in Jassy, Romania, the son of a bookkeeper who became a presser in Montreal's booming garment industry after immigrating to Canada in 1899. His family joined him a year later.

In 1915, Segall entered McGill. He left temporarily in 1918 to be a ship's doctor aboard a White Star liner. Graduating in 1920, he began work as an assistant curator at McGill's pathology museum and subsequently as a researcher in its pathology department.

From 1922 to 1926, Segall continued his studies at the Harvard Medical School, the Massachusetts General Hospital in Boston and University College in London, finishing his apprenticeship abroad in Vienna and Paris.

Returning to Montreal, Segall embarked on a flurry of activities. He started cardiac clinics at the Herzl Dispensary, the Women's General Hospital (known today as the Herbert L. Reddy Memorial Hospital) and McGill. He was appointed a junior assistant physician at the Montreal General Hospital, and joined the Canadian National Railways' clinic, tending to the medical needs of Sir Henry Thornton, president of the CNR.

In 1928, he participated in the campaign to build the Jewish General Hospital. When it was opened in 1934, Segall was named its senior physician.

An indefatigable man, Segall was elected secretary-treasurer of the Canadian Medical Association in 1947 and president of the Canadian Heart Association in 1953.

Keenly interested in the history of medicine, Segall wrote numerous monographs, as well as a major study, *Pioneers of Cardiology in Canada, 1820-1970.* In 1975, he was president of Montreal's Jewish Historical Society.

Roland — a doctor himself and the author of *Courage Under Siege: Disease, Starvation and Death in the Warsaw Ghetto* — is not unmindful of the endemic anti-Semitism which limited the professional opportunities of Jewish physicians like Segall before World War II.

Segall had to wait until 1949, when he was past 50, to be appointed an assistant professor in clinical medicine at the Montreal General Hospital, the first Jew to hold that position. And Segall, who retired in 1984, never rose above the rank of associate professor at McGill. Roland acknowledges, somewhat reluctantly, that McGill's "failure to promote him to full professor was perhaps in line with contemporary practice."

Roland's soft-peddling of this issue is also evident in his account of the formation of the Jewish General Hospital. It's clear that its establishment was necessitated by the prevalence of anti-Semitism, particularly in the hiring of young Jewish doctors. Strangely enough, however, Roland does not take this factor into consideration in his cursory discussion of this important subject. A glaring oversight, to say the least.

Lamentably, this is not the sole deficiency in *Harold Nathan Segall*, the latest in a series on renowned Canadian physicians and the only one so far to honor a Jewish doctor. Roland, to put it charitably, is not a great writer. He lacks the gift for clear and concise narrative and he utterly fails to infuse even a scintilla of color and human drama into his portrait of Segall.

For all intents and purposes, therefore, this is a dry and airless book. Be that as it may, it's the only one which commemorates the life of an outstanding doctor who, until now, had not received the recognition he so richly deserves.

Clinton under a microscope

Mike Nichols' newest film, *Primary Colors*, now playing at Cineplex Odeon theatres, is based on Joe Klein's novel about the 1992 U.S. presidential campaign. The central character is a philandering southern governor named Jack Stanton, otherwise known as Bill Clinton.

Literate, fast-paced, beautifully performed and perhaps the finest drama about American politics since *All the King's Men* (1949), *Primary Colors* is notable for several Jewish references.

At the outset of the campaign, Stanton's manager asks if any staff members possess special skills. "I speak Hebrew," a worker pipes in sheepishly. Barnstorming through Florida, Stanton, wearing a white kippah, appears at a Jewish seniors' home. Fishing for their support, he declares that Israel is America's best friend. Later, in New York, an aide warns him that he risks losing the state if he cancels a meeting with the Lubavitcher Rebbe. At Stanton's inaugural ball, an anonymous man offers him his congratulations with these hearty words, "Mazel tov, Mr. President."

In light of these scenes, should we be surprised that Clinton is the most pro-Israel president since Ronald Reagan, and that he has appointed a record number of Jews to his administration?

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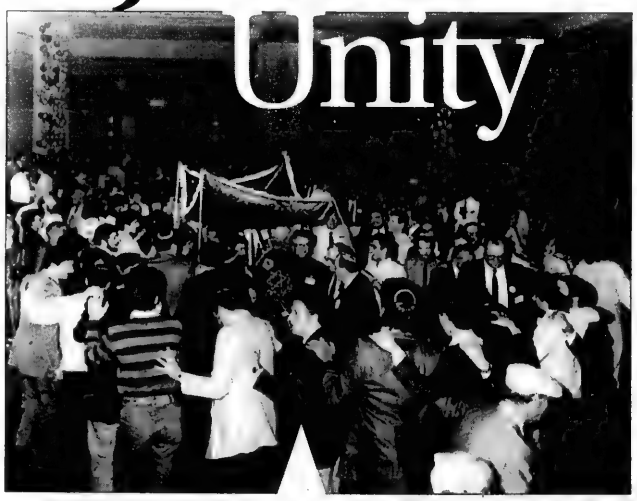

Canadian Jewish Congress's Religious and Inter-Religious Affairs Committee has launched an initiative to promote mutual respect and cooperation among all streams of the Canadian Jewish community.

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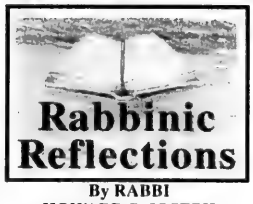

Orthodox Judaism in the spotlight

By RABBI
HOWARD S. JOSEPH

The news has recently been filled with items concerning Orthodox Judaism. There was a wild story about an Israeli couple being forced to divorce because of the wife being raped. However, it is still unclear if this really happened or was only the result of some modern urban myth invented to discredit a community.

Then there has been the conversion bill controversy in Israel. Haredi groups introduced proposed legislation that would severely limit Conservative and Reform groups. This has caused quite a reaction in North America, where these groups are particularly strong. The Ne'eman Committee seems to have offered a reasonable compromise that may yet be accepted despite the furor surrounding it. Those introducing the legislation failed to appreciate that in a democracy compromise is necessary. In effect, their efforts will lead to more involvement for the groups they oppose rather than less. It is good to understand the game of politics before you play it. Religious fervor is a risky foundation for political judgments.

In February, the second International Conference on Feminism and Orthodoxy was held in New York. A local wedding kept me from attending this year. However, my wife, Norma, participated and presented a workshop on halachic issues.

Two thousand people attended. Numerous sessions covered a range of subjects of concern to Orthodoxy, with a focus on those issues relating directly to women.

One of the major points of interest was the recent announcement by various Orthodox synagogues that they were hiring women as congregational interns to assist the rabbis in various responsibilities, such as visiting women in hospital, consulting with women on personal matters and offering study sessions.

My daughter-in-law, Julie Stern Joseph, has been selected as one of these interns and has already begun her work while she continues her studies at Yeshiva University and the Drisha Institute. Julie will be working with Rabbi Adam Mintz of the distinguished Lincoln Square Synagogue in New York.

Rabbi Mintz addressed the conference on this issue, as he was first to appoint a female congregational intern at an Orthodox synagogue.

The social and historical context is critical in determining what role a woman can play as a rabbi, Rabbi Mintz said. Over the centuries, the rabbi has evolved from a judge to a model of chesed or kindness, to the multifaceted public servant today expected to balance cheque books as well as meet religious needs.

He acknowledged that he did not know where the intern position might lead, but hoped it would become a full-time job with increasing responsibility, but short of the conventional pulpit rabbi leading the service.

Finally, this year's conference drew the participation of Rabbi Yehuda Henkin, a highly respected Jerusalem religious authority, about 20 percent of whose responsa writings deal with women's issues. A surprise guest, he called for serious dialogue between Orthodox feminists and those rabbinic authorities who have banned women's ritual activities, including prayer groups.

Rabbi Henkin drew wide applause when he closed his remarks with the hope that next year's conference will be on the topic of feminism "in" – not "and" – Orthodoxy.

"We need to bridge the gap between Halachah and reality," he said in an interview, adding that "nothing negative will come from anyone learning Torah."

In the future we look forward to the activities of EDAH and MEIMAD, two new groups in North America and Israel respectively, who are actively promoting the agenda of Modern Orthodoxy. Of course, this includes concerns for women's place in our communities as well as questions of harmonious relations among Jews of diverse commitments and viewpoints.

Rabbi Howard Joseph is the spiritual leader of the Spanish and Portuguese Synagogue in Montreal.

What is this matzah we eat at Passover?

By RACHAEL TURKIENICZ

As Passover approaches, we again prepare our homes for the holiday. The Torah forbids us to eat bread or leavened products for the duration of a week and Jewish law prohibits even the ownership of these goods.

The consequence of eating leavened foods during Passover is *karet* – the soul of the person is severed from the souls of Israel. Many people have questioned the severity of this consequence and whether or not it suits the act of simply eating food that is permissible at any other time.

The usual response is to associate matzah with the frenzied departure of Israel from Egypt. The bread did not have a chance to rise and therefore we do not eat any foods that have had a chance to rise.

Interestingly, this reason centres on the speed with which we left Egypt. It is not commemorative of the miracles or the redemption itself, but rather of the fact that we felt we might run out of time. However, if one connects the image of bread to the larger frame of the experience in Egypt, an interesting parallel appears.

The plagues in Egypt are traditionally seen as attacking the Egyptian gods, thereby nullifying the false gods and leaving the one true G-d. Thus everyone should recognize the G-d of Israel as the true Creating Being, unique to the universe.

If that is the only message, one is left with the statement, "My G-d can beat up your gods," and it simply asserts the higher power of the Israelite G-d, but it does not nullify the possibility of other weaker gods.

However, this is not the only message in the plagues. If one notices where or how each plague originates, as well as what it is attacking, the language of the text draws the mind back to Genesis.

The order of the plagues and the details involved set the creation story of Genesis running in reverse. The first chapters of Genesis describe the systematic ordering of chaos through specific stages. The plagues in Egypt describe the systematic reversal of these same stages, which border on a return to chaos. Now the message is not one of greater power but one of knowledge.

Only the true Creating G-d would know how the world was created; therefore, only the true Creating G-d could undo the process.

The creation of the nation of Israel mirrors the creation of the world; it places us back into Genesis when humanity dwelled in the Garden of Eden. All our needs were easily fulfilled. We did not need to toil for our food, since the earth provided everything in its completed form and all we did was harvest and eat. We made bread only when we left the Garden once creation had ended.

To eat matzah on Passover is to reaffirm the identity of G-d, to eat bread is to deny the Creating Being. Perhaps the suitability of the deed and the consequence is not as simple as it seems.

Jewish Life

Guest Voices

Mission to Israel made a difference

By GERDA FRIEBERG

Many of us have had the good fortune to visit Israel in the last 50 years. Many of us joined missions coordinated by local organizations or synagogues. And having experienced Israel, we resolved to return. It is impossible to leave our ancestral home complete – we leave our hearts there and must return.

I have visited Israel many times, travelling the country by train by bus and by car, and I thought I knew Israel quite well. Last spring, I read in *The CJN* that the Canadian Friends of the Hebrew University in Jerusalem were planning their fourth hiking/biking fundraising mission in Israel, and I was intrigued. This, I thought, would definitely be a mission with a difference.

After a simple phone call, all my arrangements were made. Participants could chose either a hiking or a cycling option, and as an avid hiker, I chose to hike.

We arrived in Tel Aviv, and the next morning we made our way to Haifa, where our adventure began. It was quite a sight to see all the bikers and hikers outfitted for the day. As we would do each morning, we bid goodbye to the bikers, who were taking a slightly different route. The hike through the forest of the Carmel Mountains was a great beginning.

That night, as we did every following night, we were joined by the bikers, who described the experience of their cycling adventure. This also gave us an opportunity to socialize and to exchange tales of our escapades, each of us sharing our unique perspective.

Our journey continued along the Mediterranean shore to Caesarea, from Natanyah to Petach Tikvah, and then through the Judean Hills to Jerusalem. This was not just a simple hike through the countryside, it was also a lesson in Jewish history. Every corner we turned brought us to a historical site. The Bible came alive.

On the last day, we met the bikers early and together we entered Jerusalem on foot, just as our forefathers did. As we approached Mount Scopus, we were greeted by students from Canada studying at Hebrew University. It was truly a sight to behold. The sense of accomplishment and emotion was overwhelming for all of us, especially with the magnificent campus behind us and Jerusalem in all its glory at our feet. Our journey sadly had come to an end.

This was the moment when we realized that we are indeed the chosen generation, to have witnessed the birth of the State of Israel.

Internet has plenty of Pesach fun, activities for children

By MARK MIETKIEWICZ

There is chametz in your computer. Oh, it's hiding in there all right – a donut, a cake, a loaf of bread and even some flour. But before you do anything drastic, get your kids to help with the cleaning. Virtual cleaning. Have them go to Chometz Hunter **[http://www.anshe.org/chometz.htm]**, play the game and your computer will be 100 percent kosher for Pesach.

Chometz Hunter is just one of the many kosher for Passover Internet games and activities for kids that we will sample today.

I really enjoyed Virtual Jerusalem's Passover Virtual Quiz Mania **[http://join.virtual.co.il/show/]**. The questions are both funny and interesting and the music and sound effects will give you a good laugh.

Here's an example: "What did the Egyptians say when they were no longer able to copy the plagues? (a) This is the finger of G-d; (b) The new technology is amazing; (c) It is that fellow Moses again!; or the correct answer (d) Nothing – the Egyptians might have been dumb, but they weren't stupid. They were duly impressed."

A couple of notes about this site: when I visited, the quiz still seemed to be under construction and was prone to crashing my computer. Also, for you to do the quiz, your Internet browser must be able to handle Java.

We all know that the Israelites wandered in the desert for 40 years. But they need your help to get them out. Try your hand at the Wilderness of Sinai interactive maze **[http://www.virtual.co.il/city_services/holidays/pesach/jmc/passover/maze.html]**. (You will need the free Shockwave plug-in to play this game **[http://www.macromedia.com/shockwave/download/]**.)

Do you need help with the cooking? Put your kids to work. At Kids Kook for Pesach **[http://www.virtual.co.il/city_services/holidays/pesach/kidkook.htm]**, there are easy recipes for Charoset (The Mortar You Love to Eat!), Cheese Blintzes and Matza Pizza Treatsa. And when you're finished with that, try the Matzah Ball Game Quiz **[http://www.his.com/~chabad/passover/]**.

On the other hand, if you want to get your kids *out* of the kitchen, Jewish Family & Life has some links to some Passover crafts and activities. There are directions for your own Hide-the-Afikomen Bag and a Stained Glass Kiddush Cup for Kids. Check out these and other kid-related links at HappyPassover.com **[http://www.HappyPassover.com/]** and while there, add your two cents worth to their great debate: Does having a separate kids' table enhance or detract from their participation at the seder?

And as always, Virtual Jerusalem offers an excellent site with many areas geared toward children **[http://www.virtual.co.il./city_services/holidays/pesach/]**. Don't miss it.

Last week, we looked at online Haggadot and seder guides for adults. For the past 10 years, John Kador has been writing Child-Centered Passover Haggadahs **[http://www.otn.com/kador/child.html]** and includes three of them on line. These are not really Haggadot, but skits that you can act out with your family. The Committee Interviews Moses, is an irreverent take on the Exodus story while Scenes from an Egyptian Family uses a more traditional approach.

But my favorite is Uncle Eli's Special-for-Kids Most Fun Ever Under-the-Table Passover Haggadah **[http://www.acs.ucalgary.ca/~elsegal/Uncle_Eli/Eli.html]**. Written in the style of Dr. Seuss, Uncle Eli retells the Haggadah in a familiar yet unique way:

Why is it only on Passover night/ we never know how to do anything right?/ We don't eat our meals in the regular ways/ the ways that we do on all other days…/ Cause on all other nights we may eat/ all kinds of wonderful good bready treats/ like big purple pizza that tastes like a pickle/ crumbly crackers and pink pumpernickel…/ Yes – on all other nights we eat all kinds of bread/ but tonight of all nights we munch matzah instead.

Munch on that until next week's final look at Pesach on the net.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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Diplomatically Speaking

By JEHUDI KINAR

I was lucky to have joined the Federation/UJA Mission from Canada that visited Israel from Feb. 23 to March 4 this year.

This was not the first time I joined such a mission, but this time I was even more impressed than before by the links between the Canadian Jewish community and Israel. From the north in Metulla to the south in Eilat via Kfar Gvirol in the centre of the country, I was confronted with the wonderful contributions of Canadian Jewry. It is not just the fundraising involved that was so impressive, but the care and devotion that was and still is given to the various projects.

The school being constructed in Kfar Gvirol is under the scrupulous supervision of the Toronto UJA Federation. Every change in progress is being discussed by both partners, and the input of UJA Federation shows the care given by this community to just one of the projects of which Torontonians can be proud.

Walking around in Eilat and meeting the small (3- to 5-year-old) children at a youth science centre was elevating. Many of the children were not so fortunate as to have a computer at home. It made me quite jealous to see how they were learning at such a young age the elementary knowledge of motor rotation and electrical circuits and weather maps.

This mission also allowed me to meet with many people from different walks of life living in Toronto and western Canada. A highlight for me was also to meet former volunteers for the Israeli army (MAHAL) who fought in 1948 and 1949 for the independence of Israel.

It was fascinating to hear the stories told by Stanley and Marilyn Sober, now of Toronto. (Stanley was in Palestine/Israel as a medical doctor from England and Marilyn was a nurse from the United States.)

Similarly, it was wonderful to meet Albert Solsberg from Saskatoon (who arrived in Palestine on the important date of May 14, 1948, joined the Israeli Air Force and returned to Canada in 1949).

This mission showed what the Diaspora and Israel have in common. The Toronto group and the "coast-to-coast" groups arrived during the crisis with Iraq. Being confronted with a threat that is so often part of daily life in Israel must have been an eye-opener for the Canadians. In Israel, this threat has become part of our routine, and fears are felt much more abroad than in Israel itself. I am sure that those who cancelled their participation will now regret not having joined the mission. They really missed a wonderful and educational experience.

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Israeli minister blasts U.S. plan

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel should rebuff Washington's current proposal to break the year-long impasse in the Oslo peace process, an Israeli cabinet minister said here last week.

"Such a plan should be opposed in no uncertain terms," declared Communications Minister Limor Livnat in a speech delivered under the auspices of Herut Likud Canada and One Israel.

Livnat, one of the most hawkish members of Prime Minister Benjamin Netanyahu's government, likened the United States' attempt to impose the plan on Israel as "an affront to democracy and the will of Israelis."

Further withdrawals from the West Bank, she said, can only be determined by Israel.

Livnat, who voted against last year's Israeli redeployment from Hebron, was reacting to the news that Dennis Ross – the U.S. presidential envoy – had called on Israel to cede 13 percent of the West Bank in the next few months in exchange for Palestinian steps to combat terrorism.

Israel rejected the proposal two weeks ago and again last week.

A member of the Knesset since 1992 and an eighth-generation sabra who referred to herself as "a full-blooded Palestinian," Livnat claimed that Washington's insistence on a 13 percent withdrawal ran counter to its promise that Israel, and Israel alone, would decide the depth of any withdrawal.

"Is there no meaning to U.S. promises?" she asked plaintively, a touch of anger in her voice.

Elaborating on her theme, Livnat wondered how the United States could act as a guarantor of the peace process if it was incapable of keeping solemn pledges.

Israel, she said to smattering applause from her partisan Shaarei Shomayim Synagogue audience, could not and would not compromise its security.

"A 13 percent redeployment sounds insignificant, but it is not." One percent, she noted, equals 25 square miles, an area larger than Manhattan.

Limor Livnat

Answering a written question from the floor following her remarks, Livnat said media reports that Israel had decided to relinquish more than nine percent of the West Bank were false.

"There will be no more concessions until the Palestinian Authority fulfils its commitments. We have to stand firm to pressure. I don't believe this government will make more concessions. The prime minister is determined not to go forward without the Palestinians fulfilling their commitments."

Saying she had "grave doubts" whether Palestinian Authority President Yasser Arafat had changed his views since making peace with Israel in 1993, Livnat observed: "We have to be very careful with promises coming from Arafat." Not everyone who signs a peace treaty has peace in mind, she said.

"Attempts to annihilate us didn't begin or end with the Holocaust."

Charging the Palestinian Authority with having consistently breached the terms of the Oslo accords, Livnat warned her listeners not to confuse "hopes with reality. Peace is the first item on our national agenda. But we have to be very careful."

Alluding to Israel's bilateral agreements with the Palestinian Authority, she cautioned that peace treaties which bring popularity in the short run may bring war later on.

Flatly rejecting the idea of an independent Palestinian state in the West Bank and the Gaza Strip, Livnat denounced the concept as "politically foolish and morally wrong."

Judea and Samaria, she asserted, constitute Israel's "heartland," and cannot be bargained away. "Beit El and Shiloh belong as much to us as Jerusalem."

Praising Jewish settlers in the territories as "heroes" and "modern-day Maccabees," she said their "numbers must grow."

Israel had no intention of complying with American and Palestinian demands to freeze settlement activities, said Livnat, the former vice-chair of the World Likud Movement.

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Notice of
ANNUAL GENERAL MEETING

Take notice that a meeting of *Members of the Jewish National Fund of Toronto will be held at 6:00 p.m. on Tuesday, June 16, 1998 at The Faculty Club (University of Toronto), 41 Willcocks Street, Toronto.

Tom Ungar *(President)*

**All contributors to Jewish National Fund are regarded as members.*

Amnon Ajzensztadt, author, posed as German agent

By JOSHUA GOLDHAR
Special to The CJN

TORONTO — Amnon Ajzensztadt, author, lecturer and Holocaust survivor, died in Toronto March 17, a few weeks short of his 79th birthday.

Obituary

His remarkable odyssey as a Polish engineer, a Luftwaffe supply agent and a touring Gestapo inspector is told in his acclaimed autobiography *Endurance, Chronicles of Jewish Resistance.* When it appeared in 1987, its admirers included philosopher Emil Fackenheim and then-Israeli prime minister Yitzhak Shamir.

Ajzensztadt was born the son of the Tsouzmerer rebbe, in Sandomierz, Poland. He later attended a yeshivah and a teachers' seminary in Warsaw. His father, who died in Treblinka in 1942, urged him not to give in to "rebellious thoughts which question HaShem and his mysterious ways of permitting all this to befall His Chosen People."

Following his father's injunction, Ajzensztadt retained his faith and carried it with him as he tried to escape death throughout the war, assisted by a blend of courage, ingenuity and miracles.

Unexpected help came from a German Luftwaffe supplier named Muhl, who had lived in Warsaw. Recognizing Ajzensztadt, then disguised as a Polish-Aryan official, as a former chassidic youth, Muhl helped him with documents and a uniform so that he could move about freely.

Never staying more than three weeks in any spot, Ajzensztadt played the part of a Nazi officer to the hilt. He spoke both perfect Polish and German and was able to totally hide his identity as a Jew.

The most trying part of his deception came at night, every night, when Nazi officers were carousing, often all night long. To avoid suspicion, Ajzensztadt was obliged to join in, but he exercised strict self-discipline and never betrayed himself.

Unlike many survivors, Ajzensztadt's faith was affirmed by the war. He attributed to G-d the strength he found to carry out his innumerable escapes from death.

Fighting spirit defied all odds

After eluding the Germans, Ajzensztadt fell into Soviet hands. The KGB interrogated him at great length. They were incredulous: How could a Polish Jew infiltrate the Gestapo and roam freely behind the lines for years? Ajzensztadt's persistence convinced them that such an unlikely tale could not have been made up.

He married Kati Weiner in 1945. Immigrating to Toronto in 1948, Ajzensztadt became a tile setter. But his passion was writing. He submitted work to a variety of publications, notably the *Canadian Eagle* and *The CJN.* He was soon in demand as a lecturer and journalist.

He was frequently asked to officiate at High Holy Day services in smaller communities. His daughter Miriam has a photo of her father from the mid-1950s in which he is blowing a shofar at a Rosh Hashanah service in Stratford, Ont.

In 1962, he published his first book, *And the Earth Did Not Cover the Blood.* It is written in Yiddish and honors the life in his shtetl, Sandomierz.

His 1987 autobiography, his second book, was written in English. In it, he refutes the once-popular notion that European Jewry submitted meekly.

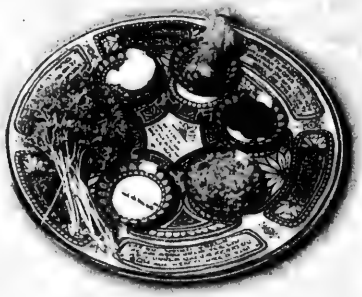
In Toronto, Ajzensztadt walked five miles daily, as well as to the Markham Street shul, and loved discussions about Torah. His enthusiasm for Ze'ev Jabotinsky's ideals made him a lifelong supporter of Herut-Likud. On his many trips to Israel, he delighted in the occasional meeting with Shamir and Menachem Begin.

Another of his passions was Yiddish literature and conversation. He remained an avid reader and a loyal member of the Tsouzmerer Friendly Society.

He faced further adversity in 1991, when he was struck by a taxi. The accident caused severe injuries, including a broken pelvis. Ajzensztadt was confined to hospital and told he would not walk normally again.

But again, his fighting spirit to defy the odds asserted itself. He undertook a tough series of exercises and massages and was soon back on his feet. He also resumed his long daily walks to the synagogue and kept up his writing. There are many unpublished manuscripts left by Ajzensztadt, both in Yiddish and English.

He leaves his ex-wife Kati, daughter Miriam Bester, son Sidney Eisenstat and four grandchildren.



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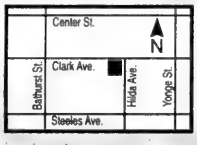

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BBYO 'SNOWHEART '98' CONVENTION

B'nai Brith Youth Organization (BBYO) Toronto Area Council and Buffalo Council recently held their first "Snowheart" Convention at the Maple Lake Conference Centre. The weekend included a Shabbat program and plenty of outdoor fun. Youth coordinators were Simon Rotstein and Keri Wetstein.

Low income seniors face loss of free dental services

By BEN ROSE
Staff Reporter

TORONTO — Low income seniors in the new megacity may be facing the elimination of free dental care.

A proposal before the city budget committee would privatize the Department of Public Health's (DPH) existing dental service and do away with its salaried dentists.

The Toronto Board of Health has rejected the proposed 15 percent cut, which includes dropping the dental services for seniors.

"This is another case of health services being corroded and money being put above care of citizens," said Goldie Leibman, a coordinator with the Association of Jewish Seniors, an agency that serves the Jewish elderly.

After Jan. 1 when the new city came into being, seniors in North York became eligible for free dental care in the former City of Toronto and some were treated for emergency conditions at the city's most northerly clinic at 2398 Yonge St., north of Montgomery Ave. (392-0907).

The clinic is now receiving five calls a day from North York seniors seeking treatment, and a total of 10 calls a day from seniors in areas outside the old boundaries of the city. Most of the calls are about the need for treatment of advanced peridontal disease or replacing damaged or missing dentures.

The existence of the free dental care program is not well known in North York.

The city's nine dental clinics treated 2,500 seniors last year and 5,000 seniors in nursing homes and chronic care hospitals.

Seniors earning less than $16,750 if single and less than $25,500 as a couple are eligible for the free service.

One of the targeted groups are seniors who cannot eat properly because their dentures are loose or broken, or because they have no dentures at all.

Last year there were 33,000 patient visits to the nine clinics, whose services include fillings, extractions, root canal treatment and dentures.

A list of its dental services by the city's department of health includes the following statement: "Our salaried dentists provide dental services in a cost-effective manner. If these services were contracted out to the private sector, the cost to the taxpayer would be substantially higher than the cost of operating the DPH dental treatment program.

"We try to deliver services in an ethno-sensitive manner, since many of our clients are recent immigrants Our staff speak 24 languages and all printed material is available in nine languages."

The issue of cutting health services is scheduled to be discussed by City council at Metro Hall, 55 John St., April 15, 16 and 17.

Shul to welcome rabbi, cantor

By CYNTHIA GASNER
Special to The CJN

TORONTO — Internationally acclaimed Cantor Yaakov Motzen, who was recently appointed chazzan of the Shaarei Shomayim Congregation, will be welcomed by the congregation at an installation dinner on Sunday, April 5.

Rabbi Moshe Shulman, the recently appointed spiritual leader of Shaarei Shomayim, will also be installed at the gala installation dinner.

"For a chazzan, it is very gratifying to work as a team with Rabbi Shulman, who has extensive knowledge and love of chazzanut, and to work alongside Cantor Shlomo Simcha Sufrin. We are from three different backgrounds – chassidic, a Lithuanian yeshiva and from a Hesder yeshiva — we bring together a unique combination."

Motzen, a native of Tel Aviv, is a fifth generation cantor.

He began his career at age six as a soloist with the choir of Cantor Shlomo Ravitz. He attended the Kol Torah, Be'er Yakov and Ponevitz Yeshivot, and studied music and vocal technique with Yosef Goland and chazzanut with Cantor Yitchak Eshel.

While serving in the Israeli Army, Motzen performed for wounded soldiers after the Yom Kippur War. He served as vice-president of the Nachala Organization which is dedicated to entertaining wounded soldiers; held major positions in Givatayim, Haifa and Ramat Gan; and sang on Kol Yisrael radio and television.

Cantor Yaakov Motzen

In 1978 he came to Montreal, and for nine years held the position of cantor of the Shomrim Laboker-Beth Yehuda-Shaare Tefillah Congregation. Recently he was at Adath Israel Synagogue in Montreal.

Known worldwide for his exceptional voice and outstanding cantorial repertoire, he has released more than a dozen recording of liturgical, chassidic, Yiddish and cantorial music. He has performed throughout the world including South Africa, the former Soviet Union, Hungary, Romania, Czechoslovakia, Poland, Israel, Australia, England, and throughout the United States.

"Some people say that chazzanut is a dying art," says Motzen, who has established a choir of 18 men, more than half of whom are under the age of 40. "I personally believe that...davening with kavanah (feeling) will educate a congregation to love this art."

Motzen leads the services each month on Shabbat Mevarchim, Rosh Chodesh, Kabalat Shabbat, and the yamim tovim. He officiates at synagogue events and also teaches adult education classes.

"One of the things that excites me at Shaarei Shomayim is the ongoing activities in the shul," he says.

The shul has people from all levels of observance, says Motzen, and he is pleased that there are programs for all ages, particularly the youth.

"They are a very friendly, hospitable group of people," he says, despite the fact that people in Montreal warned him that Torontonians are "cold people." He adds that even though he davens only once a month, "I feel part and parcel of the congregation because of my everyday involvement – the choir, study groups I lead, and numerous other activities."

On May 26, he will be appearing with chazzanim Benzion Miller, Alberto Mizrahi and Sufrin at Shaarei Shomayim's first annual cantorial concert arranged by a committee of 20 members.

On Thursday, April 30, at 7:30 p.m. in celebration of Israel's Independence Day, "The Three Tenors," Motzen, Benjamin Maissner and Paul Kowarsky, will perform at an Israel at Fifty program titled, The Night of a Lifetime, at the National Trade Centre at Exhibition Place, Coliseum Arena.

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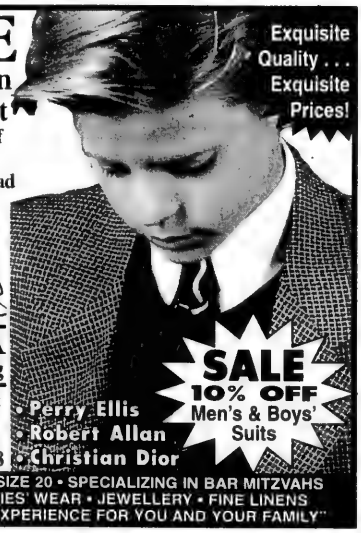

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Buddies throw bowling Betty 90th birthday bash

By CYNTHIA GASNER
Special to The CJN

TORONTO — Betty Lockhart celebrated her 90th birthday recently at a surprise party held at Bathurst Bowlerama.

The party was organized by her bowling buddies, many of whom have bowled with her for more than 45 years.

Lockhart was one of the original bowlers in the Monday afternoon ladies league of Associated Hebrew Day Schools.

Evelyn Silverberg Hoffman, chair of the League, describes Lockhart as a "very spunky lady who is always there on time.

"She is not a complainer but takes life as it comes and enjoys every minute of it. She is an example for all of us. She proves that age is just a number and it's mind over matter. If you don't mind, it doesn't matter."

Born in New York, Lockhart, now a widow, married dentist Dr. Lou Lockhart, and came to live in Toronto in 1934. She is the mother of three sons, Herbert, Bernard and Earl, seven grandchildren and three great-grandchildren. Lockhart says she does her own cooking and enjoys having her family for supper.

Lockhart sings at Betel centre

She watches quiz programs on TV but keeps busy singing with the Bernard Betel variety group, which entertains at seniors' homes. Another hobby is ballroom dancing and she is a regular at the dances at the Betel Centre and Earl Bales Park. And "bowling is a major thing in my life," Lockhart says.

Asked how she has kept a youthful outlook on life, she says, "I worked hard in my life raising three boys and that wasn't very easy. I did all my own cooking and cleaning and still do. I go shopping every day – that's kept me young."

She says she enjoys her independence. "I do everything myself. When the weather is bad I need transportation, otherwise I walk and take the bus, and my son takes me shopping once a week."

Other original bowlers still in the league include Janet Blatt, Mona Krehm, Marie Parker, Shirley Seigal, Marie Silverberg, Fran Wolfson and Helen Zimmerman.

Members of the Monday afternoon Associated Hebrew School Bowling League celebrate Betty Lockhart's 90th birthday. From left: Evelyn Silverberg Hoffman, honoree Lockhart, Gertrude Zack and Beulah Ludski.

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Passover goods arrive in Cuba

By BEN ROSE
Staff Reporter

TORONTO — Passover products, a gift from the Jewish community of Ontario, have already arrived in Havana, according to a telephone call from the Cuban capital.

For 25 years, the community here has been sending Passover food to Cuban Jews who would otherwise be unable to get them, as a result of trade restrictions imposed by the United States.

"There is no possible way for them to prepare the foods themselves," said Moshe Ronen, chair of the Ontario region of Canadian Jewish Congress.

The shipment, valued at $34,000, wholesale, includes 110 cases of matzah, 70 cases of horseradish, 100 cases of gefilte fish and 13 cases of tea, all kosher for Passover.

About half the shipment is sent by air, while the rest is sent by ship, adding a transportation cost of about $13,000. The bill is covered by donations from individuals and synagogues fulfilling the biblical commandment to feed the poor, Ronen said.

The food has always come to Havana where most of the Jewish community lives, aided by the goodwill of the Canadian Embassy and the Cuban government, which sees it as an important humanitarian effort.

Most of the Cuban Jewish community, which numbered about 12,000 before 1959, fled to Miami when Fidel Castro came to power. Although the community is aging, it has recently undergone a minor renaissance, with a growing number of children enrolled in religious schools and youth programs.

Greater Toronto Area

First female Israeli Reform rabbi fears split

By FRANCES KRAFT
Staff Reporter

TORONTO — The first Israeli-born woman to be ordained as a rabbi in Israel is hopeful the Jewish people will remain one nation, but says it has never been so close to splitting in two.

Rabbi Maya Leibovich is spiritual leader of Kehillat Mevasseret Zion, the Reform congregation outside Jerusalem whose kindergarten was destroyed by arsonists last September. She was here last week to speak on religious pluralism in Israel, at Temple Kol Ami in Thornhill.

The event was co-sponsored by the New Israel Fund (NIF), Temple Kol Ami and Kolel: A Centre for Liberal Jewish Learning. Rabbi Leibovich also spoke to students at Leo Baeck Day School and at an NIF event in London. She came here from the United States, where she was fundraising for her congregation.

Her main message for Diaspora Jews, she said in an interview at the *CJN* offices, is the need to be involved with Israel.

"At a problematic time, many people turn their backs....It's important to come to Israel and visit places that proclaim ideas you believe in. If you believe in religious pluralism, you should be visiting Reform and Conservative congregations and projects supported by the New Israel Fund. You should personalize them to people back home, so they want to be involved."

Rabbi Leibovich was heartened by the moral and financial support her congregation received from Jews abroad following the arson incident, she said. The outcry by

Rabbi Maya Leibovich

North American Jews over pluralism issues has had an enormous impact in Israel, she added.

'Lots of problems'

The fire did increase awareness outside of Israel about ongoing tensions between Orthodox and non-Orthodox Israelis, as did the recent proposal by the Ne'eman Committee for a central conversion institute and its subsequent rejection by Israel's Chief Rabbinical Council, said Rabbi Leibovich.

As a Reform rabbi, she admits to having "a lot of problems" with the Ne'eman proposal, which would allow Reform and Conservative rabbis to help educate potential converts, but would not give them licence to perform conversions.

"And yet I think the gains are enormous," she reflected. For the first time in Israel's history, the "alternative streams" of Judaism were represented on such a commission, she noted. "That by itself [gives us] legitimacy."

Israelis now have a better understanding of Conservative and Reform ideology, she added.

There is, however, a growing feeling among Israelis of being "fed up" with religious institutions.

Rabbi Leibovich believes that assimilation is as serious a problem in Israel as it is in the Diaspora.

"There are Israelis who don't know how to bless the candles, wine or bread. There are Israelis whose seder is a regular family dinner, who are satisfied with living in the country [but] it doesn't make them Jewish."

The rabbi herself grew up in a home devoid of Jewish observance and yearned to celebrate her religion as her schoolmates did. The daughter of Czech Holocaust-survivors, she recalls sneaking off to synagogue one Yom Kippur, while her mother scoured the city trying to find her.

It wasn't until she was in her late thirties – with four children and a career as a high school literature teacher – that she decided to study for the Reform rabbinate, after seeing a woman Reform rabbi on television.

"Maya, you were born for that," said her husband, Menachem, who is now director of the Israel Movement for Progressive Judaism.

She was ordained in 1993 by Hebrew Union College in Jerusalem and has served the Mevasseret Zion congregation since that time, when it began as "a chevra of six families."

Today there are 130 paying members and High Holy Day services attract 700, Rabbi Leibovich said. Last year, after protracted negotiations with the town council, the congregation acquired a plot of land where they plan to build a centre for Reform Judaism.

Although Israelis "tend to think of Liberal Judaism as an import," Rabbi Leibovich, as the only Israeli-born woman rabbi in Israel, is challenging that perception. "I'm a fact, and my congregation is a fact."

(Israel's other female rabbis – less than a dozen in all – were born elsewhere.)

She envisions a "democratic, liberal, Jewish state." And at the word "Jewish," her voice rises a few decibels, underscoring her passion on the issue. She fears Israel will become a secular country if Judaism is not made relevant to more of its citizens.

"But I don't want this to be a monolithic interpretation," she clarifies. "I don't want this 'Jewish' to be coercive. I want this to be a Hillel, not a Shammai, school. I want the Israelis to see the beauty of their own heritage."

If she didn't have hope, she emphasized, she wouldn't stay in Israel.

Reena's Mardi Gras set for April 4

TORONTO — The Grand Ballroom of the Toronto Sheraton Centre will be transformed April 4 into a New Orleans-style atmosphere for the Reena Foundation's fourth annual Mardi Gras Ball.

Local foods, hot carnival sounds, jugglers and costumes promise to keep the night festive.

The Mardi Gras will feature a silent auction and charity casino.

The black-tie gala, to begin at 8 p.m., will support Reena, which helps integrate developmentally disabled adults into the community, in a Jewish environment.

Proceeds from this year's event will go towards social and leisure activities at the Reena Battle Centre in Thornhill, which provides day and evening programs for people with developmental disabilities.

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Jewish war orphans marking 50 years in Canada

By RON CSILLAG
Staff Reporter

TORONTO — Like so many newcomers to Canada, John Freund remembers the cold and the snow.

Freund was just shy of 18 when he landed in Canada 50 years ago this month – one of just over 1,100 Jewish World War II orphans allowed into this country.

It was a minor miracle the orphans were permitted entry to Canada at all, given Ottawa's dismal record on admitting Jewish refugees before, during and after the war.

Despite the government's "none is too many" policy, the orphans, all of whom had survived the Holocaust either in the camps or in hiding, found a haven here.

Indeed, many, like Freund, excelled. Among the orphans admitted were Leslie Dan, now chair of Novopharm Ltd., the generic drug giant.

"Most of us did well," Freund says. "We were young and times were good."

Like so many of the others, Freund, now 68, arrived in Halifax from Southampton, England, aboard the *S.S. Aquitania*, . Both his parents and his brother perished at Auschwitz. On the long train ride to Toronto, "we saw miles and miles of snow, and it was so cold," he recalls.

Born near Prague, he survived Terezin and is one of the so-called Birkenau Boys, a group of 90 boys who had been selected by Josef Mengele at Birkenau for a special work detail. Only 45 survived the war and they still stay in close touch.

Now, he would like to establish a similar network of contact with the surviving war orphans.

Establish network of surviving children

The children – some as young as 13 – were admitted by a reluctant Canada between 1947 and 1952 under the terms of a federal order-in-council approved in 1947. The order was rubber-stamped thanks to pressure from Canadian Jewish Congress (CJC), which persuaded anti-Semitic immigration officials to resurrect a 1941 directive that had authorized 1,000 Jewish war orphans from Vichy France admission to Canada. The earlier order had come to nothing, and those children were likely murdered.

The later orphans, stunned and battered from their nightmare, arrived under CJC's sponsorship. Some were adopted by Jewish families. Others, like Freund, were taken to rooming houses and group homes.

Their plight has been documented in two books, *The Redeemed Children* by Ben Lapin, and *Open Your Hearts* by Fraidie Martz.

Almost immediately, Freund found a job as a busboy at the Downyflake Doughnut shop on Sunnyside Avenue, for 35 cents an hour. He was soon promoted to dishwasher, at 50 cents an hour.

"There were lots of jobs then," he says. "You could get five streetcar tickets for a quarter. My room and board were $15 a week."

He went on to finish high school at Bloor Collegiate and completed a correspondence course in accounting, landing him an auditor's job with the federal government, a position he kept for 33 years.

Now, he and his wife, also a Czech Jew, have three daughters and eight grandchildren.

Freund would love to hear from other war orphans. He can be reached at 416-481-1933.

John Freund came to Canada 50 years ago as one of just over 1,100 Jewish war orphans admitted by Ottawa. He wants to establish contact with others who came as orphans. [Ron Csillag photo]

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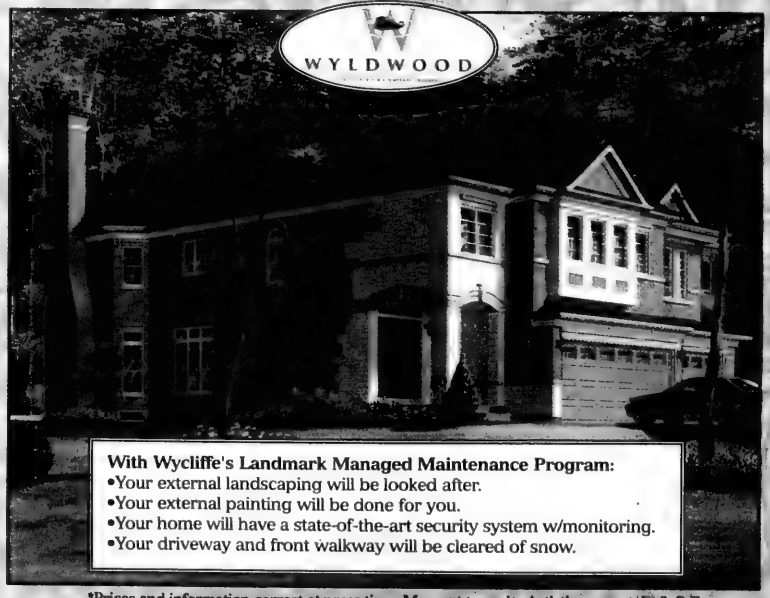

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Greater Toronto Area

Israel said lacking comprehensive AIDS policy

By CAROLYN BLACKMAN
Special to The CJN

TORONTO — According to the World Health Organization, more than 5,000 Israelis carry the AIDS virus, although government figures are much lower, says the executive director of the Israel AIDS Task Force (IATF), a non-governmental organization that assists people living with AIDS and educates the public about the disease.

"Israel remains one of the few countries in the world not to have implemented anonymous testing, and as a result, a lot of people have not been tested," said Patrick Levy, at a recent lecture co-sponsored by the New Israel Fund and Holy Blossom Temple.

According to Ministry of Health policy, AIDS is a minor problem primarily imported from other countries by tourists and immigrants and affecting specific marginal population groups, said Levy. "Consequently, the Israeli government provides no major preventive programs, has no clear policies regarding people living with AIDS, no clear guidelines for hospital staff treating AIDS patients and few testing centres, none of which provides counselling.

"Some people do not even know they are HIV positive. It is really a frightening situation," said Levy, a former elementary school teacher who is himself HIV positive.

There has been an increase in the number of cases, said Levy, because among other reasons, young homosexuals believe that AIDS is a disease that affects older people, a lot of activists have died of the disease, and a lot of people in the gay community are in complete denial.

"Gay people in Israel face a lot of challenges, and they feel that AIDS will stigmatize them more. So they deny the whole thing."

AIDS is everywhere in the country, he said. "Men, women, gay, Orthodox, non-Orthodox – there is no one high risk group and the situation is not getting better."

Last November, Levy said, the Israeli government refused to underwrite new life-saving drugs for people with HIV/AIDS, even for those in the middle of treatment. The IATF advocated for immediate reform and as a result, the ministry declared AIDS a critical disease. In Israel, critical diseases are treated for free.

"We went as high as the Court of Justice and we did eventually get everything we wanted. On the one hand, we were very happy, but on the other, we had the bad feeling that people had to go to the Court of Justice of fight for their life."

Levy said the task force provides the only anonymous HIV/AIDS testing centre in Israel. It also educates the public about the disease, sponsors lectures and provides support groups, a buddy system, a newsletter and information booths. As a result, "things are beginning to move, but we do not have hope from the government. The move will have to be from the community."

The Ministry of Education did print a pamphlet about AIDS prevention, said Levy, but it was not used. "There is no global plan for sexual education. There are good private initiatives, but nothing national."

He said that people living with disease need social workers and legal and financial advice.

"It is important for me to be speaking to you, because I want people to understand that there is AIDS in Israel, and that nice, Jewish people do get AIDS."

The task force requires vitamins, books and information about AIDS, as well as financial support, said Levy.

"The Israeli government is only providing us with five percent of our budget. We must get the rest from other sources. Social programs are not a priority in Israel and AIDS is the lowest on the list of priorities."

Toronto group helps Israeli musicians get new centre

By CYNTHIA GASNER
Special to The CJN

TORONTO — The Stage for Young Musicians was recently opened at the Jerusalem Youth Music Centre, thanks to a gift of $150,000 from Jerusalem Foundation Toronto.

The Jerusalem Youth Music Centre located in the Hinnom Valley, provides a setting in which young Jerusalemites can participate in performance-level ensembles. Some 400 youngsters are involved at the centre, and many of the students between the ages of 10 and 18 are part of three ensembles and a mixed Jewish-Arab orchestra.

The Arab-Jewish ensemble, composed of Jewish, Arab and Armenian children who play mandolin, guitar, oud, kanoon, mandola and mandola-cello have repertoires of Middle Eastern and Western music. Since its creation in 1986, the orchestra has performed in numerous public venues.

Dr. William Dunphy, founder of the Jerusalem Foundation and chair of its international council, has been with the organization for 20 years, working with former Jerusalem mayor Teddy Kollek. Dunphy, a former headmaster of St. Michael's College, told *The CJN* his involvement began when Kollek asked him to be part of the newly founded Toronto branch.

"In its early days," Dunphy said, "the Jerusalem Foundation concentrated on projects for both east and west Jerusalemites in the general areas of health, education, the arts, and sports-recreation."

He said the foundation believes the creative process to be of enormous value to children and youth.

Dunphy explained that in recent years, the foundation has made a special effort to bring together Jerusalem's young people. "Thus, our Toronto board's first project involved the Israeli-Palestinian youth orchestra in the Hinnom Valley."

Connie Putterman, co-chair of the New Leadership Group of Jerusalem Foundation Toronto with artist Ian Leventhal, was recently appointed president of the Toronto chapter.

Putterman, who has worked on many Jerusalem Foundation projects, including a youth library at the Jerusalem Central Library, will be going to Israel next month to attend a ceremony at the Saul Herschel School dedicating a mosaic mural consisting of some 200 wooden tiles, a gift from Toronto's Jerusalem Foundation in honor of Jerusalem's trimillennium. The theme of the 28 foot x 20 foot mural is The Children of Toronto Paint Jerusalem.

Under the direction of Leventhal, some 100 Toronto children painted the tiles for the mosaic. The mural depicts Jerusalem's Jewish, Christian and Muslim shrines and other archaeological and historical sites.

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On Campus

U of Waterloo ready to fill Jewish studies post

By FRANCES KRAFT
Staff Reporter

TORONTO — After 3 1/2 years of quiet fundraising, the University of Waterloo is almost ready to hire its first chair of Jewish Studies.

Qualified candidates have already approached Paul Socken, chair of the dean's advisory committee on Jewish Studies, to inquire about the position.

"That's encouraging," Socken said recently.

With close to $1,300,000 in private donations, Socken has a hiring committee in place and is within striking distance of the minimum $1½ million (ideally $2 million to meet longterm goals) needed to begin the hiring process.

Socken, who raised the money through one-on-one conversations, uses words like "magical" and "*bashert*" to describe the project.

He was recruited by Waterloo's dean of arts Brian Hendley, who came up with the idea of establishing the chair after attending a Holocaust memorial at a local church and, some time later, seeing the movie *Schindler's List*.

The plan has been strongly backed by the university's president, Jim Downey, Hendley said in a phone interview last week.

Socken, who has been chair of Waterloo's department of French Studies for the past three years, entered the picture with no experience in fundraising and no professional expertise in Jewish Studies.

Hendley approached him because he knew Socken was Jewish and he respected his opinion, he said.

A former president of Kitchener's Beth Jacob Congregation, Socken was the liaison between the shul and the university's Jewish Students' Association when he lived in the Kitchener-Waterloo area. (He and his family moved back to his native Toronto eight years ago.)

Socken never imagined his personal life and his professional life would merge so dramatically.

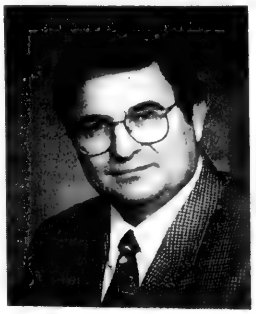
"It took a non-Jewish dean to come up with the idea," he admits.

But he couldn't be more enthusiastic about the program had he thought of it himself. He is likewise sold on the university.

"I'm a convert to the University of Waterloo philosophy of traditional studies wedded to marketable skills," he said. "Waterloo started out as a unique experiment, and I think it's proven itself."

The 40-year-old University of Waterloo offers 61 co-op programs. Thirty percent of full-time arts students are enrolled in such programs.

When Socken began teaching at the university 25 years ago, people he spoke to here weren't quite sure where it was. Now its profile is national, he noted.



Paul Socken

In the 1997 *Maclean's Guide to Canadian Universities*, Waterloo ranked first in the reputational categories of quality, innovation, leaders of tomorrow and best overall, for "comprehensive" universities (those with a wide range of programs).

Socken is sometimes asked whether the University of Waterloo has enough Jewish students to make Jewish Studies viable. (According to the *Hillel Guide to Jewish Life on Campus*, there are 300 Jewish students out of 26,121 total.)

Although Jewish students are an important constituency for the program, Socken feels the non-Jewish student population is equally important. "We feel it will be an important bridge to non-Jews."

Even if students take one or two courses, "that exposure will be a potential boon for them and for the Jewish community."

Socken has had "nothing but encouragement" from non-Jewish faculty members, some of whom teach courses – like Racism and the Holocaust – that could fall under the banner of Jewish Studies.

And why shouldn't non-Jews be interested? he asked, noting the Jewish roots of Christianity. "I'm a professor of French literature, and I'm not French. To me the culture is fascinating enough that I'm drawn to it."

Socken looks forward to co-operation among the 100 or so endowed Jewish Studies positions in North America. To the best of his knowledge there are only four such chairs in Canada – at York University, the University of Toronto, Queen's University and McGill University.

Among the emerging components of the Waterloo project is the possibility of "distance education" using taped lectures from York University. An exchange program with the Hebrew University of Jerusalem is also in the works.

With his term as arts dean ending in 15 months, Hendley said it's his fond hope "that before I'm through I will be able to shake the hand of the person we've hired. That will be a really nice legacy to have left, and I think we'll make it."

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From coast to coast

Israeli youth meet with Canadian peers

By PETER CAULFIELD
Pacific Correspondent

VANCOUVER — What questions do Canadian teens most frequently ask about Israel?

"They all want to know what the legal drinking age is in Israel, and what the price of marijuana is," Sivan Pardo, 16, answers with a laugh.

Pardo, from Tel Aviv, and her male counterpart, Alon Linial, also 16, who hails from Kfar Saba, are winding up a month-long visit to Canada. As members of the Youth Delegation of Israel's Ministry of Foreign Affairs, the duo have been crossing Canada to meet with young Canadians and discuss what Pardo called "the other side of Israel."

"We want to tell Canadians that Israel isn't just wars and desert," she explained. "Alon and I talk to them about other things – about the political situation in Israel, about the peace process, and about youth, culture and religion, too."

The teenagers' itinerary has been as packed with speaking engagements: nine schools in Toronto; six in Winnipeg; four in Saskatoon; four in Calgary; and five in Vancouver, including Magee, Maimonides, Prince of Wales, Sir Charles Tupper and David Thompson.

'We want to reach non-Jewish kids'

With the exception of Maimonides, all the Vancouver schools at which they have spoken are in the public school system, as are most of the schools in the other cities they have visited.

"The kids who attend Jewish schools already know about Israel," Linial explained. "We want to reach the non-Jewish kids. Many of them know little or nothing about our country."

The visit to Canada is part of the Israeli government's Young Ambassadors program, which has been in existence for about 20 years. Ran Harash, director of the Israel Program Centre's Pacific Northwest region, said that in Canada, the program is paid for by the Israeli consulate in Toronto. The Canadian Zionist Federation and the Israel Program Centre in each Canadian city coordinate the students' schedules and arrange room and board in private homes.

When Linial and Pardo address a class, they follow a one-hour routine. First, there is a 15-minute presentation.

"We show maps of Israel superimposed on maps of Canada, to show Canadians the size of Israel," said Pardo. "We show other maps of the Middle East, too – Israel before and after 1948, Israel after 1967 and Israel today."

Pardo and Linial also give a brief lesson in the alef-bet, showing the Canadians how to spell their names in Hebrew.

The presentation is followed by a 20-minute video, *The Wonder of Israel*. After the video there is a 25-minute question and answer session.

Their visit to Canada has been full of surprises for the young Israelis, especially Pardo, for whom it is her first trip outside Israel. What made the strongest impression on them in Canada, they agreed, was the weather.

"Snow everywhere, and cold. It was minus 30 degrees in Calgary," said Linial.

They also said it was exciting to be the first Israeli – or Jew – that many of the Canadian students had met.

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In Support of the Al and Faye Mintz ElderHome

. TORONTO - Get ready for the best Reena Gala Dinner yet and the most outstanding fundraising event of the season.

When Alex Eisen, Project Chair for the new Reena Seniors' Housing Project known as ElderHomes and Harley Mintz, past Reena Chair and son of this year's Gala dinner honourees, Al and Faye Mintz, got together to choose a dinner chair there was one person who fit the requirements perfectly.

Accordingly to Alex, "The one person to take on the responsibility for ensuring the fundraising success of the dinner, who can chair the evening's proceedings and make sure that this event is truly exceptional, is Ronnie Appleby.

When asked why he agreed to undertake such a significant task, Appleby answered; "There are basically three simple reasons why I accepted the invitation to Chair the Reena Gala Dinner. Reena serves a vital need in our community. The Al and Faye Mintz ElderHome will be a prototype, a model fulfilling requirements for older people with a developmental disability and I am proud to be able to help make it a reality. And he added "I will be helping to honour two people that I love very much, my aunt and uncle, Faye and Al Mintz."

Ronald Appleby's contributions to the Jewish community are considerable. He is Past President of what is now known as Jewish Federation of Greater Toronto (UJA/Fed) and remains as honourary Life Member of the Executive Board and member of the Board of Trustees of the Endowment Fund of UJA/Fed.He currently sits on the boards of Mount Sinai Hospital, Baycrest Geriatric Centre, Canadian Society for the Weizman Institute, the Haifa Foundation, the Jewish National Fund and is Vice-President of the Canadian Friends of the Shalom Hartman Institute. He is Chairman of the Maurice Pulver Scholarship Fund for Study in Israel. Past positions as chairman and board member of many prestigious and important organizations are too numerous to mention here.

His experience as Negev Dinner Chair, twice, will undoubtedly be a further asset in organizing this exciting event.The Black Tie Gala Dinner will feature music, dancing, gourmet dinner and a key raffle event. "Committees are already hard at work planning all aspects of the evening," notes Appleby. "We are very excited by the enthusiasm generated by the terrific people who have volunteered to help."

Ronnie Appleby is senior partner of the law firm of Robins, Appleby & Taub. He has published extensively on the topics of income tax, estate planning and business law. He is often a featured speaker and popular lecturer in these areas as well.

Appleby brings his acclaimed organizational abilities, his celebrated speaking skills, his leadership expertise and his wonderful sense of humour to this role of Gala Fundraising Dinner Chair for the Al and Faye Mintz ElderHome.

The dinner will take place on Monday June 22nd at the Regal Constellation Hotel. For further information or to make reservations, please call Julea Gasner, Coordinator of Special Events, at **(905) 889-6484.**

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From coast to coast

Toronto lawyer Ronen acclaimed CJC president

[Cont'd. from pg. 1]

Students' Network, fighting for Soviet and Ethiopian Jewry.

He has had a number of positions on the Congress national executive, including chair from 1989 to 1991. In that election, he defeated three other candidates.

Ronen told *The CJN* he believes strongly in the unity of the Canadian Jewish community and in the unity of Canada. He also wants to strengthen the CJC's traditional role in supporting human rights.

After attending a recent meeting of the national executive in Montreal, Ronen said he is convinced he has national, solid backing for his presidency.

A crucial item in his decision to run, he said, was the support of several past presidents.

Ronen said he would use the 60-day period between the close of nominations and the plenary to work on the serious issues which confront the Canadian Jewish community.

Though the position of CJC president is voluntary, Ronen said he will treat it as a full-time job. He is able to do this, he said, because of the support of his law partner, Lawrence Zimmerman, and the firm's counsel, Ed Morgan, legal counsel for the Ontario region.

Ronen is the son of Holocaust survivors, Mordechai and Ilana, who reside in Toronto. He said his upbringing led him to an awareness of the situation facing Jews, and that it was responsible for his career as a student activist fighting to make the CJC agenda more responsive to the needs of young Jews.

Because of his 25 years of service to the Jewish cause, he believes he has the suppport of a broad base of Canadian Jews who know his interest in Israel-Diaspora relations.

His own law work often takes him to Israel, where he acts on behalf of Canadians doing business there. "I'm as comfortable in Israel as I am in Canada," says Ronen, who is fluent in Hebrew and has a good understanding of Yiddish.

He said he would not take on the job of CJC president without the support of his wife, Dara, a teacher at Netivot Hatorah, who was born in St. John's, Nfld. They have two children, Sari, 7, who attends Associated Hebrew Schools of Toronto, and Shye, 2.

Anti-terrorist measures should be front and centre of the CJC agenda along with ways to strengthen Israel-Canada links, Ronen believes.

Ronen's activities have included working with Avital Sharansky for the release of her husband Natan (now Israel's industry minister), and other prisoners of Zion.

As a student, he worked with Nobel Prize laureate Elie Wiesel to coordinate opposition to then American president Ronald Reagan's 1985 visit to Bitburg, Germany's Nazi cemetery.

Shacter, the national chair elect, served as chair of the CJC Quebec region from 1992 to 1995.

Wolchock, the national associate chair elect, is a resident of Winnipeg. She recently completed a four-year term as president of the National Council of Jewish Women of Canada.

Weinberger, the treasurer elect, is a Toronto chartered accountant who presently serves as treasurer for the CJC Ontario region.

Elterman, the secretary elect, is presently completing his second term as chair of the CJC Pacific region.

מזל טוב Mazel Tov

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Happy birthday to our spring flower granddaughter Shoshana Stein. We love you, Grandma and Grandpa Raymonde & David Alloul.

Happy birthday to our lovely grandson Shimon Goldrich. We love you, Grandma and Grandpa Raymonde & David Alloul.

Mazel tov to Joshua Louis, who celebrated his bar mitzvah Feb. 28. Proud parents are Cheryl & Marty Marion; grandparents, Ralph & Glorrie Kay.

Mazel tov to David Major, son of Faye & Murray, a student at Westmount Collegiate, who was recently elected student trustee for the York District School Board.

Ada Klein and Diane & Charles Dolman are thrilled to announce the engagement of Blanche & John. A June wedding is planned.

Edie & Jeff Bayer and Fran & Issie Ceresne announce the engagement of Nessa & Lance. Grandparents are Dorothy Bayer, Fay Cantor and Bella Rich.

The children and grandchildren of Syd & Riva Bojarksi wish them a hearty mazel tov on their 50th wedding anniversary on March 28. We love you.

Mazel tov Miklos & Judit Simai on your 50th wedding anniversary. We wish you happiness always. With love and thanks, Eva, Agi, Tomi and families.

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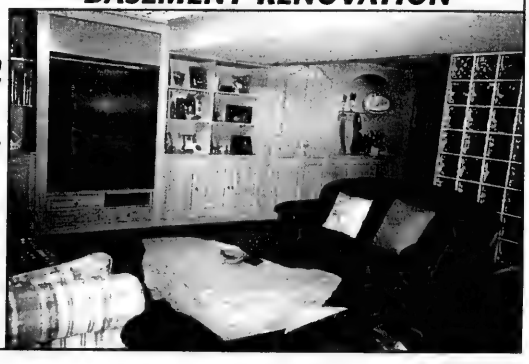


From coast to coast

Conservative Jewish women to meet in Victoria

By SUZANNE KORT
Pacific Correspondent

VICTORIA — The Women's League for Conservative Judaism's Pacific Northwest branch will host its 1998 Spring Conference May 3 to 5 at the Harbor Towers Hotel.

Women's League Pacific Northwest branch president, Addie Banasky, is organizing the program here, with Audrey Citak, Women's League immediate past national president, as conference consultant.

An optional Shabbat program will precede the conference.

Workshops and presentations will reflect the conference theme, I have promised...I will fulfil.

"Most of the [workshops], like Women of Courage and Enriching our lives with Jewish Rituals, were created by the sisterhoods attending the conference," said Banasky.

Workshop leaders will help delegates take Jewish home traditions off the back burner and into the next century, discuss religious pluralism and celebrate Rosh Chodesh.

The league's new healing service, Under the Wings of the Sh'Khinah, will be introduced by Carole Rotstein of Portland, Ore., along with several other members of her Congregation Neveh Shalom Sisterhood. Rotstein worked with Rosalind Karby of Vancouver, B.C., and five other American league members to develop the hour-long service.

"Our mission was to answer the need of people who seek a caring community and a mechanism for self-reflection," said Rotstein.

She explained that the informal service uses music to help create a restful atmosphere. Other essential ingredients are a slow pace, soft lighting, guided imagery, moments of sharing, and the recitation of traditional prayers that articulate Jewish concepts of healing. Conference delegates will learn about the service by doing it and will receive written instructions to help them integrate the program into their own congregations.

Citak, the league's National Consultant, will give the keynote address at a banquet featuring a special tribute to Israel.

Conference organizers are banking on Victoria's natural beauty to draw delegates from across the Pacific Northwest. High tea, breakfast in Canada's oldest synagogue and relaxed forays through a garden city as it blossoms are some of the added highlights promised.

Delegates must be Women's League members. League membership is available through sisterhoods at Conservative synagogues.

"New delegates are extremely welcome. There will be a special new delegate orientation, where people who have never been to a spring conference can learn the ropes and meet other new delegates," said conference chair, Laura Bramly, of Victoria's Synergy Communications.

Incoming branch president, Linda Gold, of Vancouver's Beth Israel Synagogue, will begin her two-year term at the conference, along with the new branch board.

Registration for the event, including five vegetarian meals, is $149. Guests can attend the Sunday banquet for an additional $40 each. Child care will be provided during the banquet.

For more information, contact Bramly of Congregation Emanu-El Women's League at 250-382-0615; fax 250-380-3553; or e-mail [bramly@islandnet.com].

Contact local sisterhoods for information about Women's League membership or spring conferences in other regions.

Jewish agency gives 'mitzvah miles' for charity

By PETER CAULFIELD
Pacific Correspondent

VANCOUVER — Jewish Family Service Agency (JFSA) of Greater Vancouver has developed an innovative program in an effort to attract more donors and bigger donations.

Thanks to a recently signed agreement with Calgary-based Canadian Airlines, the agency is offering Canadian Plus points to anyone who donates more than $100.

JFSA executive director Barry Corrin said the purpose of the "loyalty" program is to attract new donors to the agency, and to encourage those who have given in the past to give a little more.

"It's a different way to encourage philanthropy," said Corrin. "We're rewarding giving, rather than buying, which is the usual purpose of loyalty programs."

In return for their cheques to JFSA, donors receive a tax-deductible receipt and Canadian Plus points toward travel. Up to five points can be earned per dollar, depending on the amount of the donation.

A $5,000 gift earns enough Canadian Plus points for a free flight anywhere in Canada or the continental United States, a $10,000 donation is worth a flight to Europe or Japan between October and April, and $15,000 puts a donor on a plane to Israel.

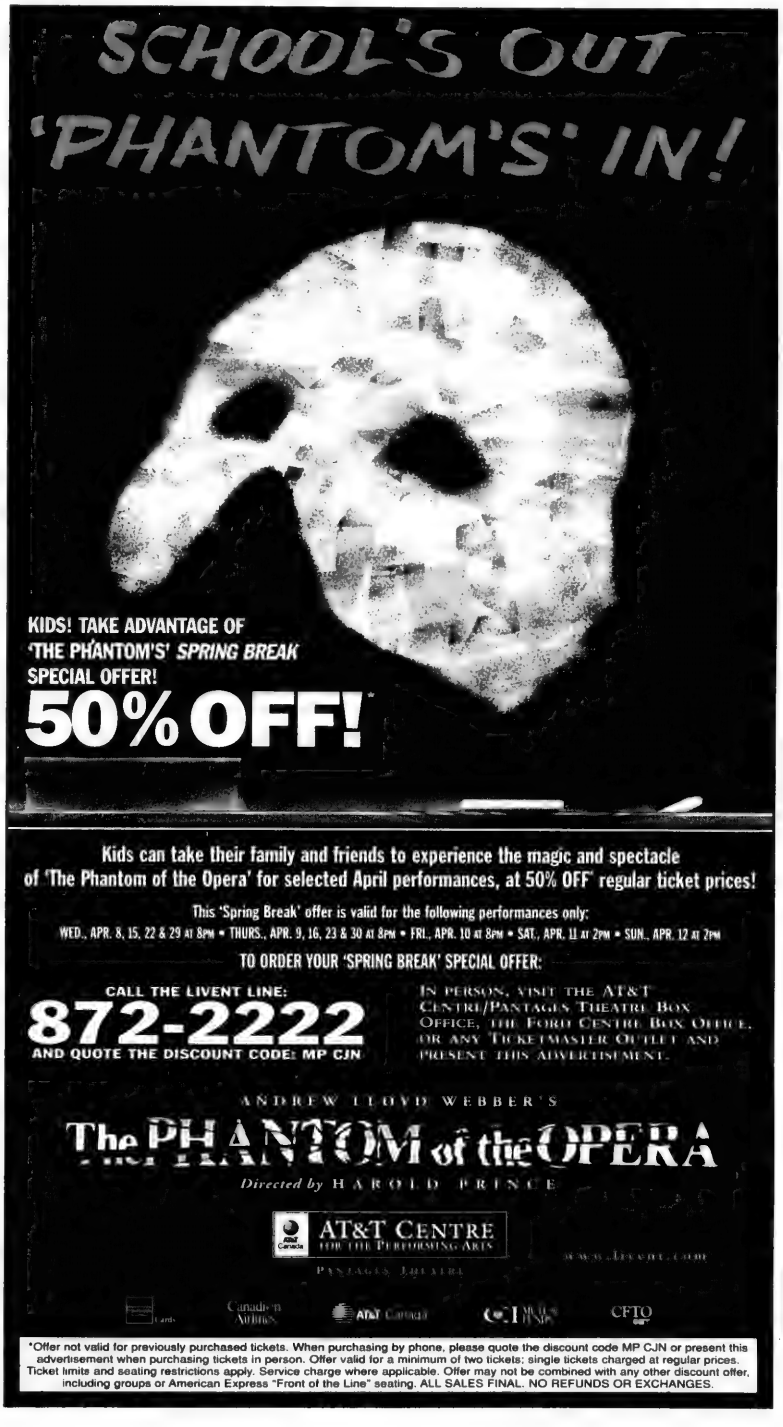
Corrin said that, although it's still too soon to tell if Canadian Plus points "are the answer to JFSA's funding prayers, so far, the program has worked. It's resulted in an increase in the number of donations and in the amount of donations collected, compared to last year."

JFSA, formed in 1936, serves the entire Lower Mainland of British Columbia (Greater Vancouver) with 18 staff members. The agency offers four "core" services: counselling, services for seniors, resettlement assistance and poverty relief.

"The Lower Mainland is right behind Montreal as [a] Jewish destination in Canada," Corrin said.

During the fiscal year 1996-97 (the most recent year for which records are available), JFSA helped 3,000 people.

"Although many people already use our services, we could accommodate many more if we just had the money in our budget to do so."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DEADLINE REMINDER

What's New and About People deadlines: Monday, April 6 is deadline for April 16 issue, and Monday, April 13 is deadline for April 23. I receive calls and sort mail on deadline days only. Phone 391-1836, fax 391-9829.

Friday, April 3

COFFEE NIGHT

Or Hadash Synagogue, 1110 Stellar Dr., Newmarket is holding a coffee night, 7 p.m., **Rhonda,** 905-895-2777.

Saturday, April 4

TEEN DANCE

BBYO teen dance, 8 p.m.-midnight, Westmount Collegiate. $5 members, $8 non-members. Join BBYO for $65 and come to the dance free. **Stefanie**, 905-707-9907.

SUNNYBROOK MINYAN

Ma'yan Or Liberal Minyan Shabbat service, 10 a.m. to noon, kiddush following, Sunnybrook Jewish Chapel, **Hilda Harris**, 480-4421, ext. 3552, for transportation.

ISRAEL AT 50

Beth Tzedec Young Members is presenting the Greater Toronto Area Swing Band, 8:30 p.m. $45 includes buffet and ballroom dance lesson prior to gala.

SHABBAT DRASHAH

Rabbi Moshe Stern of Shaarei Tefillah Synagogue will deliver the Shabbat Hagadol drashah to men and women, 5:15 p.m. Topic, A Torah Jew Looks at the Holocaust.

PRE-PESACH SERVICE

Join Kehillah Ahavaat Hesed, 10 a.m. for a special pre-Pesach service and program with social activists **Mel Kirzner** and **John Guido**, 788 Marlee Ave., 3rd floor.

EAST YORK SYMPHONY

Performance, 8 p.m., Leah Posluns Theatre. Seniors and students $15, adults $18.

Sunday, April 5

JEWISH STORYTELLING

Jewish Storytelling at Beit Habonim, 5 Glen Park Ave., 7:30 p.m., $3 donation, 440-1330.

BOOK DISCUSSION

The Feminist Book Discussion Group will discuss *The Good Wine* by **Doris McCarthy**, 2 p.m., Barbara Frum Library. Call **Ruth Goldsmith**, 782-6414.

PASSOVER COOKING

Beth Tikvah's culinary classes continue with Passover cooking, 4 p.m. at the synagogue. Cost $20. Pre-register up to two days ahead.

THERAPEUTIC TOUCH

Learn therapeutic touch and support the Jewish Hospice program. Next Level 1 course, $75, at Mount Sinai Hospital. Call 638-7830, ext. 797 to register.

BREAKFAST CLUB

Habonim Breakfast Club presents **Dr. Ben Schlesinger**, who will discuss Jewish Families in the '90s, 10 a.m., Beth Habonim, 5 Glen Park Ave. Breakfast and lecture, $6.

PASSOVER FOOD DRIVE

National Council of Jewish Women of Canada, Toronto Section, needs volunteer drivers to deliver Passover food from 9 a.m.-noon. Council House, 4700 Bathurst St. Call 633-5100.

JEWISH FILM SOCIETY

Hester Street, will be screened at the Art Gallery of Ontario, Jackman Hall, 5 p.m. and 7:30 p.m. (7:30 p.m. sold out). Single tickets $7. For information, call the Bloor JCC, 924-6211.

Monday, April 6

COOKING DEMO

Jewish Women International presents a cooking demonstration with **Norene Gilletz**, The City Playhouse, 1000 Westminster, 7:30 p.m. Tickets, $18 in advance, $20 at the door.

Tuesday, April 7

LIVING JUDAISM

Rabbi Chezi Zionce, presents a study of Passover, First Narayever

[Cont'd. on page 29]

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- Congregation Shaarei Tzedec
- Danforth Jewish Circle
- Davisville Village Chaverim
- Downtown Jewish Community School
- Downtown Reform Minyan
- First Narayever Congregation
- West End Jewish Community Association
- Habayit Shelanu
- Hillel Children's Workshop
- Jewish Family & Child Service
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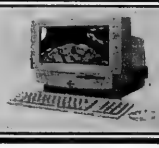

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Passover Foods

Pesach full of memories – both bitter and sweet

By LEILA SPEISMAN
Staff Reporter

Is there a time in the Jewish calendar so full of memories as Pesach? Both bitter and sweet?

Even in the hustle and bustle of Pesach preparation, they are with us.

Do you remember the color of the dishes you used on Pesach when you were a kid? The special frying pan your mother used to make bubbeles?

I do. The dishes were orangy-yellow, and my parents used to reminisce how they got them as favors in movie theatres when they first got married. The frying pan was cast iron, and no new-fangled substance can make food as good.

My father used to stagger up and down between the basement and the kitchen, shlepping cartons and boxes of dishes, serving pieces, pots. My mother and I used to unwrap each item, wash it and stack it on the buffet until everything was done. It was a massive undertaking.

And the seder – didn't you wait all year for it? All the aunts and uncles and cousins squeezed themselves around a table that usually held half the number. And it lasted for hours, and you hoped that your parents wouldn't say anything as your bedtime came and went.

Then you got older, and had your own family, and your own children. Remember when they were small, and felt so proud when you gave them a small job to do for Pesach. When they drew pictures and wrote slogans on the boxes, noting how much more mature their creations were than the year before.

When they insisted on staying awake at the seder, until their eyes were glassy. When it got too much for them, they collapsed where they were, and you would fall over small sleeping bodies on the floor and on the sofa.

Over the years, the seders got bigger, as people got married, and as children came along. Then, suddenly, there began to be empty spaces at the table. Suddenly you were the "older" people at the seder. You were the ones who told the stories of the old days, who kids asked questions of.

You were now the ones obligated to pass the traditions on, special recipes, family customs, tales of how things used to be, probably embellished with the halo of passing time.

But you are passing on more than that. You are passing on the experience of the exodus from Egypt. The Hagaddah does not talk about how G-d took *them* out of Egypt – it says that G-d took *us* out, and that we must each feel as if we ourselves packed up our household goods, gathered our children together, put the dough that hadn't had time to rise on our backs, and ventured into the desert, probably terrified of what would happen there, but realizing that anything was better than a lifetime of slavery.

The story goes that when Jacob left Caanan to join Joseph in Egypt, he sent his sons back to get seeds from acacia trees that Abraham had planted near Beersheva. He planted the seeds in Goshen, where the Jews settled, and instructed his family that when they left Egypt, they should cut the trees down and take the wood with them. He foresaw that that same wood would be used to build the Tabernacle, which held the tablets with the Ten Commandments. That wood was a link between times and people long ago, themselves and generations to come.

That is what makes those memories that crowd around us on Pesach so significant. They bind together the generations in a chain of molten steel.

Hang on to those memories and cherish them. Tell your family histories; follow those food customs that seem rather silly, but which generations back observed. Make sure that your children realize how precious these are to you and should be to them, retell the story of that first Passover.

Then and only then will that chain remain unbroken and unbreakable.

From all of us at *The CJN*, a Chag Kasher v'Samayach.

SEDER HAGGADAH SHEL PESACH
This boldly colorful Haggadah was the work of Aaron Ben Wolf Chazan Herlingen (c.1700 - c.1760), one of the most prolific artist/scribes of the 18th century. It belonged to Moshe Yaakov Yaffe of Berlin. [From Sotheby's Judaica, October 1995]

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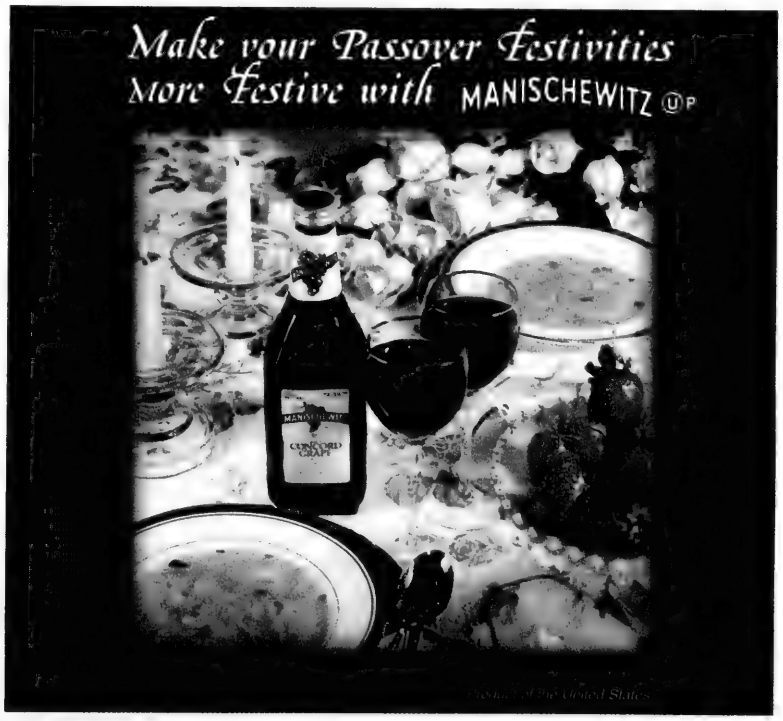

Passover Foods

Diabetics must tailor food requirements for Pesach

By LEILA SPEISMAN
Staff Reporter

Diabetics, like anyone with a medical condition, must tailor the requirements of Pesach to their own food requirements, says Rabbi David Bagley.

Rabbi Bagley, a chazzan, and spiritual leader of Beth Radom Congregation in North York, was speaking at the recent Pesach meeting of the Jewish Diabetes Chapter of the Canadian Diabetes Association.

The question is, he said, how one fulfils the mitzvah of the seder, but also fulfils the halachic ruling that you shall guard yourself lest you injure your health.

The main problem at the seder is the injunction to drink four cups of wine, Rabbi Bagley said.

The rules say that the drink at the seder must be intoxicating, he explained. Thus, he said, to accommodate diabetic food exchanges, it is preferable halachically to use diluted wine rather than grape juice.

If, however, you cannot drink wine at all, you can use grape juice, tea, or water with saccharine.

"While theoretically coffee is permissable, it is better not to use it, because it leaves an after-taste, so one can't taste the afikoman."

The laws about matzah require a keziat of matzah, theoretically the size of one half of a large egg or 2/3 of a standard-size matzah.

But the over-riding rule, he said, is "if you are not able to [eat a keziat], then don't."

These leniences, he stressed, are for those with medical conditions, and not for those who don't like matzah or wine.

Nicole Shuckett, a clinical dietician at Baycrest Centre, as well as in private practice, said that diabetics should eat "the way most people should eat," a diet "rich in complex carbohydrates, vitamins and minerals, and low in fat and protein."

The trick is moderation, she said. "Remember that 2½ tbsp. matzah meal is one starch, as is one slab of matzah."

Use non-stick pans and parchment paper to avoid cooking with fat, she advised. And when you do have to use oil, use unsaturated oils, like olive oil, or, even better, a cooking spray.

"You can even put the oil in a spritzer bottle, so you use less."

Cut down on processed foods, she said, as they are high in fat and salt. She suggested using egg substitutes or four egg whites and one yolk for three eggs; sugar-free gelatin; and lean meat, especially turkey and chicken without the skin.

If your grocery store does not stock low fat dairy products, "ask them to order it – there are low fat cheeses, milk, and sour cream."

Try to bake, broil, roast or microwave instead of frying, but if you must fry, use a very hot pan, so you can use less oil. Drain fat off roasts and ground beef.

Use lots of herbs and spices, such as parsley, coriander and dill, as well as lemon juice and broth.

Don't completely deny yourself high-fat foods if you really crave them, Shuckett said, or you will want more and eat more. "Just use moderation."

To fight constipation during Pesach, have lots of fibre – prunes, fresh fruits and vegetables, potato and apple skins, salads, whole wheat or wheat bran matzah, and drink six to eight glasses of water a day.

Current thinking allows diabetics a small amount of sugar, so long as it is worked into an individual food plan. Sugar substitutes, like aspertame, cyclamate, and saccharine do not affect blood glucose levels.

Splenda is the best bet for baking.

Among the recipes handed out at the meeting was this one for vegetable muffins.

PASSOVER VEGETABLE MUFFINS

3 tbsp. oil
1 medium onion, chopped
1 clove garlic, crushed
¼ cup chopped green or red pepper
½ cup celery, chopped
1 ½ cups carrots, grated
1 cup zucchini, grated, drained
3 eggs, beaten
1 tsp. salt
¼ tsp. pepper
¼ cup matzah meal

Preheat oven to 350. Saute onion and garlic in hot oil; add pepper, celery, carrots and zucchini. Cook over medium heat for 10 minutes. Let cool. Add beaten eggs, salt, pepper and matzah meal. Mix until blended. Line 12-muffin tin pan with paper baking cups. Spoon mixture evenly into muffin cups. Bake for 45 minutes or until golden. Makes 12 muffins.

Each muffin is ½ starchy choice; ½ fruit and vegetable choice, 1 fat and oil choice, and 77 calories.

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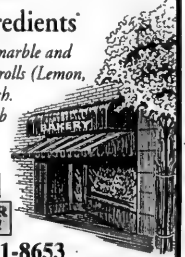

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SOMEWHAT OF A FORMAL EVENING

Though the customs of Jewish communities vary around the world, the essence of the Passover seder is the retelling of the story of the exodus around the table for the benefit of family, friends and other guests. Here we see an artist's sketch of a seder in New York City in the 1890s. [From *In The Jewish Tradition*, J. B. Fellner, Jonathan David Publishers.]

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ENJOY A HAPPY PASSOVER!

Passover Foods

Vegetables offer tasty menu alternative

YE'ATAKLIT ALICH'A (VEGETABLE STEW)

1½ cups oil
1½ cups chopped red onions
6 medium potatoes
5 medium carrots
1 small can tomato paste
1 small cabbage
6 medium green peppers (or use hot peppers)
¼ tsp. garlic powder or fresh garlic
Salt to taste
¼ tsp. black pepper

Cook onions in oil in a medium pan without browning. Add tomato paste and mix well. Set aside. Peel and slice carrots. Wash cabbage and cut into large pieces. Add carrots and cabbage to onions. Stir gently and cook until tender. Peel and cut potatoes and add to mixture. Add garlic powder and cook 35-40 minutes. Season to taste with salt and pepper. Just before serving, slice green peppers lengthwise and dip into the sauce. Serve hot or cold. Serves 6.

Variations: Substitute cauliflower or broccoli for cabbage and omit potatoes. Optional: add fresh ginger.

BEEF STEW BORBONNAISE

2 to 2½ lbs. lean beef chuck
2 cloves garlic
2 medium onions, chopped
1 tsp. salt
¼ tsp. pepper
1 can undiluted Passover tomato soup
¼ cup dry red wine
2 to 4 potatoes, quartered
½ tsp. dry basil
½ tsp. dry thyme
1 cup ketchup
4 carrots, cut in quartered pieces
2 cups celery, cut in 1-inch pieces

In a Dutch oven, brown the meat in its own juices, add the garlic cloves and the onions, and then saute until the onions are clear. Add salt and pepper. Stir in the tomato soup and red wine.

Cover and simmer for 30 minutes or until the meat is tender. Par boil the potatoes and add to the stew. Add the basil and thyme. Add the ketchup, carrots and celery. Cover and simmer for one hour.

Taste and add more seasoning if necessary. Simmer one-half hour more. This tastes better the second day.

Zucchini's really a great side dish

Zucchini is such a prolific vegetable that it has become the butt of jokes. That's really unfair, as it is great side dish.

ZUCCHINI IN LEMON SAUCE

2 lbs. small zucchini
½ cup water
3 tbsp. olive oil
Juice of 1 lemon
1 tsp. sugar
1 tsp. salt
10 peppercorns
1 tsp. coriander seeds
2 sprigs of parsley
1 stalk celery, whole, or cut in half if it does not fit into saucepan
2 tbsp. chopped dill

Wash and slice zucchini into diagonal slices ½ inch thick. Put the slices in a saucepan and add the water, oil, lemon juice, sugar, salt peppercorns, coriander seeds, parsley and celery. Bring to a boil; lower the flame, mix well and simmer covered until barely tender, not more than 10 minutes.

With a slotted spoon take out the zucchini and as few of the spices as possible to a shallow serving dish. Strain the liquid, discarding the celery, parsley and remaining spices. Add the dill to the sauce and pour over vegetables. Cool before serving. Serves 6.

ZUKES WITH ROSEMARY

Zucchini – as much as you would like to serve
Olive oil
Rosemary

Wash zucchini and cut into ¼ inch rounds. Brush lightly with olive oil and place in an oven pan. The zucchini should be set out in a single layer. Sprinkle with rosemary leaves that you crushed between your fingers. Bake at 375 degrees for 20 minutes. The zukes should be soft on the inside but crispy on the top.

MINTED ZUCCHINI AND CHERRY TOMATOES

Marinade:
¼ cup fresh mint leaves, tightly packed
3 tbsp. vinegar
1 tbsp. water
1 rounded tbsp. Passover brown sugar
3 (about 1½ lbs.) zucchini, unpeeled and thinly sliced
1 pint cherry tomatoes

Prepare marinade: In blender jar, place mint, vinegar, water and sugar. Whirl at high for 10 seconds until mint is finely chopped. Set aside. Heap in centre of a non-metal serving dish. Prick each cherry tomato a few times with a fork and arrange around zucchini. Drizzle marinade over and refrigerate at least 3 to 4 hours.

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Passover Foods

Vegetables help deal with that hungry feeling

Besides being good for you, vegetables help round out a meal, add color to the table and help deal with that always hungry feeling we all have at Pesach.

CARROT LATKES

4 eggs
1 lb. carrots, grated
1 tsp. sugar
1 tsp. salt
1/8 tsp. pepper
2 tbsp. chopped parsley
1/4 cup chopped onion
1/2 cup matzah meal
1/2 cup water
Peanut oil for frying

Beat eggs well, add remaining 8 ingredients. Heat 1/8-inch of oil in a large skillet. Drop mixture into the oil by tablespoonful spreading slightly with back of spoon. Fry on both sides until lightly browned. Makes 14 to 16.

SWEET 'N SOUR RED CABBAGE

1 tbsp. butter
1 onion, chopped
4 cups shredded red cabbage
1 apple, cored and chopped
1 tbsp. Passover brown sugar
2 tbsp. apple juice
1 tbsp. cider vinegar
1/2 tsp. salt
Pepper to taste

Combine butter and onion in an 8-cup microwavable casserole. Microwave, uncovered at high (100 percent) for 1 min. to soften onion.

Stir in cabbage and apple. Combine remaining ingredients and pour over cabbage mixture. Toss well.

Cover and microwave at high for 8-10 min. or until tender-crisp. Stir at least once during cooking. Let stand a few minutes before serving. Season to taste with salt and pepper. Serves 3-4.

WINTER SQUASH WITH SWEET SPICES

2 lbs. winter squash, such as butternut, acorn, or sweet dumpling
2 medium garlic cloves, peeled
1/4 tsp. ground black pepper
1/2 tsp. ground cinnamon
1/2 tsp. ground ginger
1 tbsp. sugar
1 tbsp. vegetable oil
1/4 cup water
Salt to taste

Cut off squash peel, remove seeds and strings and cut flesh into 1-inch pieces. Combine remaining ingredients in a large saute pan and bring to a simmer. Add squash and stir until coated. Sprinkle with salt and heat until sizzling. Cover and cook over low heat, occasionally stirring gently, for 30 minutes or until squash is tender. Remove garlic, chop, and return to pan. If sauce is too thin, uncover and cook 2 to 3 minutes or until it thickens. Taste and adjust seasoning. Serve hot. Makes 3 or 4 side-dish servings.

FRUIT AND VEGETABLE TSIMMIS

2 large sweet potatoes, peeled
8 carrots, peeled and trimmed
1/2 cup raisins
1/2 cup pitted prunes
1/2 cup dates, pitted and cut-up
1/2 cup apricots, cut up
1 seedless orange, peeled
1 tbsp.lemon juice
1/2 cup honey
2 tbsp. water
1/2 tsp. salt
Dash pepper

Slicer: Cut sweet potatoes and carrots to fit feed tube. Slice, using medium pressure. You should have about 8 cups. Add raisins, prunes, dates and apricots.

Steel Knife: Process peeled orange until finely ground. Add with remaining ingredients to vegetables and mix well. Place in an ungreased 3 quart deep round casserole. Cover with casserole lid or vented plastic wrap.

Microwave on high for 20 to 25 minutes, until tender stirring at half time. Uncover, mix gently but thoroughly; cover with lid or a dinner plate. Let stand covered for 10 minutes. Freezes well. Yield: 8 to 10 servings.

GINGER CARROTS IN FOIL

1 1/2 lbs. carrots
1-inch piece fresh ginger *or*
1/2 tsp. ground ginger
1 tbsp. Passover brown sugar
Salt
1 tbsp. unsalted margarine

Peel carrots and slice on the diagonal into 1/4-inch thick slices. If using fresh ginger, peel and finely grate to make 1 tsp.

In large bowl, combine carrots, ginger, brown sugar and salt to taste. Toss well.

Cut 4 sheets of foil 12 x 20 inches. Grease foil with margarine and fold in half. Place 1/4 of carrots on each foil piece and dot with 1 tsp. of margarine. Fold other half over carrots and seal packets well so no steam can escape. Place in baking dish and bake 30 minutes at 375. Serves 4.

PASSOVER CARROT KUGEL

2 cups grated, raw carrots, tightly packed
2 tbsp. matzah meal
8 eggs, well beaten
1/2 cup potato starch
1 cup shredded, raw pineapple, tightly packed
1/4 cup wine
Grated rind of 1 lemon
2 tbsp. lemon juice

Combine ingredients in order listed. Turn into well-greased, 1 1/2-qt. casserole. Bake 45 minutes at 375 or until lightly brown. Can be served hot or cold.

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• Fresh Fruit Salad or Frozen Lemon Torte

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• Mushroom Crêpes ..... $1.75 /ea.
• Oven Roasted Potatoes ..... $6.95 /lb.
• Parisienne Potatoes ..... $6.95 /lb.
• Roasted Root Vegetables ..... $8.95 /lb.
• Sweet Potato Kugel ..... $6.99 /pan
• Potato Veg. Kugel ..... $6.99 /pan
• Cauliflower Kugel ..... $8.99 /pan
• Mushroom Farfel Kugel ..... $8.99 /pan

Entreé
• Lemon Chicken Breast ..... $8.99 /ea.
• Roasted New England Chicken Breast ..... $8.99 /ea.
• Herb Grilled Salmon ..... $9.99 /ea.
• Smoked Turkey (carved) ..... $6.75 /lb.

Salad
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Passover Foods

Ratatouille can be prepared in advance

COLD RATATOUILLE

One evening try this main course, which is prepared in advance and served chilled.

1 medium green pepper
1½ medium zucchini (½ lb.)
¼ lb. medium mushrooms
½ medium eggplant (½ lb.)
6 tbsp. salad or olive oil
½ cup thinly sliced onion
1 clove garlic, crushed
2 medium tomatoes (¾ lb.) peeled and cut into wedges
⅛ tsp. black pepper
2 tbsp. chopped parsley

Halve pepper and remove ribs and seeds. Cut lengthwise into ¼ inch thick slices. Cut zucchini diagonally into ¼ inch-thick slices. Slice mushrooms lengthwise, right through stems, ¼ inch thick. Cut eggplant lengthwise into quarters; then cut crosswise into ¼ inch slices.

In two tablespoons of hot oil in a medium skillet, saute green pepper, mushrooms, onion and garlic for 5 minutes, or until onion is transparent. With slotted spoon, remove to medium bowl.

Add two tbsp. oil to skillet. In hot oil, saute zucchini, turning frequently, until tender – about 10 minutes. With slotted utensil, remove from skillet to same bowl.

Add remaining oil to skillet. In hot oil, saute eggplant, turning occasionally, until tender – 5 minutes.

Return vegetables to same skillet. Layer half of tomato wedges on top. Sprinkle with pepper and ½ tbsp. parsley. Stir gently to mix. Layer remaining tomato on top. Sprinkle with ½ tbsp. parsley.

Simmer mixture, covered, over low heat 10 minutes. Remove cover, cook 5 minutes longer, basting occasionally with pan juices or until liquid has evaporated. Turn into large, shallow serving dish. Refrigerate, covered, until very well chilled – several hours. Sprinkle with remaining parsley. Makes 8 servings.

ONTARIO VEGETABLE HARVEST RAGOUT

(Foodland Ontario)

2 tsp. vegetable oil
1 onion, coarsely chopped
1 or 2 cloves garlic, minced
2 medium potatoes, peeled and cubed
1½ cups cubed, peeled carrots
½ tsp. each dried thyme and marjoram leaves
Pinch black pepper
1 large field tomato, seeded and chopped
1 cup undiluted can chicken broth
3 cups small broccoli florets
1 tsp. potato starch
2 tsp. water
1 tsp. Passover balsamic vinegar
Salt and pepper

In large saucepan, heat oil over medium-high heat. Add onion and garlic; stir-fry until slightly softened, about 4 minutes.

Stir in potatoes, carrots, thyme, marjoram and pepper; stir-fry about 1 min. Add tomatoes and broth; cover and bring to a boil. Reduce heat and simmer, covered, until potatoes are almost tender, 20 to 25 minutes.

Add broccoli and cook, uncovered, until tender, about 5 minutes.

In small dish, combine potato starch and water; stir into centre of stew mixture and cook until slightly thickened. Stir in vinegar; season to taste with salt and pepper. Serves 4.

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Passover Foods

Food that really schmecks at Passover

By LEILA SPEISMAN
Staff Reporter

One of the most popular Canadian cookbook series is Edna Staebler's Schmecks series – *Food That Really Schmecks*, *More Food That Really Schmecks* and *Schmecks Appeal* (McClelland & Stewart).

Classic cooking of the Mennonites of the Kitchener-Waterloo area is presented in a homey, chatty style, replete with anecdotes about Staebler's family, friends and neighbors.

More Food That Really Schmecks has just come out in paperback, and is well worth getting, if you don't have the original hard cover editions.

Of course, this is not a kosher cookbook, but many of the recipes can be adapted, such as by using non-dairy creamer, or oil instead of bacon fat or butter with meat or poultry. It is a great example of a general cookbook that the kosher cook can – and will – enjoy too.

You can even find great recipes that you can use on Pesach, especially the salads and entrees. Here are a few examples.

COLD CUCUMBER SOUP

2 tbsp. butter
1 medium onion, or 1 leek, or green onions, sliced
1 unpeeled cucumber, diced
1 large potato, sliced (or 1 cup leftover or mashed potato)
2 cups pareve chicken broth
Salt and pepper to taste
Several sprigs parsley
½ tsp. thyme
1 cup thick or sour cream
Chopped chives for garnishing

Melt the butter and cook the onion in it until it is transparent, but not brown. Add the remaining ingredients, except the cream and chives; bring to a boil. Lower the heat and simmer until the potatoes are tender, about 25 minutes. Puree in blender, or put through a colander. (Staebler blends hers, then puts it through a sieve to remove the cumber seeds.)

Taste for seasonings. There's nothing to prevent you from eating this soup hot, but it's best when chilled thoroughly. Before serving, stir in the cream, and sprinkle with chives. Serves 4.

RUNDLES POULET SAUTE CHASSEUR

1 fryer chicken, or pieces
¼ cup pareve margarine
salt and pepper
¼ cup chopped shallots or green onions
1 cup sliced or button mushrooms
½ cup dry white Passover wine
1 cup chicken broth
1 cup peeled and chopped tomatoes
Chopped parsley and tarragon

Melt the margarine in a pan over a fairly hot fire. Season the pieces of chicken and place them in the pan. Cook to a golden brown on all sides, cover with a lid and cook for a few more minutes. Lift the pieces with tongs into an entree dish that can be put in the oven.

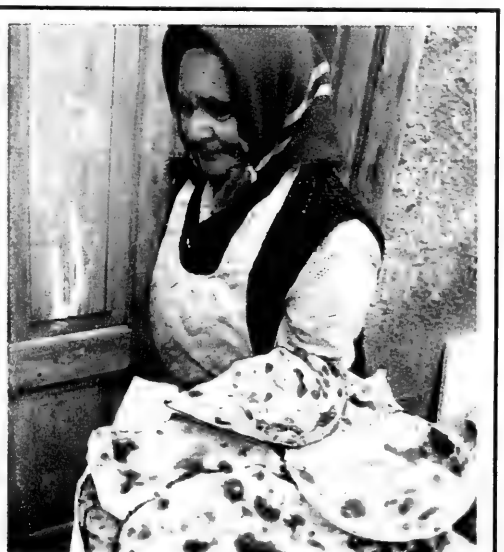
Drop the shallots into the pan, cover and cook for a few minutes without browning them; add the mushrooms, cover and cook gently for 3 to 4 minutes. Drain off the fat, add the wine and the chicken broth. Add the tomatoes and simmer for 5 minutes.

Correct the seasoning, pour the whole bit over the chicken in the entree dish and put it into a 300 oven until the chicken is tender or till you are ready to serve it. Sprinkle it then with parsley and tarragon. Serves 4.

APPLE SALAD FOR HILDA

2 or 3 large apples
1 thick stem of celery
handful of walnuts
enough Passover mayonnaise to coat everything
¼ cup cubed cheddar (opt.)
¼ cup raisins (opt.)
½ cup sliced cabbage (opt.)

Core and slice the apples, chop the celery and nuts. Mix with any optional ingredients and mayonnaise. Serve on lettuce. Serves 2 or 3.



A PRECIOUS PARCEL IN HER HAND
A woman in Jerusalem carries the matzah shmurah, matzah that has been "watched" from reaping to baking. [From *In The Jewish Tradition*, J. B. Fellner, Jonathan David Publishers.]

Cott

What is Passover?

"For most people, Spring is the time of new crops. It is a promise that they will have a fine harvest - so they celebrate. For Jews, too, the new growing things are a great joy, and they thank God for them. But it is also a time of freedom. So Passover is a double celebration: the Feast of unleavened Bread, and also our springtime Festival of Freedom."

During this special holiday, Cott Beverages is pleased to offer 3 quality Kosher-for-Passover soft drink products in a 2-Litre bottle size - RC Cola, Cott Club Soda, and Cott Ginger Ale.

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Good wishes for a happy Passover from Cott Beverages Inc.

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Consult with a rabbi about non-food products

As a service to the community, the Kashruth Council of Toronto has circulated a request to drug firms and other related manufacturers asking them to provide a list of ingredients in their products.

All products ingested during Passover should have a "Kosher for Passover" endorsement. If "Kosher for Passover" products are not available and there is a medical need for any of the products, the items should be used in separate utensils.

Generally, when taking medication during Passover, preference should be given to non-chewable tablets rather than liquids and chewable tablets. Many products contain ingredients that are only permitted to be used on Passover for medical reasons. A competent rabbi who is familiar with the information upon which this flyer is based must be consulted prior to the use of these products. If there is any item that you must take during Passover and it is not found with reliable Passover supervision, please contact your rabbi who may have additional information.

For over-the-counter medications, call the Kashruth Council, 416-635-9550.

Milk Enzyme: Lactaid Tablets, Caplets and Drops should not be used on Passover. In case of great need, Lactose Free Milk should be purchased before Passover. Use separate utensils.

Infant Formula *(Kitnyot)*: All infant formula listed below should be used in separate utensils. Formula is available in liquid and powder. Check each container for a hechsher, since not all forms are kosher endorsed. Enfalac, Isomil, Prosobee, Similac, Enfamil.

Nutritional Supplements *(Kitnyot)*: These products are not produced under Passover supervision. They should be used only when there is no alternative in consultation with a rabbi. Boost, Ensure, Isocal, Sustacal.

Oral Care: Kosher for Passover toothpaste is recommended. Johnson & Johnson Dental Floss (unwaxed and unflavored), Polident.

The following oral care products are kitnyot: Crest Regular, Crest Coolmint Gel, Crest For Kids Sparkle Gel, Colgate Regular, Colgate Superstar, Colgate Gel, Fasteeth, Poligrip, Corega.

Mouthwash: Listerine – Regular, Coolmint, Froshburst, Steri/Sol.

Rubber Gloves: Playtex; Rubbermaid.

Aluminum Products: Special Passover certification is not required; any brand bearing kosher endorsement may be used.

Paper Products: *Plates* – Use plastic or styrofoam plates for food that contain moisture. Paper plates are permissible for cold, dry foods. *Parchment Paper* – Peterson/Norscan Silicone Paper, Baker's Mate Cooking Parchment Paper. Some napkins and paper towels may contain starch. Therefore some suggest that they not come in contact with wet foods i.e. latkes. The following, however, are free from starch: Scott Napkins, Scott Towels, Ultra and Viva Paper Towels, White Swan Towels and Napkins. In all cases, it is preferable not to use the first and last three sheets. Cut-Rite wax paper can be used.

Miscellaneous Baby Products: All Alcohol Free Baby Wipes, Johnson's Baby Powder, Johnson's Baby Powder Pure Cornstarch.

Alcohol: Isopropyl Rubbing Alcohol (any).

Deodorants: Old Spice Stick Deodorant/High Endurance, Old Spice Solid Antiperspirant, Secret Aerosol (all), Mennen Stick (all scents), Lady Speed Stick (all scents).

Hairspray: Vidal Sassoon, Pantene.

Fragrance: Charlie, Jean Nate, Revlon Fragrance, Ultima II Fragrances.

Skin Care: Almay Time-Off Toner, Almay Time-Off Moisture Lotion, Almay Time-Off Cleanser, Revlon Results Day-Light Replenisher Moisture Lotion/Moisturizer Oil-Free Fluid, Moon Drops Nourishing/Soothing Moisture Lotion.

After Shave: Old Spice (regular and sensitive), Blue Stratos, Mennen Skin Bracer (all fragrances), Mennen Afta Shave (all fragrances).

Shampoo and Conditioners: Head & Shoulders, Pert Plus, Ivory and Ivory Plus Shampoos, Vidal Sassoon, Pantene, Flex.

Cleansers: Spic and Span powder, Mr. Clean, Murphy's Oil Soap, Ajax Powder.

Oven Cleaner: Any brand.

Spray Starch: Glide Liquid Starch.

Dishwasher Detergents: Palmolive Automatic Dishwasher Gel (all scents) with a hechsher. Manual Dishwashing Liquid (must bear an OU): Joy, Ivory and Dawn.

Coffee: Nescafe Rich Blend Instant Coffee is available this year with a COR "Kosher for Passover" label.

Artificial Sweeteners: Sweet n Low (powder) with an OU and Passover symbols is available.

Silver Polish: Hagerty Silver Polish with an OU may be used.

General Guidelines

Brown sugar and icing sugar should be used only with Passover supervision.

Cosmetics, toiletries, soap, topical medications, which are in solid form or are thick creams, ointments and salves, may be used (preferably without perfume). Please consult your rabbi about wheat and oat based soaps.

[Cont'd. on page B9]

COR 168
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Fat-free kosher cookbooks now available

By LEILA SPEISMAN
Staff Reporter

There are a number of fat-free kosher cookbooks and a number of cookbooks that offer quick meals. Books that offer low fat, kosher, tasty and quick recipes, however, are rare.

One such book is *Secrets of Fat-Free Kosher Cooking*, by Deborah Bernstein (Avery Publishing Group, New York, 1998).

Bernstein has included chapters on keeping a kosher kitchen and ways to cook low fat, including sections on cholesterol, the food pyramid, and spices.

Beautiful coloured pictures add to the appeal of this book.

Recipes are fairly simple in both ingredients and technique, and include nutritional facts and suggestions for variations on many recipes. She even has a good selection of cholent recipes, including one for tex-mex (with pinto beans and salsa), a vegetarian cholent with wild rice, wine and spices, and one with beer.

While there are no specific chapters on holiday cooking, many recipes can be used on Pesach.

PARSLEY, SAGE, ROSEMARY & THYME CHICKEN

2 lbs chicken breast cutlets, rinsed and patted dry
¼ cup chopped fresh parsley
¼ cup fresh whole-leaf sage
¼ cup fresh rosemary
¼ cup fresh thyme
¼ cup water

Preheat oven to 350. Coat a 9 x 13-inch baking dish with olive oil cooking spray.

Combine parsley, sage, rosemary, thyme and water in a small bowl. Rub mixture into the chicken cutlets, then place in the baking dish.

Bake 20 to 30 minutes, or until the chicken is no longer pink inside. Serves 8.

MANGO CHICKEN SALAD

1½ lbs. skinless, boneless, boiled soup chicken
8 oz. fresh spinach leaves, washed and patted dry
1 large ripe mango, peeled, pitted and cut into 1-inch cubes
1 large Vidalia or other sweet onion, thinly sliced
1 medium green pepper, seeded and thinly sliced
8 oz. fresh mushrooms, sliced

Dice the chicken and place it in a large bowl. Add remaining ingredients and mix well. Cover and refrigerate.

Serve chilled. Serves 6.

TURKISH MEAT PIE

3 sheets matzah
1½ lbs. ground white meat turkey
1 cup sweet wine
3 medium egg whites
2 tbsp. ground cinnamon
¼ tsp. ground black pepper

Preheat oven to 350. Coat bottom and sides of a 9 x 13 inch baking dish with olive oil cooking spray.

Place 1½ sheets matzah in a large shallow dish. Pour just enough boiling water over the matzahs to make them soft and pliable, but not so soft that they fall apart.

Pat the matzahs with paper towels to remove any excess water, then use them to line the bottom and sides of the baking dish.

Combine turkey, wine, egg whites, cinnamon, and pepper in a bowl. Spoon this mixture in an even layer on top of the matzahs.

Soften the remaining matzahs and use them to cover the turkey mixture

Bake for 1 hour, or until the matzah is lightly brown.

Allow to sit 5 minutes before cutting into squares and serving.

A SEDER IN BOHEMIA

This illustration is the frontispiece to the companion of the Van Geldern Haggadah, written and illuminated by the Moravian artist Moses Leib ben Wolf of Trebitsch. Moses Leib was a contemporary of Aaron Ben Wolf Chazan Herlingen, who lived in the 18th century. [From *Jewish Liturgy*, R. Posner, U. Kaploun, S. Cohen Editors, L. Amiel Publisher, Keter Publishing House, 1975]

Non-food products

[Cont'd. from page B8]

The following items, which are not fit for human consumption (preferably unscented, when applicable) are permissible on Passover (excluding Sabbath and Yom Tov): Nail polish, hand lotion, hand cream, cold cream, unscented baby lotion, baby cream, shampoo (without wheat), shoe polish, ink, solid air freshener, nail polish remover, stick deodorants, eye shadow, eyeliner, mascara, blush and rouge, non-flavored new lipsticks.

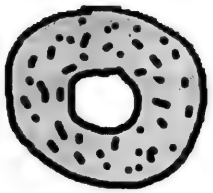
The following may contain chametz: Pet and fish food (i.e. hydrolysed vegetable protein, starch, etc.), baby powder. The following are chametz: Play Dough and Postum.

Balloons and rubber gloves may have starches inside.

Plastic bags and wraps do not need kosher supervision when used for cold food.

The above information pertains to Canadian products only for 1998.

ST. URBAIN BAGEL



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STRUB'S Pickle Corner STRUB'S

Vol. 1, No. 1 • April 2, 1998

Hello! How are ya? Welcome to the first edition of "Pickle Corner". It's my pleasure to shmooze with you about ideas for Strub's products, talk about current issues, Holiday ideas — or even the state of the world! Write to me, Pickle Guy, and look for your letter in "Pickle Corner" the first edition of every month in your CJN.

Question of the Month

Dear Pickle Guy:

Ever since your "Old Dills" started showing up in stores with your new labels, the taste of the pickles seems not quite the same. *Have you changed your recipe? — Sincerely, S.W., North York — A True Strub's Pickle Fan*

The Pickle Guy Replies

Dear S.W.:

Only the label is new! For almost 70 years, I have followed my great-grandmother's original recipe for naturally fermented full sour Dill Pickles, New Dills, Dill Tomatoes, and Sauerkraut. Enjoy them now as you have always! (And don't those new labels look great? Does Herring Guy look like anyone you know?)

Remember, send your letters, pictures, and postcards to me:

Pickle Guy
c/o Strub's Pickle Corner
100 Roy Boulevard
BRANTFORD, ON N3R 7K2
e-mail: STRUBPICKL@AOL.COM

I answer **ALL** my mail, and if I use your letter in "Pickle Corner", I'll send you one of my "Pickle Guy" T-shirts and Hats. Thanks, and talk to you next month in the May 7 issue of the CJN.

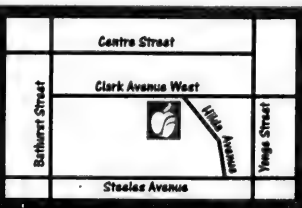
All of us at Strub's wish you a very Happy and Kosher Pesach

חג כשר ושמח

Got a question? Write to me, the Pickle Guy — I answer ALL my mail!

IGA Happy Passover

441 CLARK (AT HILDA)

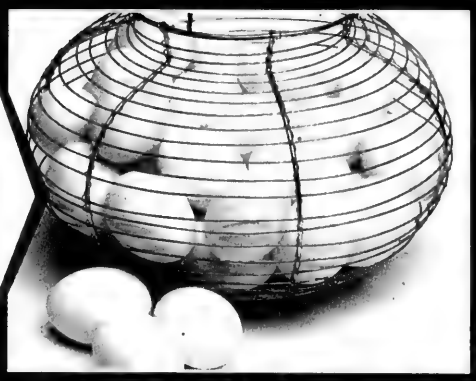


KOSHER GROCERY

Large White Eggs

Canada Grade A

159 dozen



special this week!

Sun., March 29 until Sat., April 4

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Rich Blend
200 g jar
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Perrier Mineral Water
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1.18 L btl.
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Assorted Varieties
5.6 - 8 oz. box
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Pressed Cottage Cheese
Astro or Western, Skim No Salt or Creamed, 250 g pkg.
169

Liberty Svelte Plain
2%, 1% Milk Fat
750 g tub
139

Marcee's Sweets Sorbets
Frozen, Raspberry, Strawberry, Mango or Blackberry, 1 L tub
299

Sockeye Salmon
Gold Seal
213 g tin
299

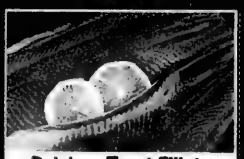
Apple Juice
Kadem or Adler's
64 oz. plastic or glass btl.
199

Haddar Potato Chips
14 oz. bag
199

KOSHER MEAT

Whole Chickens
Fresh Kosher,
4.39 kg
199 lb.

FISH



Rainbow Trout Fillets
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589 lb.

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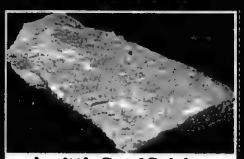

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PRODUCE

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Yom Tov
375 mL jar
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Sole Fillets
Individually Quick Frozen, Kosher, 17.59 kg
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Cheddar Cheese
1.10 /100 g
499 lb.

Horseradish
Product of U.S.A.
4.39 kg
199 lb.

Dill Cucumbers
Product of U.S.A.
2.84 kg
129 lb.

WE RESERVE THE RIGHT TO LIMIT QUANTITIES. PRICES IN EFFECT SUNDAY, MARCH 29 UNTIL SATURDAY, APRIL 4, 1998.

Enticing salads

Pesach is the first time we really believe that spring is here. And what better way to celebrate the coming of spring than with healthy enticing salads.

COLORFUL CARROT SALAD

A rainbow of color makes this vibrant salad a feast for the eyes and a delight to the palate.

¼ cup vegetable oil
1 tbsp. vinegar
1 tbsp. mayonnaise
½ tsp. chervil
¼ tsp. celery seed
¼ tsp. salt
2 cups grated carrots (4 medium)
1 cup grated rutabaga
4 small cooked beets, thinly sliced

In jar with tight-fitting lid, combine oil, vinegar, mayonnaise, chervil, celery seed and salt. Shake well. Pour over grated carrot and rutabaga in bowl; toss gently to coat.

Arrange beet slices on 4 salad plates. Spoon vegetable mixture on top. Makes 4 salads.

SASSY STRAWBERRY SPINACH SALAD

¼ cup vegetable oil
2 tbsp. Italian style salad dressing
1 tbsp. lemon juice
1 tsp. grated lemon rind
¼ tsp. each, salt and pepper
1 bunch fresh spinach, washed and torn into pieces
2 cups halved strawberries
½ sliced medium red onion
¼ lb. pecans in the shell, shelled, halved and toasted (½ cup)

In small bowl, whisk together oil, salad dressing, lemon juice, rind, salt and pepper; set aside. In large salad bowl, combine spinach, strawberries and onion. Just before serving, toss with dressing and garnish with pecans. Makes 6 to 8 servings.

ROASTED VEGETABLE SALAD

24 small new potatoes
¼ cup olive oil
12 cloves garlic, peeled and slivered
1 large eggplant
2 medium gold zucchini
2 medium green zucchini
2 sweet red peppers
2 sweet yellow or orange peppers
2 medium red onions
4 or 5 large tomatoes
½ cup chopped fresh basil

Scrub potatoes; slice thinly and arrange over bottom of large shallow baking dish. Drizzle lightly with about 2 tbsp. of the oil, about 2 of the garlic cloves and a generous sprinkle of salt and pepper. Cut eggplant crosswise into ½ inch slices; cut slices in half. Cut gold and green zucchini into ½ inch slices, red and yellow peppers into ½ inch rings, onions into ¼ inch slices and tomatoes into ½ inch slices.

Layer each vegetable over potatoes, sprinkling each layer in turn with an equal amount of oil, garlic, salt and pepper. Cover tightly with foil; bake at 375 F. for about 1¾ hours. Uncover, baste with pan juices and sprinkle with basil. Return to oven for about 30 min. longer or until all vegetables are tender and mixture still has some juices. Let stand about 10 min. and serve warm or at room temperature. Makes about 10 servings.

THE AFIKOMAN IS SET ASIDE

After the blessing is made over the wine, after participants have washed their hands and after the carpas is eaten, the leader of the seder removes the middle of the three matzot to set aside the portion of the afikoman. [From *Celebration*, Naomi Black, Editor, E.P. Dutton, New York]

K COR 32

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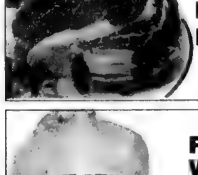
For A Passo Requ

Some featured items may not be available at some locations. Prices eff

Turkeys

1.99 lb 4.39 kg
CHAI KOSHER FRESH OR FROZEN


Prime Rib Roast 7.99 lb 17.61 kg
OR STEAK, FRESH GLATT KOSHER CAP REMOVED

Fresh Whole Chickens 1.99 lb 4.39 kg
CHAI KOSHER

Maxwell Ho Ground Coffee

Cross Rib Steak or Roast

6.49 lb 14.31 kg
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Classic Beef Frankfurters

3.79 450 g pkg
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8.99 750 g pkg
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Fresh Whitefish

1.88 lb .41 100 g
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ESPECIALLY FOR PASSOVER... A TASTE OF ISRAEL
flown fresh from Israel for Passover
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While Supplies Last.

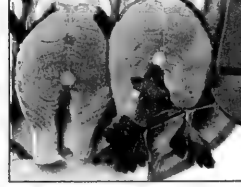
Cott's R.C. Cola or Gingerale

2 L btl 63
KOSHER FOR PASSOVER WHILE SUPPLIES LAST

Shabb Candle
(HECHAL OR ROKEACH

Chopped Fish

4.88 lb 1.08 100 g
FRESH STORE MADE OR KOSHER FOR PASSOVER

Salmon Steaks

5.88 lb 1.30 100 g
FRESH ATLANTIC FARM RAISED

Fresh Sole Fillets

6.88 lb 1.52 100 g

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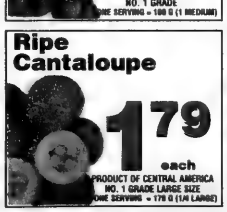
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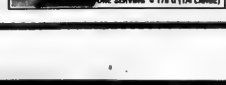
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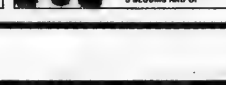
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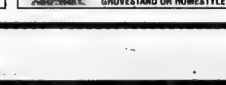
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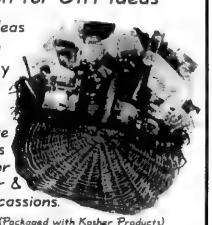

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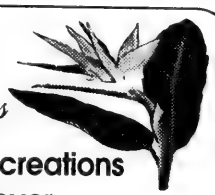

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Wine's benefits studied

By NECHEMIA MYERS
Special to The CJN

Thanks to Israeli researchers, teetotalers may soon be able to enjoy the same health dividends available to those who down large quantities of red wine.

The medicinal benefits of red wine were discovered by scientists after they decided to investigate the "French paradox," namely the fact that Frenchmen are able to combine a high fat diet with a low incidence of heart disease. After long and detailed studies, those researchers – including Dr. Yosef Kanner of Israel's Volcani Centre – concluded that the quantities of red wine drunk by the residents of Gaul enables them to escape the consequences of their eating habits.

More specifically, the scientists identified a number of anti-oxidants in the wine, one of which, resveratrol, is primarily responsible for its beneficial effects.

Independently of the "French paradox" studies, some seven years ago, London-born Prof. Ruth Ben-Arie and her colleagues at the Volcani Centre were looking for a way to help grapevines and their fruit fight off a fungus that routinely attacks both. They discovered that a compound found naturally in grapes and grapevines – that self-same resveratrol – helps them to survive fungal assaults.

But resveratrol on its own isn't enough, and farmers have been forced to apply sulphur dioxide to the grapes after they are picked. It is effective, though far from ideal, because sulphur dioxide can cause allergic reactions in some of the people who subsequently consume the grapes, and if applied in excess, it can damage the fruit.

In their search for a substitute, Ben-Arie and her fellow plant pathologists found that when ozone was used to gas the fruit, it not only attacked the fungus, but also increased the amount of resveratrol in the grapes, thus improving their own defences against disease.

That is not only exciting news for farmers with vineyards, it is also of potential importance to the rest of mankind if resveratrol can be extracted from grapes and given in tablet form to reduce the incidence of heart attacks (and, recent laboratory experiments would indicate, of cancer as well).

A first step in that direction has been made by one of Ben-Arie's colleagues at Volcani, Dr. Avi Perl. He is employing gene transfer techniques to develop vines with a higher than average concentration of resveratrol.

Studies are also being conducted at Volcani about the possibility of using the tools of biotechnology to manufacture resveratol in test tubes.

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Recipes help cooks cope with rest of the holiday

By EILEEN GOLTZ
Special to The CJN

About the fourth or fifth day of Pesach I have this fantasy. There is a member of my family standing on a really big hill ready to throw boxes of matzah up in the air. I'm down in the valley and have a really big canon. At some point I yell "Pull!" at the top of my lungs and as the boxes are in mid flight, I blow them up. You see, for me, after about three days of eating matzah, it's no longer a religious experience.

Right after I start cleaning up from the seders, I start preparing recipes (for breakfast, lunch and dinner) that don't use matzahs, matzah meal, matzah cake meal or even farfel. Some people embrace this stuff like manna, using it at every opportunity and every meal. I run screaming in the other direction.

Several weeks before Pesach (you know I have so much time while I'm cleaning my entire house from top to bottom and cooking for two seders of 30), I start pulling out all the recipes I clipped during the past year that I haven't had a chance to try yet. I keep these recipes for those times during chol hamo'ed when leftovers have lost their appeal and the only thing I (or my children) really want is something like a pizza or macaroni and cheese. (Ok, I lied, there may be a *little* matzah meal or farfel, but I promise it's the exception, not the rule).

BREAKFAST SMOOTHIE

1/2 cup orange juice
1 banana
6-7 frozen strawberries
4-5 slices frozen peaches
5-6 frozen blueberries
6-7 ice cubes
fresh mint (optional)
dash of nutmeg (optional)

Place all the ingredients except ice cubes in a blender. Puree until smooth. Add ice and puree again. Pour into a glass and sprinkle nutmeg on top and garnish with some fresh mint. Serves 2 or 3.

CONFETTI POTATOES

12 to 14 small unpeeled red potatoes, boiled and thick sliced
12 radishes, sliced
2 bunches green onions, sliced
12 baby carrots, sliced
2 stalks celery, sliced
2 tbsp. fresh parsley, chopped coarsely
2 jalapeno peppers, minced (optional)
2 tbsp. Passover mayonnaise
2 tbsp. Passover Italian salad dressing
sugar or sweetener to taste
Pepper and salt to taste

In a medium bowl, after the potatoes are cooked, and while they are still warm, toss the slices in the Italian dressing. Let stand while mixing all the remaining vegetables together in another bowl. Add the potatoes and dressing to the vegetables. After they are mixed, add the mayonnaise, sugar and seasonings and toss to mix well. Serve warm or cold. Serves 4 to 6.

TUNA POTATO CHOWDER

2 1/2 cup potatoes, diced
2 cups pareve chicken broth
1/2 cup onions, chopped
1/4 tsp. sage
1/4 tsp. paprika
1/8 tsp. pepper
1/2 cup carrots, sliced
1/2 cup celery, sliced
1/2 cup green pepper, chopped
3 cup skim milk
6 oz. tuna in water, drained and flaked

In a large saucepan, combine 1 cup potatoes, pareve chicken broth, and onions. Bring the mixture to a boil. Reduce heat and cover. Simmer for 10 minutes or until the potatoes are tender. Add sage, paprika and pepper. When the potatoes are soft, mash potatoes. Add the remaining potatoes, carrots, green pepper, celery, and milk to mashed potatoes and broth. Bring just to a boil. Then reduce heat and simmer for 15 minutes or until vegetables are tender. Add tuna. Simmer 5 minutes more and serve. Serves 6 to 8.

LEMON PUDDING FOR PASSOVER

4 eggs
5 1/2 cups sugar
3 tbsp. potato starch
6 tbsp. fresh lemon juice
2 cups water

In a 1 1/2 quart saucepan or the top of a double boiler, beat the eggs well. In a small bowl combine the sugar and potato starch and gradually whisk them into the beaten eggs. Stir in the lemon juice and water. Then over low heat or over simmering water in the bottom of the double boiler, cook pudding mixture slowly, stirring constantly until the mixture is thickened and bubbles begin to appear. Remove from heat.

Pour or spoon into a dessert cup or Pesach pie shell. Set the pudding aside to cool slightly before serving or refrigerate until ready to serve.

PASSOVER ICE CREAM TORTE WITH STRAWBERRY SAUCE

1/2 gallon kosher for Passover vanilla ice cream
1 pt. heavy cream
1/2 cup orange juice
1 10 oz. can of macaroons
1 cup sliced fresh strawberries
1/2 cup slivered almonds
Sauce
2 1/2 cups fresh strawberries chopped
1 tbsp. sugar or honey
8 tsp. orange juice

Soften the ice cream. Whip the heavy cream in a mixing bowl until it forms firm peaks. In a small bowl crumble the macaroons. Mix the ice cream, cream and macaroons together with the orange juice and 1 cup fresh strawberries. Pour the mixture into a 10 inch springform pan. Smooth the top evenly. Sprinkle with almonds. Place plastic

[Cont'd. on page B17]

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Recipes help cope after the seder

[Cont'd. from page B16]

wrap over the top and freeze until firm. Remove from freezer 15 minutes prior to serving.

For the sauce: In a saucepan heat the berries, sugar and orange juice together just to boiling. Cool. Slice the ice cream torte and serve with the sauce. Serves 10 to 12.

PASSOVER SALMON QUICHE

15 ounces canned salmon
3 eggs
1 cup sour cream
¼ cup Passover mayonnaise
1½ oz. shredded cheddar cheese
1 tbsp. grated onions
¼ tsp. dill
¼ cup almond slivers
¼ cup shredded cheddar cheese
2 tbsp. Passover mayonnaise

Preheat oven to 325. Prepare a quiche or pie pan with oil or baking spray. Drain the salmon and save the liquid in a measuring cup. Add water to the liquid to make ½ cup. Flake the salmon and remove skin and bones. Mix together the eggs, sour cream, mayonnaise and salmon liquid. Stir in salmon, ½ cup cheese, onion, and dill. Transfer to baking pan. Sprinkle with ¼ cup cheese and almonds. Bake for 45 minutes, or until quiche is firm in center. Serves 6-8.

Women's seder set for Victoria

By SUZANNE KORT
Pacific Correspondent

Out of the Sea of Reeds, the Victoria women's seder emerges onto new ground.

The seventh annual women's seder will be held April 15 at 5:30 p.m. at the Jewish Community Centre of Victoria (JCCV), 3636 Shelbourne Ave.

The popular event has all the ingredients of a traditional seder with a few added twists. For example, Elijah's cup of wine is accompanied by Miriam's cup of water. And an onion, the symbol of women's many-layered collective history, appears on the seder plate along with the parsley and horseradish.

Seder participants explore Pesach themes from a woman's perspective, with new ideas added each year to enhance participation. In past years, topics have included righteous women (both the famous and the ones next door), agunot (women whose husbands deny them a religious divorce) and a Kabbalistic version of the counting of the Omer (the days between Passover and Shavuot).

The theme this year is life transitions. Tables will be marked by transitional moments in areas such as work, relationships, spirit or relocation. Participants will be asked to seat themselves according to where they are emerging, as the ancient Israelites emerged from their own Sea of Reeds.

The *Women's Seder Hagaddah*, originally compiled in Victoria seven years ago, will be revised for the occasion.

Tickets, available at Congregation Emanu-El Synagogue or the JCCV, are $7 and should be purchased in advance to determine what vegetarian dish to bring to the potluck meal. Call 250-388-6840 for more information.

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BUMBLEBERRY SORBET

Puree – 875g each of strawberries, blueberries, blackberries and raspberries. Strain.

Syrup – 1300g sugar, 1.5 litres water

Bring water to a boil and add sugar. Bring the mixture back to a boil. Cool and let sit overnight. Mix puree with syrup and add the juices of 1 lemon and 1 orange. Follow manufacturer's instructions for use of ice cream maker. Makes approximately a 5-lire batch.

BLOOD ORANGE SORBET

Puree – 3 litres blood oranges.

Squeeze and strain fruit. Add sugar to obtain desired sweetness

Put the above mixture in and follow manufacturer's instructions for use of ice cream maker.

If a commercial ice cream maker is not available, try the following old-fashioned method of creating the above flavors.

Stir the mixture by hand in a suitable container, then put the open container into your freezer. Check mixture and when a little bit frozen, bring out and restir again. Place open container back in the freezer. Repeat this process (approximately four times), until the entire batch is frozen, this should give you a smooth fruit sorbet, and will avoid creating an icy batch. Makes approximately a 3-litre batch.

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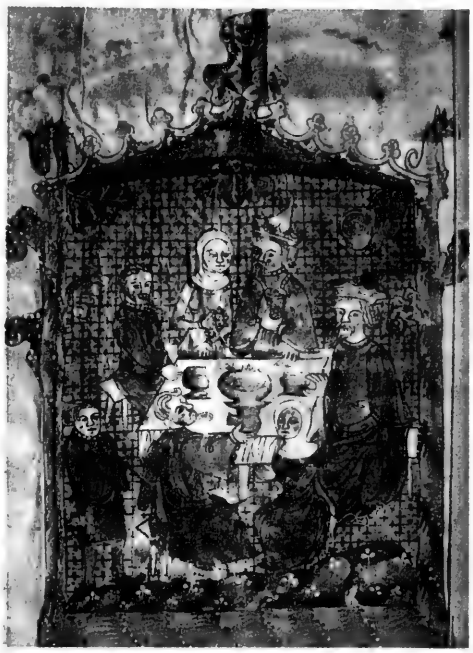

A MEDIEVAL GERMAN SEDER

The scene depicted in this lavishly illustrated page from a medieval German Haggadah is paradoxical. On the one hand, we see the a festive table and a family dressed in holiday clothing. On the other hand, however, we see a family that appears not to be at ease. The expressions on the faces of the subjects in the painting are unsmiling, almost worried. Participants appear to be casting a sideward glance, expectant perhaps of sad or unpleasant tidings. [From *In The Jewish Tradition*, J. B. Fellner, Jonathan David Publishers, Inc. 1995]

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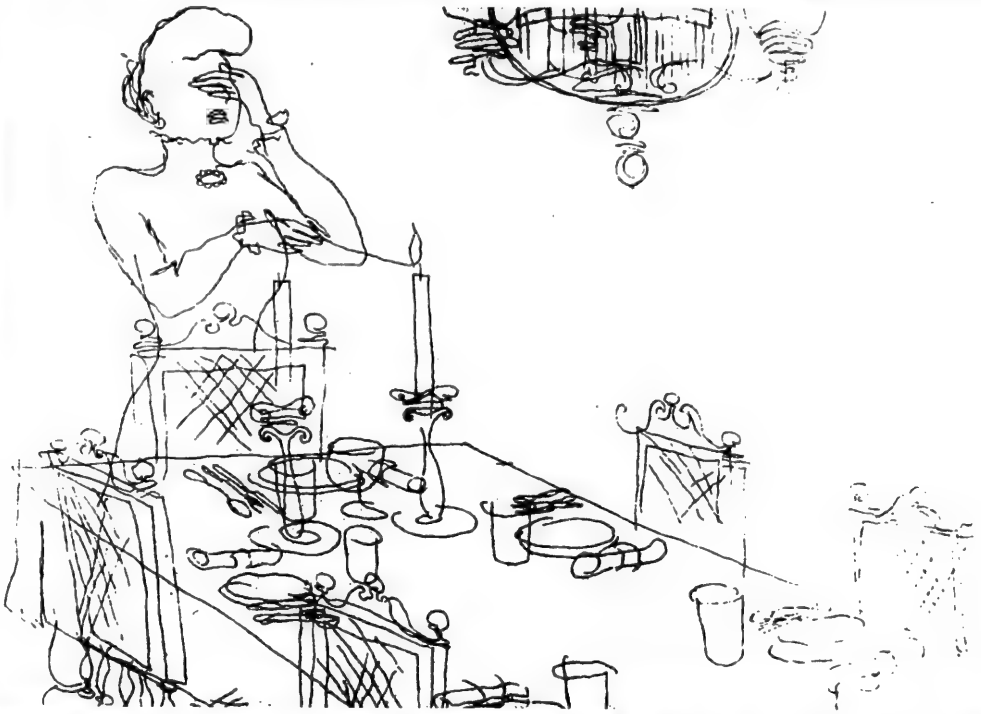

ONE OF THE MOST POIGNANT OF ALL HOLIDAY MOMENTS

Imre Szigets's pencil drawing captures one of the most poignant of all holiday moments, namely, the time when the woman or women of the household usher in the arrival of the holiday with the lighting of the candles. It is an ancient, widely accepted custom to cover the eyes while reciting the blessing. Many women also cover their heads for the ceremony. [From *Jewish Liturgy*, R. Posner, U. Kaploun, S. Cohen Editors, L. Amiel Publisher, Keter Publishing House, 1975]

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Passover Foods

Low fat Pesach foods easy to prepare

By JANICE ROTMAN
Special to The CJN

Low fat Passover food can be easy to prepare, delicious to eat and lovely in its presentation. All you need to create a beautiful low fat Pesach is a little imagination coupled with the knowledge of some simple low fat rules.

This was the message conveyed by Noreen Gilletz, cookbook writer extraordinaire, at a cooking demonstration held recently at the Beth Avraham Yoseph Synagogue, sponsored by the Netivot Hatorah Jewish Day School Parents' Association.

"There are no such things as bad foods. There are only good foods ...although some foods are more good while others aren't quite as good," Gilletz said.

The trick for Passover, as for the rest of the year, she added, is to moderate eating, to cut down but not to eliminate some of the foods that are less good for us. This is not about depriving ourselves at all! It's about eating tasty, filling food that helps us to live a healthier life.

Traditional Pesach cooking has tended to emphasize many eggs and lots of oil, both high in undesirable fats, but if recipes are modified to concentrate on healthy eating, you will get equal taste with fewer fat calories.

A recipe calling for two eggs can be modified to include one egg plus two egg whites without changing the taste of the food. Where a really good, non-stick fry pan is not available, one tablespoon of oil can always replace the two traditionally found in the cookbook and still do an equally good job of frying or sauteing. A baking recipe asking for 1/4 cup of oil to complete a crisp, for example, might be modified to include only two tablespoons of oil and two tablespoons of apple juice or water. Instead of oiling them, cooking and baking pans can be coated with one of the cooking sprays that are currently being sold for Pesach.

Placing emphasis on eating fruits, vegetables

As is the case for the rest of the year, one should place an emphasis on eating more fruits and vegetables and cutting down on the size of portions of meat and fish (to approximately the size of the palm of an adult hand). In order to help us reduce salt intake and to add new and interesting tastes to our live, nutritionists and doctors suggest using a multitude of herbs and spices available year round both in fresh and dried versions. Besides being tasty, a number of these, garlic chief among them, are said to have additional health benefits. We are also encouraged to seriously increase our intake of cold water to 6 to 8 glasses per day.

The essential thing is to strive for balance and variety and to eat what pleases you. "Don't eat what you don't like" Gilletz cautioned. Remember, too, that your health at Passover and year round depends on more than what you cook and what you eat; it extends to how you live and what you do with your non-eating time.

Gilletz will be appearing again on April 6 at 7:30 p.m. at the City Playhouse in Thornhill, under the auspices of Jewish Women International. For more information, call 631-6321.

ITALIAN CHICKEN

(Adapted from Second Helpings Please*)*

2 onions, sliced
2 medium green peppers, sliced
3 lb. broiler, cut in eighths
1 clove garlic, minced
1/4 tsp. oregano
1 1/2 c. tomato juice
2 bay leaves

Put the vegetables in the bottom of a roasting pan. Rub the garlic and the oregano under the skin of the chicken pieces (the skin will help keep the meat moist while adding very little fat) and add to the roaster. Pour the juice over the chicken. Add the bay leaves, cover and bake at 350 for 1 1/2 hours. Remove the skin before serving.

SPRING CARROTS WITH THYME HONEY

(Adapted from Globe and Mail Gusto *magazine)*

2 lbs. small carrots with tops
2 tbsp. honey
1 tsp. chopped fresh thyme.

Peel carrots and trim edges of tops, leaving 1/2 inch long green portion on the end. Combine honey and thyme. Place carrots in cold salted water and cook until just tender; remove carrots from water and combine with honey, tossing until coated.

PASSOVER VEGETARIAN KISHKE

(From The Lowfat Jewish Cookbook *by Debra Wasserman)*

4 stalks celery, chopped
2 carrots, grated
2 onions, peeled and minced
2 cups water
1 tsp. salt
4 cups matzah meal
1 tbsp. paprika
2 tsp. garlic powder
1/4 tsp. pepper
1/4 cup oil

Preheat oven to 350. Mix all the ingredients together in a large bowl. Spoon 1/4 of mixture onto a large piece of aluminum foil. Roll mixture into an 8-inch cylinder. Do the same with the remaining mixture to form four 8-in. cylinders. Place cylinders on cookie sheet and bake at 350 for 45 minutes. Turn cylinders over and bake 45 minutes longer. Remove foil and serve kishke sliced and warm.

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Passover Foods

Healthy fare offered in Gilletz's new cookbook

By LEILA SPEISMAN
Staff Reporter

Noreen Gilletz has done it again. The writer of *Second Helpings, Please, The Pleasures of Your Food Processor,* and *Microways,* all staples of the Jewish kitchen, has just produced her latest effort, *MealLeaniYumm,* (Gourmania, Inc., 4001 Bayview Ave., # 414, Toronto, M2M 3Z7, 1998).

And it's every bit as terrific as her earlier books – healthy, too.

As always, her recipes use readily available ingredients in innovative ways, and described with humor. "Dracula Chicken," for instance, is made spicy with coarse steak spices, paprika, basil and onions (although not, as one might expect, garlic); vegetables are roasted with balsamic vinegar, meringue shells are livened up with mango frozen low-fat yogurt.

Most recipes come with extensive variations, not just the obvious, such as substituting strawberry gelatin for lemon in Blima Posluns' Lemon Mousse, but, for instance, adding cranberry juice to cabbage soup.

Each recipe lists nutritional information. Especially helpful at this time of year, Gilletz suggests ways to adapt for Pesach rules. You can make New-Fashioned Cabbage Rolls in Cranberry Sauce with white sugar instead of brown [if you can't find Pesach brown sugar]; matzah meal instead of bread crumbs; farfel instead of rice.

There is an extensive selection of vegetarian offerings, salads and pastas.

Although Gilletz has a holiday section, including Pesach recipes, here are a few examples of regular recipes that can be used during the holiday.

COUNTRY VEGETABLE SOUP

1 large onion, chopped
1 stalk celery, chopped
1 large leek, thinly sliced
1 tbsp. oil, opt.
1 tbsp. water
2 medium potatoes, peeled and chopped
2 large carrots, peeled and chopped
1 medium zucchini, chopped
1 cup broccoli or cauliflower, cut up
28 oz. can tomatoes (low-sodium)
4 cups hot water
2 tsp. salt
freshly ground pepper, to taste
½ tsp. dried thyme
½ tsp. dried basil
2 tbsp. fresh parsley, minced

Heat 1 tbsp. oil in a large soup pot. Add onion, celery and leeks. Saute for 7 to 8 minutes, until golden. Add water as needed to prevent sticking. Add remaining ingredients except parsley. Bring to a boil and simmer covered until veggies are tender, about 35 to 40 minutes. Adjust seasonings to taste. Garnish with parsley. Serves 7 to 8.

ARLENE'S CHICKEN LATKES

2 cloves garlic
1 medium onion, cut into chunks
2 carrots, cut into chunks
1 medium potato, peeled and cut into chunks
½ cup matzah meal
1 egg, or 2 egg whites
1 lb. lean ground chicken
¼ tsp. salt
½ tsp. pepper
½ tsp. dried basil

Preheat oven to 425. Drop garlic through feed tube of processor while machine is running. Process until minced. Add onion, carrots and potato; process until finely minced. Empty into a large mixing bowl. Add matzah meal. Add remaining ingredients and mix gently to blend. Mixture will be quite soft.

Wet your hands and form mixture into 8 large patties. Arrange in a single layer on a lightly sprayed non-stick baking sheet. Bake at 425 about 15 minutes, until browned on the bottom. Turn patties over and bake 10 minutes more, until nicely browned on both sides. Do not overbake.

These reheat and/or freeze well. Serve hot or at room temperature. Great with salsa. Makes 8 latkes.

CONGRATULATIONS, NORENE
Honey and Shauna Elmaleh congratulate Norene Gilletz (right) at a recent cooking demonstration sponsored by the Netivot Hatorah Parents' Association. [Rebecca Ansel photo]

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AN OPPENHEIM SEDER NIGHT

The children in this drawing by Moritz Oppenheim entitled *Seder Night* are already a little sleepy. The master of the house is dressed in his High Holy Day *kitel*, a widespread custom among some communities, in order to add to the festive air of the occasion. One of the participants is opening the door. This likely means the family has reached either the part of seder at which Elijah the Prophet is invited to enter the home, or perhaps merely the end of the seder. [From *Jewish Liturgy*, R. Posner, U. Kaploun, S. Cohen Editors, L. Amiel Publisher, Keter Publishing House, 1975]

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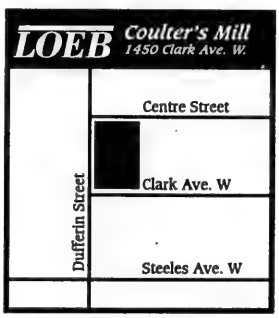

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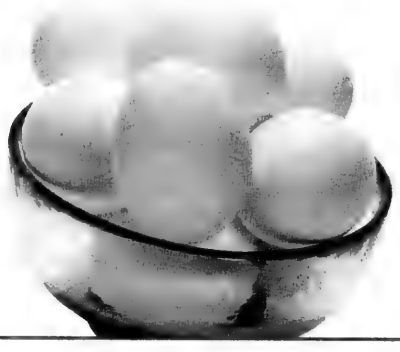

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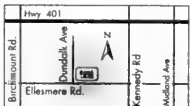

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What's New

[Cont'd from page 28]

Congregation Synagogue, 8 p.m. Call 924-6211 to register. No fee.

FRENCH LODGE

B'nai Brith's French lodge, La Fraternité holds its monthly meeting 8 p.m., 15 Hove St. Topic in French is The Passover Haggadah. Call 255-6086.

JEWISH LIFE IN GERMANY

Nomi Morris, writer and associate editor at *Maclean's* magazine will discuss The Revival of Jewish Life in Germany and Central Europe, 8 p.m., New Fraternal Jewish Association, 12 Heaton St. No charge.

And What Else Is New

B'NAI SHALOM NORTH

B'nai Shalom Hebrew School, kindergarten to Grade 7 and bar/bat mitzvah, and its nursery school are taking registration for September, 905-731-2797 or 905-731-7527.

SHOMER ISRAEL

Traditional minyan welcomes all non-affiliated, no dues. Shabbat 9 a.m., Shabbat Minchah study, Sunday morning minyan, 8:30 a.m., 60 Rockford Rd., **David**, 256-1600.

CHILD SURVIVORS

The Federation of Jewish Child Survivors/Hidden Children of the Holocaust is holding its conference, Oct. 16-19 in Washington area. Reservations until Sept. 1, 635-2883, ext. 153.

JEWISH SINGLES

Kolel's B'Shert series for singles ages 28-48 is holding a Maimouna: celebration to end Passover, Saturday, April 18. By pre-registration only, 905-764-1329.

PASSOVER MITZVAH

Community Integration Program needs families to host recently arrived families from the former Soviet Union for seders, 636-1880, ext. 261.

HEBREW CLASSES

Karen Hatarbut Institute, 788 Marlee Ave., is taking registration for summer courses at all levels, for adults, teenagers and preteens. Free introductory lesson for beginners. Call **Joseph Klinger**, 787-0197.

INFORMATION SERVICE

Jewish Information Service has basic Passover information including congregational seders, 635-5600, or drop in, BJC, Suite 214. The Web site is [www.feduja.org].

COMMUNITY SEDER

Roslyn Cohen Memorial Community Seder, Bloor JCC, 8:15, Saturday, April 11. Reservations must be made by April 6.

JRCC SEDERS

The Jewish Russian Community Centre is holding two seders in North York in Russian and one in Thornhill in English. Call 222-7105, ext. 21.

BLUE JAYS NIGHT

Tickets available for CHAT Blue Jays night, Tuesday, June 23, Blue Jays vs. Expos. Call 638-5984.

THEATRE OUTINGS

Kinnereth Club, Na'amat theatre outings: Port Dover, July 8, *Hot Flashes*, $42; Orillia, Aug. 5, Sunshine Festive Theatre, *Musical Dames*, $53, includes one-hour at Casino Rama plus buffet.; Stratford, Thursday, Sept. 10, *Man of La Mancha*, $55. Transportation for all shows from pick-up site at Bathurst and Wilson. Call **Rita Tobias**, 783-1656 or **Norma Zeldin**, 633-8276.

BEREAVEMENT GROUP

Wagman Centre offers a bereavement group every second Friday for older adults who have recently lost a spouse. Call **Paula David**, 785-2500, ext. 2271.

BETH LIDA SEDER

Congregation Beth Lida is holding seders Friday, April 10 and Saturday, April 11, 8:30 p.m led by **Rabbi Shlomo Kreindler**. Cost $18, $10 children age 4-11. Call **Benjamin Osher** 789-2108 or Rabbi Kreindler, 789-2108.

JF&CS GROUPS

Jewish Family & Child Service groups, **Pat Lieberman**, 638-7800, ext. 215.

When relationships hurt: a group for women, begins April 21.

The challenge of anger: for women, begins April 23 during the day.

Adult children losing a parent, begins April 21.

Parenting teens: Who is this kid in my house? begins April 15.

Parenting when your child has an eating disorder: a new group that provides education and support to parents whose children suffer from such disorders as anorexia, bulimia and obesity, begins April 28.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m., Thursdays, 15 Hove St. April 2 is an Israeli comedy movie.Call **Aaron Dahary**, 661-4689 or **Malka**, 630-5771.

L.Z.A. Seniors Club is taking registration for Stage West, June 17, and Stratford, Sept. 10, **Libby**, 782-2059, **Belle**, 633-5841, or Borochov office, 630-9444. Ladies folkdancing, Thursdays, 1:30 p.m., cultural discussion group, Tuesdays, 10 a.m Centre open for socializing Monday to Friday, 10 a.m.-3 p.m.

Beth Tzedec Seniors Haverim presents **Bill Berle**, for an afternoon of music, Monday, April 6, 1:30 p.m. $2 charge.

Shaarei Shomayim Friendship Club, June 16, Oak Creek Boat Farm Cruise; July 14 three-hour Kingston cruise. May 4 is a general meeting and discussion on dry-eye cataract process. Call **Lena Sugar**, 785-5773. Golden Book donations to to Laniado Hospital, **Dorothy Bloomfield**, 787-1526.

Earl Bales Seniors' Club: Wednesday, April 1, Buffalo, includes shopping, $20; spring fair, Sunday, May 3, 9 a.m., 9 a.m.-3:30 p.m., all new merchandise; inquire about upcoming Atlantic City trip. Next dance with live band, April 26.

Association of Jewish Seniors second seder, Saturday, April 11, Bernard Betel Centre. Doors open 7:45 p.m., $18. Tickets at centre or call **Goldie**, 635-2860.

Club Hadar meets Mondays and Thursdays, 1-4 p.m., Garnet A. Williams Community Centre, 501 Clark Ave. W., Room 2 for Tai Chi, discussion, bingo, 905-886-2625.

Bloor J.C.C. Senior's Club, Thursday, April 2, 2 p.m., Beyond Matzah: Reflections on Passover with **Judy Weinryb**. Includes free recipes and refreshments.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W, 225-2112.

Low vision support group, Tuesday, April 7, 1:15-2:30 p.m.

Israeli Club Etrog meets 7 p.m. Tuesdays. April 7 is a movie, **Anna**.

Dance, Sunday, April 5, 7:30-10:30 p.m. Members $4, nonmembers $5.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St., 636-1880.

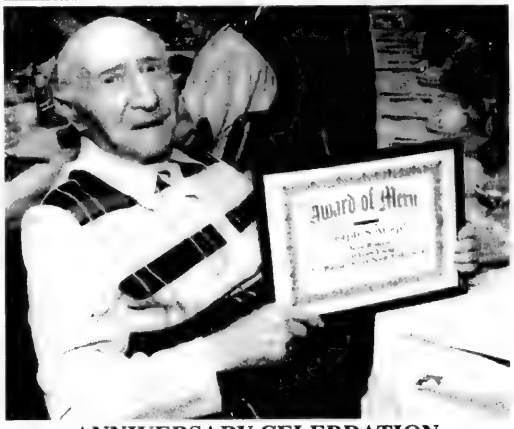
Birthday parties at Fun Centre. Equipment includes ballpit, hi bouncer, climbers, **Bibi**.

Register for next session of ballroom dance, level 1 and 2, ext. 273 or 359.

Toddler daycare, children 18 months to 2½ years has spaces available for July, ext. 248.

ORDER OF FRIENDSHIP

George Cohon (right), senior chair of McDonald's Canada, recently received the Order of Friendship award from President Boris Yeltsin for bringing McDonald's community work to Russia. The award is given by the Russian government for labor achievements and promotion of peace and friendship between nations.



ANNIVERSARY CELEBRATION

National Council of Jewish Women of Canada, Toronto Section, celebrated the 10th anniversary of its Bathurst/Prince Charles Integrated Housing Project. Its oldest resident, Joseph Somogyi, is 100 years old.

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SINGLES EVENTS CAN BE FOUND ON PAGE 30

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and
Mount Sinai Hospital Foundation
of Toronto
extend sincere condolences to
Bernard I. Ghert
on the loss of his beloved mother
Bertha Ghert ז"ל
May her memory be forever a blessing.

Simkin aims to keep NCJW relevant to women

By FRANCES KRAFT
Staff Reporter

VANCOUVER — Hinda Simkin has a first-hand understanding of the time crunch facing volunteers today. The national president of National Council of Jewish Women (NCJW) is married with three grown daughters and two small grandsons, and works full time as executive director of the Volunteer Grandparents Society of B.C.

"As far as I can see [NCJW] is still very relevant, but the way we do things may have to change. The lives of women have certainly changed," said Simkin, 60, who succeeded Sharon Wolchock of Winnipeg as president in September.

Hinda Simkin

Speaking by phone to *The CJN* in Toronto, she said the organization needs to allow women to "move in and out, and have support so they can use their skills. Our jobs may be shared, and of shorter duration."

When Simkin joined Council 35 years ago in Edmonton, she was the mother of twin babies and anxious for adult conversation.

A project within an emergency shelter for children was her first NCJW taste of community service.

During her childhood in McBride, B.C. (a logging town between Jasper and Prince George), Simkin learned what it meant to be community minded.

"My parents were very active in the community," she recalled. She remembers her father, Sam Arbour, risking his own safety to bring food to the community when floods washed out the railway.

"My parents taught us that if good people were good people, it didn't matter what their religious affiliations were. We learned to respect everybody."

Simkin's parents kept her Jewish connection alive with the help of annual visits to her grandparents in Winnipeg. Prince George, where the family moved when Simkin was in high school, had a small but functioning Jewish community.

After high school, Simkin studied economics and sociology at the University of British Columbia, where she graduated in 1960.

For Simkin, NCJW has met some of her need for community involvement and a Jewish connection.

Her other community activities have included service as a Brownie leader, as a youth council adviser at Vancouver's Jewish Community Centre and as vice-president of Jewish Family Service Agency. She has also been involved with, among other organizations, the United Way, Leadership Vancouver (a program sponsored by Volunteer Vancouver and the Vancouver Board of Trade) and the Vancouver Art Gallery.

At NCJW, there are two areas of priority right now, Simkin said. It was decided at the organization's biennal convention last fall that NCJW would focus on child poverty (advocacy and social action) and women's issues such as health concerns and prevention of family violence.

In Vancouver, for example, Council is co-sponsoring bone marrow testing , Simkin said. She mentioned a string of initiatives across the country, ranging from a kosher shelter in Montreal to upcoming Tay-Sachs testing clinics in Winnipeg and Vancouver.

As national president, Simkin sees her role as "finding the right people and helping provide the glue to keep everyone on track. It's very exciting. I think we have a wonderful team, and we very much work as a team."

They stay in touch "with great difficulty," she laughed. Increasingly, executive members are relying on e-mail.

Simkin wants people to know about Council's involvement in the general community. "I think you need to give whatever you can in terms of time and effort. It's not just money. I think you really need to have some passion for your community. I think it pays off."

In wartime, NCJW gave the Canadian Red Cross nine mobile blood clinics, Simkin noted. The group also pioneered the concept of golden age clubs in Canada, she added.

As president, Simkin is a representative of the Canadian Commission of UNESCO, sub-commission on the Status of Women. Recently she visited Ottawa in that capacity.

In addition to the day-to-day business of NCJW, Simkin wants to make a point of involving younger women and new retirees in the organization. Her three daughters are all members.

Through her national work, she has found that Jewish women "have the same concerns across the country. We really do share a great deal."

SINGLES EVENTS
Singles Events is an advertising feature of *The Canadian Jewish News*
Deadline is Wednesday, 4:00 p.m., 8 days preceding issue date.
For rates or to place an ad, please call
TANYA at (416) 391-1836
The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

Check out Jewish Singles Events on the web. www.total.net/~jsreg

CO-ED SOFTBALL. 10th Annual Season. Recreational, intermediate & competitive divisions. Don't miss our best season ever! Next registration, Sun. April 5, 6-8pm at Tickled Toad, 330 Steeles Ave., West. **For more info call 416-222-7111.**

Darren, Mark & Ari present **Disco Inferno** - Thursday, April 9 at The G-Spot, 296 Richmond Street West. Tickets: $10 - advance, $12 - door. Doors open at 9pm. Relive the best of the 70's. **TicketMaster 870-8000**

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יוסף ברוך זאַלצבערג ז"ל – אין אָנדענק

פון ב. ג. חפץ

יוסף ברוך זאַלצבערגס לעבנסגאַנג האָט אָפּגעשפּיגלט די געשיכטע פון יידישן ישוב אין יאָרהונדערט, וואָס האַלט איצט נאָענט צום סוף. געבוירן אין יאָר 1902, האָט ער דורכגעמאַכט און איבערגעלעבט דעם גאַנצן גאַנג פון צוואַנציקסטן יאָרהונדערט, מיט צוויי מלחמות מיט אַלע אַכזריות, אַלע צרות און ליידן – יידישע און אַלמענטשלעכע – אַ יאָרהונדערט וואָס האָט זיך אָנגעהויבן מיט גרויסע האָפענונגען און האָט זיך אויסגעלאָזט מיט קאָלאָסאַלע אילוזיעס און אַנטוישונגען.

יאָסל זאַלצבערג איז געבוירן און אויפגעהאָדעוועט געוואָרן ביז זיין עלפטן יאָר אין דעם שטעטל לאַגאָוו אין פּוילן, ווו ער האָט דורכגעמאַכט חדר און גמרא לערנען, וואָס ער האָט ווייטער פאָרגעזעצט ווען ער איז אָנגעקומען אין טאָראָנטאָ. די עלטערן זיינען געווען שטרענג פרומע. דאָ האָט ער אַכט יאָר „פּאָבליק סקול" אַריינגעקוועטשט אין איין יאָר און ווייטער איז ער – ווי אַ סך אַנדערע – געווען אַן אויטאָ-דידאַקט, אַ זעלבסט-געלערנטער. זיין מוטער איז געווען באַרימט פאַר אירע מעשים-טובים; דורך איר הלבשת ערומים ביי דער תּלמוד תּורה עץ חיים האָט זי פאַרזאָרגט אָרעמע קינדער מיט שיך און אַלערליי באַקליידונג.

זאַלצבערג האָט געגלייבט באמונה שלימה, אַז דער דאָזיקער יאָר-הונדערט, וואָס האָט געברענגט רעוואָלוציעס אומעטום, וועט מיט-ברענגען מיט זיך די אמתע גאולה, אָבער ווען ס'איז קלאָר געוואָרן, אַז דאָס זיינען געווען ניט מער ווי פּוסטע חלומות, איז ער פון זיי אַוועק און צוריקגעקומען צו די ערשטע וואָרצלען זיינע.

אין זיין לעבן איז זאַלצבערג געווען אַן עדות פון טראַגישן, אומ-גלייבלעכן חורבן, וואָס האָט אויסגעשאָכטן אַ דריטל פון אונדזער פאָלק – דעם סאַמע פּראָדוקטיווסטן טייל. ער איז אויך געווען אַן עדות פון ווידער-אויפבלי פון יידישע האָפענונגען אין דער באַנייטער מדינת-ישראל, וואָס ער האָט געהאַלטן נאָענט און טייער.

י. ב. זאַלצבערג האָט זיך געחברט מיט אַלע שיכטן פון פאָלק, מיט גבירים און מיט קבצנים, מיט הויכגעשטויגענע גדולים און מיט עמך, מיט תּלמידי-חכמים און מיט עמי-הארצים, מיט פרייע און מיט פרומע. דאָס איז געווען אַ טייל פון זיין גלויבן אין עם-אחד, אין יידישן אחדות.

אין אַלע זיינע טעטיקייטן האָט ער כסדר אַרויסגעוויזן דרך-ארץ פאַר פרומקייט און פאַר גלייביקע, פאַר יידישע יום-טובים, פאַר שמירת שבת, כאָטש ער האָט קיינמאָל ניט באַהאַלטן זיין אייגענעם לעבנסשטייגער.

זיין גרעסטער טאַלאַנט, וואָס האָט צום שטאַרקסטן זיך אָפּגעשפּיגלט אין זיין טאָג-טעגלעכן לעבן, איז געווען זיין אָפּנקייט, זיין גרינגער, לאַכנדיקער הומאָר און זיין מחיהדיקער, שאַרפער וויץ. אַ צייטונגס-רעפּאָרטער פון אַמאָליקן „טעלעגראַם" האָט מיר אַמאָל דערציילט וועגן דער צייט ווען זאַלצבערג איז געווען פאַרלאַמענט דעפּוטאַט. די צייטונגסלייט פלעגן זיך געוויינטלעך אַרומדרייען אין פרעסע צימער. אָבער וויבאַלד מ'האָט זיך דערוווּסט, אַז זאַלצבערג גייט האַלטן אַ רעדע, זיינען פּלוצלונג אַלע אַ לויף געטאָן אין פאַרלאַמענט זאַל, כדי נישט צו פאַרפעלן אַפילו איין וואָרט פון זיין רעדע, פול מיט וואַרעמקייט, הומאָר און שכל.

ווען ער איז ווידער אַקטיוו געוואָרן אין קאַנאַדער יידישן קאָנגרעס, איז ער אַריין מיט ביידע הענט און פיס. ער איז געווען פאָרזיצער פון דריי אַקטיווע קאָמיטעטן אין דער זעלבער צייט: דער קאָמיטעט פאַר יידיש, דער נאַציאָנאַלער קאָמיטעט פאַר יידיש, דער קאָמיטעט צו ראַטעווען יידן אין סאָוועטן-פאַרבאַנד. ער האָט זיך אַריינגעוואָרפן בלב ונפש אין פּראָגראַם און סדר-היום פון אָט-די אָפּטיילונגען, וואָס האָט געפאָדערט צייט, געדולד און אַ גרויסע מאָס דיפּלאָמאַטישן טאַקט. ער האָט זיך געשטעלט אין פאַרבינדונג מיט „רעפּיוזניקעס" און אשירי-ציון, מיט גערודפטע יידן אין אַלע טיילן פון ראַטן-פאַרבאַנד. ער האָט יעדן יאָר אין חודש אויגוסט אָרגאַניזירט אַ יזכור-פאַרזאַמלונג אין אָנדענק פון די געהרגעטע יידישע שרייבערס אין סאָוועטנלאַנד, וואָס מיט אייניקע פון זיי איז ער געווען פּערזענלעך באַקאַנט פון דער נאָענט.

שוין ווי אַ בן-שמונים, אַ ייד אין די הויכע אַכציקער, איז ער געפאָרן אין דער ווייטער צפון-אָנטעריאָ לטובת „יו-דזשי-עי", גערעדט דאָ אין טאָראָנטאָ צו יידן פון צפון-אַפריקע אויך לטובת ישראל, און האָט זיך קיינמאָל ניט אָפּגעזאָגט אַרויסצוהעלפן זאַמלען, שאַפן געלט פאַר דער הסתּדרות אָדער ביקור-חולים.

זאַלצבערגן איז געגעבן געוואָרן די זכיה פון אַריכת-ימים. ער האָט דערגרייכט אַ הויכן עלטער, אַ מצווה וואָס איז געגעבן געוואָרן זייער ווייניקע מענטשן. אָבער ער האָט כשר אויסגענוצט אָט-דעם געשאַנק לטובת זיינע מיטמענטשן אויפן בעסטן און נוצלעכסטן אופן.

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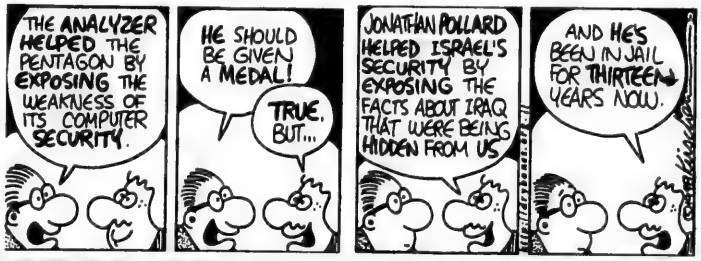

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From coast to coast

Debate over academic freedom raised in CJC

By DAVID LAZARUS
Staff Reporter

MONTREAL — A dispute involving questions of academic freedom has erupted within Canadian Jewish Congress (CJC) over the prudence of CJC denouncing the Federal Justice Department War Crimes Unit's chief historian for appearing in the same book as a harsh critic of Israel.

At a recent meeting of CJC's national executive committee, Bernie Farber, executive director of CJC's Ontario region, defended Congress' denunciation of Ruth Bettina Birn, a respected German-born Canadian scholar of Nazi war crimes.

Birn has come under attack by Congress for allowing an article of hers to appear in the same book – *A Nation on Trial: The Goldhagen Thesis and Historical Truth* – that includes an article by Hunter College political scientist Norman Finkelstein.

Finkelstein, whose parents are Holocaust survivors, has equated the Israeli treatment of Palestinians with the Nazi persecution of Jews, although no such comparisons are made in *A Nation on Trial.*

Finkelstein has also accused American Jews of creating a "Holocaust Studies Industry" to justify Israel's "repressive policies."

But an academic and member of CJC's national executive who does not share Finkelstein's Nazi analogy – Thomas Kuttner – is taking issue with CJC's handling of the controversy, maintaining that CJC's intervention is not serving the interests of the Jewish community and that principles of academic freedom are being put at risk.

A Nation on Trial... is slated for imminent release in Canada and takes a critical look at the controversial thesis of Harvard professor Daniel Goldhagen in his book, *Hitler's Willing Executioners*, that "ordinary Germans" were as responsible for the Holocaust as the Nazis were.

But Congress is not taking issue with the contents of the book. What is disturbing Congress is that a senior government official is appearing in the same book as Finkelstein. CJC president Goldie Hershon made that abundantly clear in January when, in a publicly issued release, she stated:

"We find it quite extraordinary that a senior public servant would publicly engage in this debate and in such a disreputable association.

"We draw the line at those (like Finkelstein) who obscenely compare Israel to the Nazis and we question Ms. Birn's judgment in associating herself with him at a time when her unit is very much under scrutiny for the job it has done. Anti-Semites and Holocaust deniers are already jumping on her bandwagon."

Since then, however, the war crimes unit has so far refused to intervene on the issue of Birn sharing the pages of the book with Finkelstein.

And now CJC's own position is being questioned from within.

In several missives between Kuttner and Farber after CJC put out its release, Kuttner wrote that, "this entire affair shames me as a Jew and academic."

Kuttner, also a member of CJC's national community relations committee, worried as far back as last October that any attempt by Congress to raise the issue of Birn publishing with Finkelstein would risk stifling "freedom of inquiry and expression that are central to scholarly debate and civil discourse."

Farber was quoted as criticizing Birn for showing a lack of "understanding" and "sensitivity" to Jewish community concerns, which Birn has said "hurt and offended" her. Kuttner pointed out that Birn, who has worked in the war crimes unit since 1991, has spent "her entire professional life...in the pursuit of Nazi war criminals both in the United States and Canada."

Farber, in a January letter to Kuttner released at the meeting, described Finkelstein as an anti-Zionist polemicist who has gone over the top consistently comparing Israel to the Nazi regime and the Israeli armed forces to the Gestapo.

"Ms. Birn's decision to associate herself with such an individual... is simply unacceptable and we have to take a stand."

Farber goes on to say that "many civil servants" he spoke to "have indicated shock and surprise over what Ms. Birn has done," and argues that it was in the context of CJC's mandate to "protect the interests of the Jewish community" that it intervened.

At the executive meeting, the debate spilled out into the open.

Kuttner said that CJC's actions have not served the interests of the Jewish community.

Birn is "not anti-Zionist and not some sort of Anti-Semite," he said, and appearing to "taint" her that way through her association with Finkelstein smacks of "McCarthyism."

"This will work in our disinterest," Kuttner said.

Farber contended that it was CJC's duty, "to draw the line at comparing Israel with the Nazi state, the IDF with Gestapo agents."

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By MYRON LOVE
Prairie Correspondent

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Swiss settlement bid raises many questions

By DANIEL KURTZMAN
Jewish Telegraphic Agency

An agreement by Switzerland's three biggest banks to negotiate a global settlement of Holocaust-era claims marks a partial breakthrough, but it leaves many thorny issues unresolved.

Commentary

The settlement, to be worked out in coming months, would involve a compensation fund for Holocaust survivors to cover all victims' assets that ended up in Swiss banks, and possibly other assets as well.

But in the days since a possible settlement was announced last week, it has become clear that the devil will be in the details of the agreement to be reached – and there are indications that Switzerland and Jewish groups are poised for a major conflict.

The agreement to negotiate a settlement was reached after months of intensive bargaining involving the World Jewish Congress (WJC), lawyers who have filed a multi-billion-dollar class-action lawsuit on behalf of Holocaust victims and their heirs, and representatives of Credit Suisse, Swiss Bank Corp. and Union Bank of Switzerland. The bargaining was conducted under the aegis of Stuart Eizenstat, U.S. undersecretary of state for economic affairs.

At issue are claims for dormant bank accounts, Nazi-looted gold that was purchased by the Swiss central bank, Swiss companies that benefitted from slave labor during World War II and stolen artworks that wound up in Switzerland.

But it remains unclear whether the Swiss banks will negotiate regarding anything except the dormant accounts.

An agreement to seek a settlement finally came in a dramatic turnabout March 26, just minutes before U.S. public finance officials meeting in New York were set to recommend a boycott of Swiss banks after the March 31 expiration of a moratorium on such punitive measures.

A first round of talks regarding a settlement is scheduled to take place April 24.

New York City Comptroller Alan Hevesi, who is leading the panel of U.S. public finance officials, said a final deal could be worked out within 90 days of that session.

But in the wake of last week's accord, confusion abounds as to what exactly has been agreed to, and how things will progress from here.

In a letter to WJC Secretary-General Israel Singer, the chief executives of the three banks said the talks aim for "an honorable and moral conclusion through a global resolution of Holocaust-era issues directly related to our banks."

But WJC officials see last week's accord as an agreement in principle with the Swiss to negotiate a settlement to all Holocaust-era claims – not just an agreement with the banks on settling bank-related matters.

"There is a whole array of Holocaust-related claims that we want satisfied," said Elan Steinberg, the WJC's executive director. "How the Swiss choose to deal with that internally is for them to decide."

But the banks insisted following last week's meeting that only claims against banks themselves will be on the table.

Last week's agreement provides a framework "to go ahead and discuss details of the bank-related issues. It is not a global settlement in the common sense of the word," a spokesperson in Switzerland for Credit Suisse was quoted as saying.

The agreement does not involve the Swiss National Bank – Switzerland's central bank – or the Swiss government, which informed the banks last week that they are on their own in seeking a global settlement of Holocaust survivors' claims.

Indeed, Swiss politicians have been at pains to state that a settlement would not involve Swiss taxpayers' moneys or the reserves of the Swiss National Bank.

Jewish officials in Switzerland, however, are expecting their government to offer compensation on one issue – the treatment of Jewish refugees during the war. Switzerland expelled more than 30,000 Jews during the war, most of whom died.

At the same time, however, Switzerland provided haven to some 25,000 Jewish refugees, who survived the war together with Switzerland's 20,000 Jewish citizens.

But those refugees were accepted on condition that Jewish groups pay in advance for their support – a sum that is estimated at some $40 million.

This policy did not extend to the 300,000 non-Jewish refugees who flocked to Switzerland and whose needs were paid for by the wartime Swiss government.

"We are expecting some compensation" from the government regarding the refugee issue, said Thomas Lyssy, vice president of the Federation of Jewish Communities in Switzerland. In the global settlement negotiations, the Swiss government's involvement is likely to be key in arriving at a final settlement of claims that remain beyond the purview of the banks.

But a spokesperson for the Swiss Embassy in Washington said the Swiss government is "not involved and does not intend to be involved" in the settlement talks.

For now, this would appear to leave the banks negotiating with Jewish representatives on a settlement to only one component of the larger series of claims stemming from Switzerland's wartime activities.

"If they only agree to a partial settlement, they have partial closure," Steinberg said.

Other Jewish officials had a sober reaction to last week's developments.

Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Centre in Los Angeles, characterized the agreement as a "small step" forward.

In Israel, Avraham Burg, chair of the Jewish Agency for Israel, said the agreement would not satisfy Holocaust survivors.

"The principles in the agreement may be acceptable to the U.S. government, but they are contrary to the interests of the survivors," Burg said in a statement.

As for the amount of any settlement, the banks, WJC officials and lawyers representing Holocaust survivors in a $20 billion class-action lawsuit filed in New York have not reached a consensus, though some sources have said it could range between $1 billion and $3 billion.

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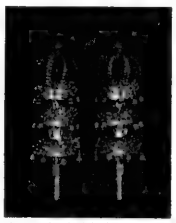

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Ne'eman optimistic on unity

By MITCHELL DANOW
Jewish Telegraphic Agency

NEW YORK — The conversion crisis in Israel is well on its way to being resolved.

This was the assessment offered this week by the Israeli minister who heads a government-appointed committee that spent seven months seeking a compromise that would be acceptable to the three main streams of Judaism.

But according to non-Orthodox leaders, Finance Minister Ya'acov Ne'eman is being overly optimistic – and it is unclear exactly how he intends to have his committee's recommendations implemented.

In late January, the Ne'eman Committee presented to Prime Minister Benjamin Netanyahu a proposal intended to give the non-Orthodox streams – who are seeking to break the Orthodox monopoly over conversions performed in Israel – a role in performing conversions that would be officially recognized by the Jewish state.

According to the proposal, an interdenominational conversion institute would be established under the auspices of the Jewish Agency for Israel, while leaving the actual conversion process under the Orthodox Chief Rabbinate's control.

Speaking with reporters Monday in New York, Ne'eman said a team had been created to implement the committee's recommendations. He added that a budget was now being created for the team, which would work with the Jewish Agency to establish the conversion institute, and with the Chief Rabbinate to establish additional conversion courts.

The committee's proposal has been endorsed by the Knesset.

But the rabbinate's stance has been far less clear.

The Chief Rabbinate Council, in a unanimous decision issued last month, pledged to set up more religious courts to handle conversions.

But the council declined to address the crucial part of the proposal – the creation of the joint institute to prepare candidates for conversion.

Ne'eman reiterated Monday that the Chief Rabbinate had not been asked to vote on the institute.

And this presumably meant that implementation of the Ne'eman Committee's proposal could proceed without any hindrance.

Indeed, Ne'eman's carefully chosen comments were those of a person seeking to prevent anyone from rocking the boat.

"Anyone who challenges [the Ne'eman Committee's recommendations] will be challenging the unity of the Jewish nation," the minister said, seeking to put an end to months of controversy.

But non-Orthodox leaders are crying foul.

They are still irked by a Chief Rabbinate statement issued last month, which, without referring to the non-Orthodox movements explicitly, blasted "those who are trying to shake the foundations of the Jewish religion, causing rifts among the people and causing them to stray from the generations-old heritage.

"The sages of Israel have barred any cooperation with them and their methods, and no one should consider establishing joint institutions with them," the statement added.

To the non-Orthodox streams, this was a straightforward condemnation of the conversion institute – and they therefore wonder how the Ne'eman Committee's proposal can be implemented.

"It is an utter absurdity," Rabbi Eric Yoffie, president of the Reform movement's Union of American Hebrew Congregations, said in an interview. "The Chief Rabbinate rejected the proposal at length. The notion that you can go ahead and implement the plan in the absence of the rabbinate makes no sense."

A similar viewpoint was offered by Conservative Rabbi Reuven Hammer, who served on the Ne'eman Committee.

He accused the committee of playing "let's pretend that the rabbinate did not reject" its proposal.

Meanwhile, Israel's High Court of Justice on Sunday postponed again a hearing on a petition to recognize Conservative conversions of adopted children. The court accepted the state's argument that the Ne'eman Committee should be given time to implement its recommendations. The hearing was postponed until April 20.

In Yoffie's view, the court's postponement reflected the true agenda behind Ne'eman's claim that his committee's proposal would soon be implemented.

"They are using [the claim] in the courts to say, 'Don't rule because we are handling the matter ourselves,'" said Yoffie.

Pullout talks stall on reciprocity

Jerusalem Post Foreign Service

JERUSALEM — U.S. envoy Dennis Ross failed to pin down during talks here the size of the redeployment on the West Bank due to an impasse over the issue of Palestinian reciprocity.

Israel expects the Palestinian Authority (PA) to respond to the pullback from parts of the West Bank with a concomitant implementation of its undertakings on security matters.

David Bar-Illan, Prime Minister Benjamin Netanyahu's communications adviser, said the third round of talks with Ross focused on Israel's security requirements and the reciprocity issue.

But he lamented that PA Chairman Yasser Arafat "did not give Ross an answer" to that question.

No further meetings were scheduled with Arafat.

"Without reciprocity, there can be no talk of percentages," Bar-Illan said.

A senior government official denied that a special committee has been set up to demarcate future boundaries between Israel and the PA when the final-status talks are conducted. "The idea was discussed, but there was no decision," the official said.

At the weekly cabinet meeting, Netanyahu reported on his first two meetings with Ross, stressing that a percentage was not discussed at either session.

Instead, he said, the talks focused on the requisite conditions for continuing the peace process. The overriding issue was reciprocity.

He said Israel insists on fulfillment of the Palestinians' obligations in accordance with the "Letter for the Record" appended to the Hebron Agreement.

"We demand a clear linkage between the phases of withdrawal and the implementation of the Palestinians' commitments," he said.

He said Israel is holding to the view that it has the sole prerogative to determine the extent of the IDF's projected redeployment in terms of its security requirements.

National Infrastructure Minister Ariel Sharon warned the cabinet that a pullback of more than 9 percent would cause grave damage to Israel's security.

He added that a withdrawal from 6 percent of the territory was really the limit beyond which security would be impaired. However, he went on, since a 9 percent pullback has already been discussed in Washington it could be implemented, "in view of the bind the government has gotten itself into. Anything beyond that would do grave harm to security."

He proposed that reciprocity be implemented in conjunction with the proposals for phased withdrawal, that is, for each sector evacuated by the IDF, the Palestinians perform a specific deed, such as reducing the numbers of their police force and ultimately abrogating the Palestinian Covenant.

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Interfaith contacts continue despite Vatican document

By RUTH E. GRUBER
Jewish Telegraphic Agency

The Vatican's recent document on the Holocaust and a series of meetings it hosted last week with Jewish leaders show how far relations between the two faiths have come in recent years – but also how far they have to go.

Opinion

In an audience last week with Pope John Paul II, and in discussions with senior Vatican officials, an international group of Jewish leaders bluntly conveyed their disappointment with *We Remember: A Reflection on the Shoah*, saying the document assessing the Roman Catholic Church's behavior during World War II "did not go far enough."

But the same meetings underscored the unflagging momentum in Jewish-Catholic contacts and raised the possibility for the first time that the Vatican archives from the Holocaust period may eventually be opened to study, as Jews have long demanded.

"There was such honesty and frankness in our meetings that it augurs well for Jewish-Catholic dialogue," Rabbi Marc Schneier, a participant in the talks, said in an interview.

"It's come a long way since 1965," Rabbi Schneier added, referring to the year when the Vatican issued its landmark *Nostra Aetate* declaration, which repudiated the concept of Jewish guilt for Jesus' death and called for mutual respect and dialogue between Catholics and Jews.

The meetings last week of the International Catholic-Jewish Liaison Committee – the first session of the joint group in four years – had been scheduled long before the Vatican issued its document on the Holocaust March 16. But its release may have been timed to enable the document to become the centrepiece of the high-level formal discussions.

The sessions were described as "intense but not contentious" by B'nai Brith's international president, Tommy Baer, who also participated in the talks.

Another who took part in the talks, Rabbi A. James Rudin, pointed to the joint communique issued after the discussion as evidence of significant progress on the part of the church. According to Rudin, who is interreligious affairs director of the American Jewish Committee, the statement calls for:

• the formation of a joint team of Catholic and Jewish scholars to "review the relevant material" in an 11-volume study of the church's behavior during the Holocaust produced by a Jesuit team of scholars between 1965 and 1981;

• the establishment of a working group to continue dialogue and to work toward implementing interfaith education around the world; and

• the transfer of a 23-foot-high cross at the site of the Auschwitz death camp to another location.

Religious symbols at Auschwitz have exacerbated tensions in Catholic-Jewish relations for more than a decade. The cross, which is the final religious symbol standing at the concentration camp, made news last week when Cardinal Jozef Glemp of Poland declared in a provocative March 22 sermon that the cross "has stood and will stand" at Auschwitz, despite commitments by the Polish government and other church officials that it would be removed.

"Many have not liked the Eiffel Tower, but it is not the reason to move it or tinker with it," said Cardinal Glemp, whose hard-line statements on symbols at Auschwitz have often outraged Jewish leaders.

Bishop Stanislaw Gadecki, chair of Poland's Catholic Church council for dialogue with Jews, who attended the Vatican talks last week, made it clear that Poland's Bishops Conference does not support Cardinal Glemp's unyielding stand.

The liaison committee's communique said: "We have learned about recent statements concerning the cross at the former Auschwitz convent and wish to express our deep concern and to appeal to all those involved to work together patiently in order to find an acceptable solution for the transfer of the cross to an appropriate alternative site."

"This is a very emotional issue," said Rabbi Rudin. "That a high-level group of Catholics would make this statement is a very important step."

The working group to implement interfaith education around the world will continue a process that began in 1971, when Jews and Catholics began meeting on an official basis.

But perhaps the most significant potential step forward is the formation of the Catholic-Jewish scholars team, to review documents on the Church's conduct during the Holocaust.

Jewish leaders have long called on the Vatican to open its archives so that the Church's wartime role could be studied more thoroughly. This demand has gained momentum since the release of the Vatican document on the Holocaust.

That document praised the wartime pope, Pius XII, for saving hundreds of thousands of Jewish lives "personally or through his representatives." But Jews and some Holocaust historians have long maintained that Pius XII remained silent in the face of Nazi genocide.

While the creation of the team of scholars falls far short of opening the Holocaust archives, the liaison committee held out the possibility that "if questions still remained," the team would "seek further clarification."

Rabbi Schneier called the move "quite a significant step."

So while Jewish leaders remain deeply disappointed by the Vatican document on the Holocaust, those involved in Catholic-Jewish dialogue appear to be taking the longer view, saying it should be seen as just one step by the Church toward reconciliation.

In the past 30-odd years, they say, the Church and this pope have gone a long way from blaming Jews collectively for the death of Jesus.

The Vatican's current tough stance on anti-Semitism is also a development since the 1965 document. That document merely "deplored" anti-Semitism. Current church teaching calls it an "offense against God and the Church."

In 1986, Pope John Paul II prayed in Rome's main synagogue, the first ever recorded visit of a pope to a synagogue.

In 1994, Israel and the Vatican established full diplomatic relations.

"With all of its flaws," said Rabbi Rudin, the document "could never have been issued 20 or 30 years ago."

War crimes unit report slammed

[Cont'd. from page 1]

Fradkin said he brought "creativity, enthusiasm, dedication and persistence to all my cases...If being creative, dedicated and enthusiastic in fulfilling the mandate of bringing war criminals to justice is considered "obsessive" or "overzealous" then "I am proud to be described in such a manner." He pointed out those characteristics helped win the Jacob Luitjens deportation case, which, until one month ago, was the unit's only success at trial.

Hobson's criticism of the McCamus report was more direct. "I would say he called me a liar," Hobson said, referring to McCamus' refusal to accept at face value his description of Kremer's statement regarding Fradkin. Hobson said Kremer criticized Fradkin on the 'R' case by saying he was not objective because he was Jewish.

"My bottom line is what Kremer told me, that's what I stick by."

Hobson said he made "contemporaneous written notes" of that conversation but "as luck would have it, [the Justice Department] lost them."

Hobson said he initiated his own civil law suit in February to expose the inner workings of the war crimes unit. "I knew there was a whitewash at the time."

He described McCamus as "a member of the old boy school...who conducted a phone poll of Kremer's friends, Jews and non-Jews, to see if Kremer was the type of person to be anti-Jewish.

"I find the result and the six conclusions at the end [of the report] laughable," he said.

Hobson and Fradkin both criticized McCamus' information-gathering techniques, saying:

• many of his interviews were conducted by telephone;

• he never provided them with copies of statements made by others so they could respond to the statements and point out errors;

• those interviewed were not under oath;

• McCamus saw only those documents selected for him by others;

• he does not name those giving him statements.

"There are inherent limitations to this kind of procedure," said Fradkin, who is a senior counsel and civil litigator for the Justice Department.

Jack Silverstone, general counsel of Canadian Jewish Congress, said the McCamus report "was surprisingly perhaps a little too unequivocal.

"With the greatest respect, there are still unanswered questions."

Silverstone pointed out that during Kremer's tenure as head of the war crimes unit "they closed case after case and opened almost no new ones. We never said anti-Semitism was a motivating factor but we still have serious questions about the dedication of the unit from 1990-95.

"We take Hobson and Fradkin seriously. While we certainly did not allege anti-Semitism for a course of inaction, the record speaks for itself." Following Kremer's departure, 14 cases were launched by the unit, he pointed out.

As far as Hobson is concerned, the controversy has not ended. He will be in court on May 12 to answer the government's motion to dismiss his civil action. "This is not the end of it," he said. "It's the start of a real inquiry."

Oldest synagogue unearthed

By ABRAHAM RABINOVICH
Jerusalem Post Foreign Service

JERUSALEM — The oldest synagogue yet uncovered, a structure dating to about 75-50 BCE, has been excavated near Jericho.

Unearthed by archeologist Ehud Netzer of the Hebrew University of Jerusalem in the Hasmonean winter palace complex near the banks of Wadi Kelt, the synagogue emerges onto the Jericho plain. It predates by more than 30 years the oldest previously known synagogue, at Gamla in the Golan Heights.

Netzer, who had excavated the palace in the decades after the Six Day War, returned to the site in January after an absence of 10 years. He found the synagogue beneath the ruins of a palace built by King Herod late in the first century BCE. The synagogue itself had been destroyed by an earthquake in 31 BCE.

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Israel & the Jewish World

Israel under pressure

By SHELDON KIRSHNER

Mideast Analysis

The Olso peace process, frozen for more than a year now, entered a fateful phase last week as U.S. special envoy Dennis Ross arrived in the region in what was described as a final attempt to break the deadlock between Israel and the Palestinian Authority (PA).

The main purpose of his mission was to revive the moribund peace process by holding Israel to its pledge of making three further withdrawals from the West Bank during the interim period, in exchange for additional Palestinian efforts to deal with terrorism.

Israel, whose original withdrawal proposal was hotly rejected by the Palestinians last March as insignificant, was under pressure by the Clinton administration to acquiesce to a still unannounced American plan to relinquish a further 13 percent of the West Bank.

Hoping to nip it in the bud, Israel recently dispatched several emissaries to the United States, notably Cabinet secretary Danny Naveh and Trade and Industry Minister Natan Sharansky.

Two weeks ago, the Israeli cabinet rejected the U.S. blueprint as "unacceptable." Last week, after declaring that Israel alone would determine its "security needs" and accept no U.S. dictates, Netanyahu reiterated this position while offering the Palestinians greater territorial contiguity.

As these development unfolded, reports surfaced that Israel had caved in to U.S. pressure and was prepared to cede from 10 percent to 12 percent to the Palestinians. According to one account, Defence Minister Yitzhak Mordechai, in a meeting with Ross in Miami on the eve of his latest trip to the Middle East, was reported to have offered 11 percent. Previously, Israel had declared that a double-digit withdrawal would be out of the question.

At present, the PA, whose ultimate goal is a Palestinian state with East Jerusalem as its capital, is in full and partial control of 27 percent of the West Bank. The Palestinians are asking for 90 percent in advance of final status talks, a demand which clashes with Israel's apparent intention to retain from 53 percent to two-thirds of the West Bank.

It falls on Ross, a skillful mediator, to sort out conflicting claims and come up with a solution acceptable to both sides. If he fails, President Bill Clinton, upon his return from Africa, may go public with the U.S. plan and thus put Israel on the spot.

Since January 1997, when Israel redeployed from Hebron, there has been a lamentable absence of progress in implementing the provisions of the land-for-peace Olso accords. Israel and the PA blame each other for the impasse. Last week, U.S. Secretary of State Madeleine Albright warned that the peace process was fast petering out.

Israel accuses the Palestinians of not living up to their obligations to contain terrorism, squelch incitement and rewrite their national covenant so that it is free of inflammatory language.

The PA cites a litany of Israeli violations – from the failure to carry out withdrawals and of establishing a safe passage route from the West Bank to the Gaza Strip, to the provocation of expanding settlements and building the Har Choma housing project on land annexed in 1967.

Widely credited with working out the Hebron deal, Ross has tried without success since 1997 to bridge the gap in their respective positions. At the same time, Albright has called for a "timeout" in Israeli settlement activities and for far greater efforts by the PA to curb terrorism.

Much to Washington's growing frustration, the situation remains stalemated. In February and early March, under American auspices, Israeli and Palestinian diplomats focused their energies on four issues left over from the 1995 Oslo agreement: the establishment of a safe passage route, as well as the opening of a Palestinian airport, seaport and industrial park in Gaza.

The negotiators made little headway, and Israel later claimed that the PA had deliberately stonewalled in order to increase U.S. pressure on Israel. This may well yet happen if, as it seems, Ross goes home empty-handed once again.

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The Week in Israel

March 23
• UN Secretary General Kofi Annan met with top Israeli officials in Jerusalem in a bid to advance peace talks.

March 24
• Annan also met with Palestinian officials. Before leaving the Middle East, he cancelled a visit to Jerusalem's Temple Mount, citing scheduling restraints. Palestinian officials charged that the visit was called off because of Israeli pressure.

March 25
• Security officials arrested two alleged members of a terrorist cell believed to have been responsible for a shooting attack on two yeshivah students in Jerusalem last year. One of the students, Gabriel Hirschberg, was killed and the other, Benjamin Gill, seriously wounded.

March 26
• The Supreme Court rejected an appeal by Zvi Hendel, a leader of the settler movement, to withhold the Israel Prize from author Amoz Oz.

March 27
• Prime Minister Benjamin Netanyahu denied reports that Israel has agreed to more than a nine-percent withdrawal from the West Bank The statement came on the eve of the prime minister's meeting with U.S. envoy Dennis Ross.

• The media reported that a U.S. State Department task force has been meeting with settlers and PA officials over the past three days.

50 Years Ago

TEL AVIV March 23 — A Provisional Jewish Government must be proclaimed no later than May 15, a joint meeting of the Jewish Agency executive and the Jewish National Council decided here late tonight.

After a lengthy meeting, a joint statement was issued rejecting categorically any form of trusteeship for Palestine as "depriving the Jews of independence." The session also extended the hand of friendship to the Arabs in Palestine and in the neighboring states and asked for cooperation between the two peoples.

With files from JTA

Student wins silver

CAPETOWN, South Africa — Yahav Nussbaum, a Grade 12 student at Canadian Hadassah-WIZO Nahalal Youth Village, won the silver medal at this year's Computer Olympics held here.

Participants included 220 contestants from 65 countries. This is the first time that Israel has taken part.

Nussbaum is studying physics and computers at the Youth Village school, and is also taking courses at the Open University.

After winning a computer science competition in Israel recently, he was chosen to join three others to represent the State of Israel at the Computer Olympics.

The Canadian Hadassah-WIZO Nahalal Youth Village was founded in 1923 to teach young women immigrants the rudiments of agriculture. Today, it is a day and boarding school from grades 7 to 12, with a student body of close to 1,000. It is the Ministry of Education's Centre for Secondary Science Education in northern Israel.

Yahav Nussbaum

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Jewish elder boom shape of things to come

TORONTO – What will Canada's health care system be like in the year 2020? Some experts believe we can get a preview just by looking at what's happening in urban Jewish communities across the country.

"Studies show that in some Canadian cities like Toronto, the elderly Jewish population has grown at nearly double the rate of the general elderly population," says Margaret MacAdam, a gerontologist and the senior vice-president of North York's Baycrest Centre for Geriatric Care.

"The health problems they face and the demands they place on our health care system are the shape of things to come for the rest of the country, which is expected to reach a similar situation around the year 2020."

The health care needs of Jewish seniors are no different than those of non-Jews, MacAdam explains.

But the much higher proportion of elderly women and men means the Jewish community is coping with a higher rate of age-related chronic and degenerative diseases – for example, Alzheimer's disease and other dementias, stroke, heart disease, cancer, arthritis, osteoporosis, and sensory impairments like hearing loss and blindness.

The current elder boom in the Jewish community is a direct result of post-war immigration to Canada, MacAdam explains. Young and middle-aged Jews who fled to Canada to escape Nazi persecution are now in their 80s and 90s.

Data drawn from the 1991 Canadian census shows that 7.4 percent of Jews living in the Greater Toronto Area are 75 or over, compared to just 3.9 percent of the non-Jewish population.

Other Jewish communities such as Montreal and Winnipeg have similarly high proportions of elderly people, according to an analysis of the data done by the McGill Consortium for Ethnicity and Strategic Social Planning.

The situation is already beginning to strain health care organizations including hospitals, nursing homes, and home care, plus the informal system of family caregivers, says Moshe Greengarten, Baycrest's vice-president, Public and Community Affairs.

"The Jewish community is experiencing a tremendous increase in demand for every type of service to the elderly," he says. "Health planners should take note so they can prepare for the national elder boom expected to hit the country in about 20 years."

What situations will communities face as the elderly population of Canada swells? Baycrest health planners have already noted certain trends and designed programs to meet the growing needs of Toronto's elderly Jewish community.

For example, many adult children live at some distance from their elderly parents. This makes it difficult for families to provide support to an elderly person during illness or stress.

But even if adult children and elderly parents live in the same community, says MacAdam, the children often find themselves squeezed between aging parents and the demands of their own careers and families.

Another trend is the aging of family caregivers. Many of the so-called 'old elderly' – those in their 90s and older – find they can no longer rely on their adult children who are themselves in their late 60s, 70s and even 80s, and experiencing their own health problems.

As parents and grandparents age, families often prefer to seek out ethnoculturally sensitive care.

"When you have faced active discrimination in your life, you want your elderly parents to be protected in older age," says MacAdam. "Many elderly Jews have strong memories of persecution, and are comforted by the knowledge that they are being cared for in a Jewish environment, including kosher food, access to religious service, and respect for traditions and holidays."

The demand for such care has been the driving force behind many organizations like Baycrest, which serves a largely Jewish community, and similar groups in Toronto's Italian, Greek and Chinese communities.

All these pressures have combined in the Jewish community, says Greengarten, resulting in a dramatic increase in demand for every type of geriatric health service.

There is also an ongoing need for institutional and supportive care, including longterm care beds and respite care.

New surgical procedure performed at JGH

MONTREAL — A new surgical procedure, known as endovascular repair of an aortic aneurysm has been performed successfully on three patients at the Jewish General Hospital (JGH).

This is the first time such a procedure has been carried out within the McGill University network of hospitals, and it has been done on only a few patients across Canada.

An abdominal aortic aneurysm refers to the ballooning of the main blood vessel in the abdomen. When it reaches a certain size (at least five centimetres in diameter) a surgical intervention is usually advised in order to prevent the potentially fatal risk of rupture.

The standard surgical procedure involves an incision on the abdomen, and possibly one incision on each side of the groin. It usually requires a two-day stay in the surgical intensive care unit (SICU), a three-to five-day period of fasting, and a seven-to 10-day recuperation period in the hospital.

In addition, a convalescence of at least six weeks is necessary before the patient is able to resume normal activities. Patients with serious medical problems may be excluded from this procedure because of the associated risks.

Dr. Normand Miller, chief of vascular surgery, says that with the new procedure, the surgeon makes one small incision on each side of the groin. In collaboration with a vascular radiologist, the aneurysm is excluded from the main circulation with a graft, using a technique involving X-ray and a TV monitor.

The advantages of this new procedure are that patients will feel less discomfort as there is no abdominal incision. They may commence eating a few hours after the operation; they may return home as early as the day following surgery; a stay in the Surgical Intensive Care Unit (SICU) is not required; and normal activities may be resumed within 10 days after surgery.

Patients with other serious medical problems are less likely to be excluded from this procedure.

Eligibility for endovascular repair of an aortic aneurysm (approximately 20 percent of patients) depends upon certain criteria which include the extent of the aneurysm as well as the size of the arteries above and below the aneurysm.

"While the cost to the system is $10,000 per graft, there are still substantial savings since the patient is discharged early from hospital, and the need for a stay in the SICU and a convalescent home is avoided," Miller said.

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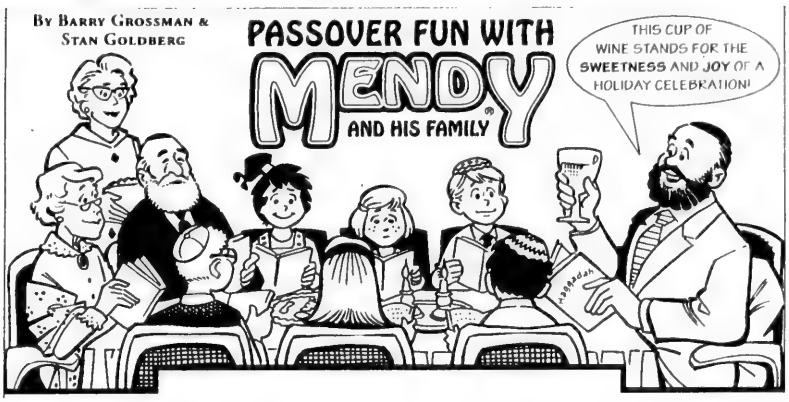
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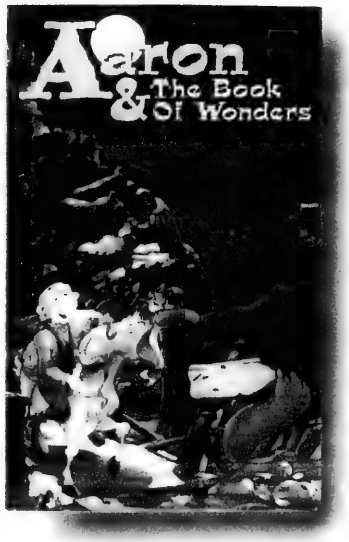

Chelm story a real delight

By LEILA SPEISMAN
Staff Reporter

Looking for something to do on chol hamoed, the middle days of Pesach? How about watching a wonderful new cartoon video, *Aaron & The Book of Wonders* (Alliance Video).

Aaron is a little boy who goes to live with his uncle, aunt and three cousins in Chelm, a city of fools. (The video shows that when G-d created the world, He sent angels to sprinkle qualities like wisdom over the people. The angel who was supposed to drop stupidity, made a mistake and dropped most of the supply of stupidity over the town of Chelm.)

And they were stupid. When Aaron's uncle, the beadle of the shul (a combination janitor and shammas) asks for a raise, since he has the extra mouth to feed (Aaron), the rabbi of the town tells him to marry off his daughters in order to have more money for the rest of the family. Of course, he doesn't mention where the poor uncle is supposed to find dowries for the three girls.

(You may know that in earlier times, a father had to give the man who married his daughter a sum of money, or farm animals, or something like that. That was called a dowry.)

The only thing of value in the town was The Book of Wonders, which had in it, among other things, instructions for bringing a golem, a creature made out of earth and water, to life.

When a wicked sorcerer steals the book, it is up to Aaron to get it back and save the town from being destroyed.

The story is told with very funny parts, beautiful music and really cute characters. You will especially enjoy Aaron's pet goat, Zlata, who wears granny glasses, and the horse that wears payos, the sidelocks worn by some very Orthodox Jews.

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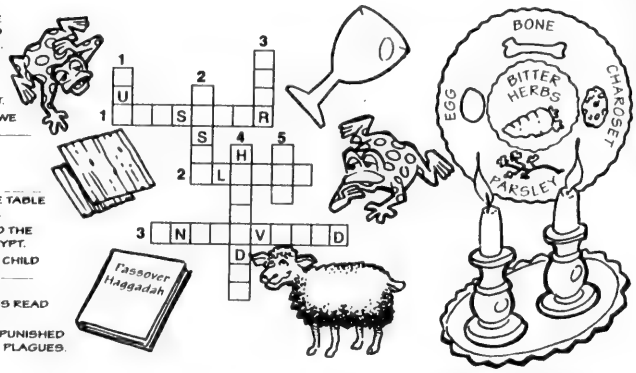
2. THE JEWISH PEOPLE WERE _____ IN ANCIENT EGYPT.
3. ON PASSOVER WE EAT ONLY _____ BREAD

DOWN

1. THE EXTRA _____ OF WINE ON THE TABLE IS FOR ELIJAH.
2. _____ LED THE JEWS FROM EGYPT.
3. THE YOUNGEST CHILD ASKS THE _____ QUESTIONS.
4. THE _____ IS READ AT THE SEDER.
5. PHARAOH WAS PUNISHED WITH _____ PLAGUES.



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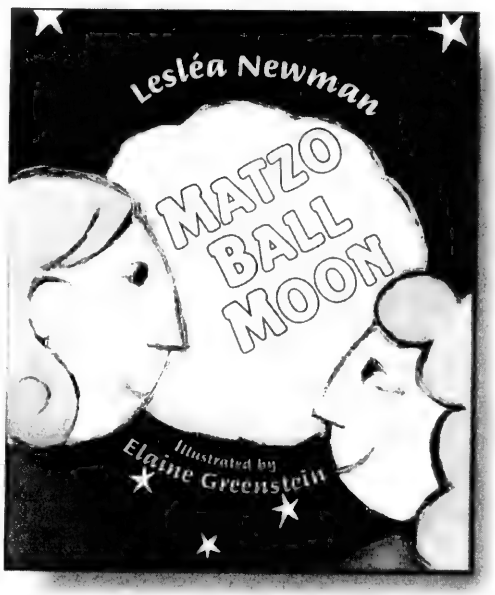
Book illustrates family holiday togetherness

By LEILA SPEISMAN
Staff Reporter



One of the best parts of Pesach for kids is spending time with their family, taking part in the preparations, talking about what Pesach was like when they were little, and sharing the excitement of the holiday.

Leslea Newman has written a wonderful book, about a little girl who loves to help her grandmother, and who finds out that Pesach really is a time of marvels. You will enjoy *Matzo Ball Moon* (Clarion Books, 1998, with illustrations by Elaine Greenstein.)

Eleanor loved to help her grandmother make matzah balls for the seder. She helped her mix the ingredients, and form the dough into matzah balls. She even got to be the first person to taste them.

They were so good, that everyone in the family snuck "just one" to taste. And then "just one" to keep them going until the meal. Just guess what happened to the batch of matzah balls when it was finally time to eat them!

Eleanor was surprised to find, as you will be, just where the last matzah ball ended up.

One of the best parts of the book is that it shows how a family enjoys being with each other at holiday time.

Matzo Ball Moon is intended for children from five to eight, but younger ones will enjoy having the story read to them, and looking at the beautiful pictures.

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ASSOCIATED STUDENTS HELP

Grade 6 students at Associated Hebrew Day School last month raised over $900 in a raffle, all of which was sent to help needy people who suffered from the January ice storms in Montreal. From left, Aaron Clarfield, Melanie Ross, Matt Zarek, Jenny Brykman, Jessica Braude, Deena Markus and Simon Rozowsky.

MEMORY BOXES HOLD PRECIOUS THINGS FROM FAMILY HISTORIES

The Grade 3 classes at Leo Baeck Day School created "Memory Boxes" to honor their grandparents. The students created specially decorated boxes and filled them with family heirlooms and mementoes that told the history of their respective families. Seen from left are Jordana Ejchental and Stephanie Land.

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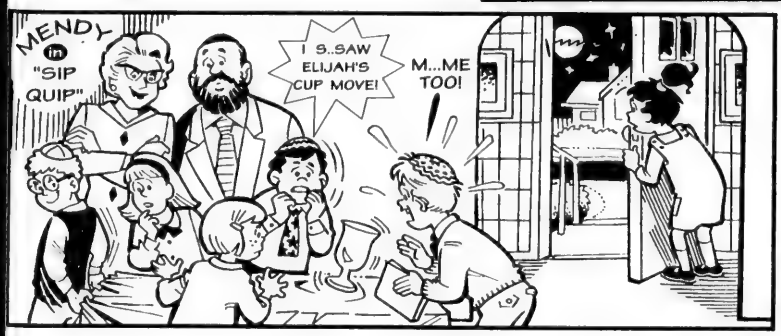
COSTUMES, COSTUMES AND MORE COSTUMES AT PURIM

The Purim Carnival at USDS Bathurst campus was a fabulous success this year. Costumes and celebration were everywhere in evidence. Seen here from the left, are a talented French artist and Raggedy Ann disguised as Jaclyn Travis and Danna Goldlist.

CJ Kids



Best friends put heads together, launch own Web design company

By RON CSILLAG
Staff Reporter

From left, friends Jeff Strauss, Jamie Abrams and Jason Landau, all 14, have launched Web Visions, a Web page design company.

TORONTO — Of course kids are great at computers. Better than their parents even. But you already knew that.

But are you as good as Jason Landau, Jeff Strauss and Jamie Abrams? The "three J's" are Jewish teens in Thornhill who are so techno-talented, they've launched their own company, one that builds custom-designed Internet Web sites.

Anyone familiar with the Internet knows that a Web site – basically a location on which companies and people can post pictures, words, music…anything they want – can be cool or a dud. It's the task of Jason, Jeff and Jamie to make sure that a site is not only cool, but informative as well.

With help from their parents, they've launched Web Visions, a legally registered company that will help spruce up existing sites, or create new ones. They charge up to $400 to build a basic site from scratch.

Their first job, for a service provider called Internet Online, paid $100. Since then, they designed an eye-popping Web page for the Canadian Council of Christians and Jews.

The guys are equal partners in the company. And it helps that they're best friends. They're all in Grade 9. Jason and Jamie attend Westmount Collegiate Institute, while Jeff goes to Thornhill Secondary School. They're all members of Temple Kol Ami.

All three grew up with computers and are completely comfortable with them, as many teens are.

It's no secret that young people can leave adults in the dust when it comes to computers. Carey Miller, a Toronto software development consultant, banks on it. He has a computer company on the side named Call a Ten-Year-Old.

The job requires "a lot of creativity and imagination," says Jason, and a vast knowledge of computer languages like HTML, Java and a new one called Shockwave.

What makes a Web site stand out? The boys say it's graphics, colors, moving words, links to other sites…anything that makes you say "Wow!"

Apart from running their company, the three J's are making important contacts with other Web page designers, and learning a lot.

"Sometimes people are surprised at our age," says Jamie, "but then we just show them what we can do."

Web Vision's own site is at www.geocities.com/Eureka/Plaza/4602.

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A tactful exploration of chassidism

By SHELDON KIRSHNER
Staff Reporter

Renee Zellweger and Christopher Eccleston in *A Price Above Rubies*.

A Price Above Rubies is a film apart, like the chassidic community it portrays.

Boaz Yakin's beautifully-crafted movie, which turns on a rebellious Orthodox Jewish woman who liberates herself sexually and emotionally, is inextricably linked to an Eastern European fable about a Jew who's doomed to wander the earth for the rest of her days.

Now playing at Famous Players theatres, *A Price Above Rubies* is anything but conventional. It's a rarity by virtue of the fact that it deals with a world unto itself – the self-contained, highly structured and traditional universe of chassidic Jews.

By my reckoning, it's the first such mainstream Hollywood movie since Sydney Lumet's *A Stranger Among Us*, released in 1992 and starring Melanie Griffith.

Like *A Stranger Among Us*, which was basically a police procedural, it revolves in part around the buying and selling of precious jewels, a chassidic business. But finally, *A Price Above Rubies* is something much more, a sympathetic if not somewhat subversive portrayal of an intelligent, headstrong person who pays an excruciating price for her search for personal satisfaction and freedom.

The central character in Yakin's bracing film is a young mother named Sonia Horowitz (the luminous Renee Zellweger). Married to Mendel (Glenn Fitzgerald), a kind, distracted, other-worldly rabbinical scholar, she seems content with her domesticated life in Borough Park, a chassidic enclave in Brooklyn.

In reality, however, Sonia is profoundly troubled, being at odds with her community's customs (particularly circumcision), being skeptical about the existence of a just God after the Holocaust, and being profoundly unhappy with Mendel's utter lack of sexual fervor and imagination.

Enter Sonia's manipulative brother-in-law, Sender (Christopher Eccleston). He offers Sonia, a gemologist by training, a job and therefore a measure of independence as an assistant in one of his jewelry shops.

But Sender, a charlatan and predator at heart, is really animated by lust, and the extramarital affair into which he initiates Sonia has the makings of a grand family tragedy.

As a result of the tumult, and Sonia's relationship with an uncommonly talented Puerto Rican artist-cum jeweler which is mistaken for a romantic liaison, she is ostracized and cut off from the community of believers.

Worse still, she must endure the inconsolable pain of being separated from her infant son, who's snatched away by Sonia's moralistic and overbearing sister-in-law, Rachel (Julianne Margulies).

Given its thematic premise, its sexual explicitness and its fleeting foray into nudity, Yakin's film may well offend some. The majority of viewers, though, will probably appreciate its searing honesty and its authenticity.

A Price Above Rubies, whose title is taken from a passage in the Bible concerning the role of women in Jewish society, treats the chassidic lifestyle with a mixture of respect and skepticism, and evokes it with a great measure of visual and vocal verisimilitude.

The film is distinguished by first-rate performances. Zellweger, Fitzgerald and Eccleston are in top form, and Allen Payne and John Randolph acquit themselves honorably as the Puerto Rican jeweler and the esteemed rebbe. Tim Jerome stands out as a friendly psychologist/rabbi who, in vain, tries to settle Sonia's marital problems.

A Price Above Rubies explores virtually uncharted terrain and does so with sensitivity, tact and understanding.

Oratorio based on poet's peace ballad

By CYNTHIA GASNER
Special to the CJN

TORONTO — An oratorio based on the poem, *A Ballad of Peace*, by writer/lyricist, Donia Blumenfeld Clenman, will be performed by the University of Toronto Symphony Orchestra and choirs, with conductor Doreen Rao, at the MacMillan Theatre on April 4 at 8 p.m.

Clenman says the 25-minute oratorio for soloist, choir and string ensemble is based on a selection from her book, *Older and In Love: An Israel Odyssey*. It was inspired by Micah's vision: "And they shall sit, every man under his vine and under his fig tree. And none shall make them afraid." Micah: IV-4.

"I feel that I am a link or medium between Micah and a modern oratorio which bridges my heritage, history and music," she says.

Clenman, who won the Israel Poetry Peace Prize and was honored with a doctorate of literature from the World Academy of Arts and Culture has participated in a series of *Israel at 50* presentations.

A number of Clenman's poems have been set to music by prominent Canadian composers. Her most recent collaboration with Srul Irving Glick, a eulogy to Yitzhak Rabin titled *In Memory of Yitzhak Rabin: We Miss You, Shalom*, was premiered by four massed choirs in Akron, Ohio in 1997. The composition was recently published by Warner/Chappel Music Ltd. for international distribution.

Clenman says that the day after Rabin's assassination, Glick called her to ask if she would write a poem in Rabin's memory. "I told him that I was in shock and I couldn't and would he give me time?"

She could not sleep that night, she says. "In the morning when I went to the window, I found that my Canadian cactuses had abundant blossoms overflowing my window sill."

Donia Blumenfeld Clenman

The word sabra comes from the Hebrew *tzaber*, which is cactus. Clenman explains. "When I looked at the blossoms, I felt as if my Canadian sabras were sending their blossoms to the Israeli sabra, Rabin. The poem just wrote itself."

Glick's composition is for mixed choir and piano.

Travel, Arts & Business

Eye on Arts

by Bill Gladstone

Woody Allen to play Menachem Begin?

WOODY ALLEN TO FILM BEGIN'S LIFE STORY?

Incredible as it sounds, American movie director **Woody Allen** is reportedly preparing to make an epic historical film based on the life of the late Israeli prime minister Menachem Begin, and "wants to do for Begin what **Sir Richard Attenborough** did for **Mahatma Gandhi**."

A report in the London-based *Jewish Chronicle*, which appeared well before Purim, asserted that Allen is serious about the project, even though he has never set foot in Israel and has never been known as an ally of Zionist causes. He has reportedly hired his uncle, **Mordecai Koenigsberg**, a former professor of modern history at the Hebrew University in Jerusalem, as an adviser.

"Woody feels that there was a whole other Begin whom the world never got to know," said **Esther Goldstein**, who works for Allen's production company and is a confidante of the 62-year-old filmmaker.

"He feels that there was this really funny guy underneath trying to get out, and the script will reflect the dichotomy between a gravely serious public persona and a man with a really sharp sense of humor who regularly had his close friends in stitches."

Allen has apparently cast himself in the lead role. According to the *Chronicle*, **Julia Roberts** will play Begin's wife **Aliza**, **Morgan Freeman** will play **Anwar Sadat**, and **Michael Caine** is being considered for the part of **Yitzhak Rabin**.

Goldstein would neither confirm nor deny rumors that **Danny de Vito** will play **David Ben-Gurion** and **Brad Pitt** will play the younger Begin.

Most of the film will supposedly be shot in New York, with certain scenes shot in the Arizona desert. While some War of Independence sequences will be filmed on location in Israel, Allen is apparently not planning to travel there.

Still, he intends to show nothing but the deepest respect for his subject, according to Goldstein.

"Woody has been learning Hebrew for a couple of years now in preparation for this. He has even installed sunlamps in his apartment so that he will look more Israeli. His preparation is so thorough that all he ever eats these days is hummus."

If this report can be believed, the film should be ready for release in the next year or two.

* * *

Hot Docs Awards: Eye on Arts congratulates Toronto-based filmmaker **Simcha Jacobovici** for winning in two categories in the recent Hot Docs awards gala in Toronto.

Jacobovici's film *Hollywoodism: Jews, Movies & The American Dream* won in the category for Best Writing and tied in the category for Best History Documentary, along with **Shelley Saywell's** *Kim's Story: The Road from Viet Nam*.

* * *

Bone Button Borscht: The **Flying Bulgar Klezmer Band**, accompanied by a delicious side dish – the telling of *Bone Button Borscht* – will perform at the April 5 Cushion Concert at the Du Maurier Theatre Centre, at Harbour Front, 1 p.m.

Along with the band's brassy and exhilarating brand of klezmer tunes, host and storyteller **Barbara Budd** will read from **Aubrey Davis'** delightful retelling of the old Jewish folktale about how a town learned to make soup from stones and water. Tickets $8. For more information call 416-973-4000.

* * *

Purim Day: PM Productions presents *Purim Day*, a new rock musical based on the classical story of a nation's peril in the ancient Persian empire. From the writers of last year's *Job and the Snake*, *Purim Day* features an ensemble cast including **Toni Grates**, **Julian Osen** and **Jason Dyson**.

Trinity Basement Theatre, 619 Sherbourne St., just south of Bloor St. April 2 to 5, 8 p.m. 416-944-1493.

* * *

Arts Briefs: Brooklyn-born **Jaffe Cohen** "is revered for his openly gay hilarious litany of life. He's every Jewish mother's dream…and nightmare." April 1 to 4. Cohen's a guest comic at the monthly Yids in the Hall, April 5. Yuk Yuk's Superclub, 2335 Yonge St., 967-6425.

• Our City, Our Walls (1988-1996), an exhibit of photos by **Thaddeus Holownia**, opens April 2, 6 to 8 p.m., Jane Corkin Gallery, 179 John St., Suite 302, with the artist in attendance. 979-1980.

• Paintings by **Erika Simon Gottlieb** and her son **Peter John Gottlieb** are on view in the Mezzanine Gallery of the North York Public Library from April 3 to April 30. 486-7970.

LAST WEEK'S CROSSWORD ANSWERS

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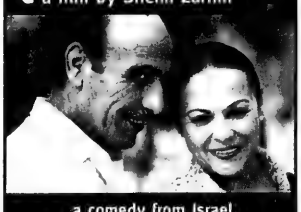

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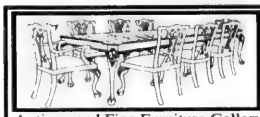

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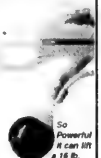

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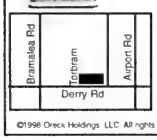

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Composer's career spans 60 years

By BILL GLADSTONE
Special to the CJN

TORONTO — As he approaches his 80th birthday on April 6, Louis Applebaum looks back on a musical career that has spanned six decades and reached from Toronto to New York to Hollywood to England.

"I've been lucky," says the Toronto-based composer, noting that he was intensely involved in the developing stages of a lot of cultural institutions, including the National Film Board, the Stratford Festival, the National Arts Centre and the Ontario Arts Council, "and every one of them was a major challenge."

Applebaum has scored more than 200 films, more than 200 television productions and more than 75 dramatic productions at Stratford. In 1945, as a 27-year-old "whippersnapper," he received an Academy Award nomination for the soundtrack to *The Story of G.I. Joe*, starring Robert Mitchum and Burgess Meredith.

Applebaum recalls composing the music for *G.I. Joe* in a rented studio while the young Leonard Bernstein composed *On The Town* in an adjacent studio. "We kept the windows open blasting away at each other," he says.

As the musical director at Stratford, he originated the Stratford tradition of playing a fanfare with trumpets to summon theatre patrons back to their seats after intermission.

Becoming a musical consultant to the National Arts Center in Ottawa in the 1960s, he established a midsized orchestra for the NAC to complete with the large symphonies in Toronto and Montreal. He won a Centennial Medal in 1967, and became a companion to both the Order of Canada and the Order of Ontario. The Juno Awards gave him a Special Achievement Award in 1995. He is the current president of SOCAN.

Louis Applebaum

On April 6, 8 p.m., Soundstreams Canada presents a star-studded gala evening at the Jane Mallet Theatre, St. Lawrence Centre, Toronto, in celebration of Applebaum's 80th birthday. The evening will feature performances of numerous Applebaum compositions and appearances by actor Benedict Campbell, the Elmer Iseler Singers, the Canadian brass, soprano Monica Whicher, harpist Erica Goodman, flautist Robert Cram and the Encounters Chamber Ensemble.

The program includes about 10 works by Applebaum, including *Life's Journey*, a Hebrew- and-English cantata for double chorus, cantor and orchestra that he wrote for Temple Sinai.

According to Lawrence Cherney, artistic director of Soundstreams Canada, Applebaum is a magician. "Lou can literally do anything with a score. You hand him a list of any instrumentation – two piccolos, three tubas and a vacuum cleaner – and Lou can make music. I've never seen him come up dry."

Tickets to the Louis Applebaum 80th Birthday Celebration are $30 and include a post- concert reception. For reservations, call the box office, 416-366-7723.

Sacred Illusions

Sacred Illusions, an exhibition of new works by Toronto artists Howi Ross and Jennifer Linton is showing until April 9.

In his new series of oil paintings, Howi Ross explores the world of wonder through the imagery of magic. His works are inspired by the mystery of magic like this *Rabbit Mystery* pictured right.

Ross who graduated from the Ontario College of Art in 1984 has had many exhibitions around Toronto and one in Italy.

Jennifer Linton's art examines the concept of transformation, specifically the process of spiritual transformation as manifested through the body. Linton holds a degree in art from the University of Toronto.

The exhibition runs Tuesday through Saturday 12-6 p.m. at the Propeller Centre for the Visual Arts, 96 Spadina Ave. Ste. 303. 416-504-7142.

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Jewish cultural life once flourished in Odessa

By MATTHEW WEINBERG
Special to The CJN

ODESSA — There is a posting on the Internet for train travellers entering Ukraine from Poland. It cautions that thieves spray ethyl chloride into the sleeping compartments and rob anesthetized passengers.

There is a long delay at the Ukranian border. Customs officials tell you not to worry about non-returned forms and documents. The wheel mechanism is changed to accommodate the wider train track of the former Soviet Union, a security measure that was a major obstacle for the German Army during WWII.

This flat terrain has been used as an invasion route for centuries. From the Polish border to the Black Sea the rich, rolling farmland is dotted with mountain ash and poplar trees and onion-shape domed Russian Orthodox churches. I help tape the air vents shut before retiring.

Industrialized Galicia, sombre and polluted, gives way to Southern Ukraine, where the ionized Black Sea air energizes the soul. On the outskirts of Odessa, trees in postage stamp size family plots groan with peaches, plums and cherries.

Odessa Opera & Ballet House built in 1884. [Andrew Gregorovich]

Hell's Angels on horseback

Set behind acacia tree-lined boulevards, pale blue, yellow and claret colored buildings flaunt classical Italian and French architecture. Grape vines entwine the wrought-iron grillwork of their entrances. Women wearing babushkas peddle sunflower heads and bundles of leeks, carrots and potatoes.

Tomatoes and apples are arranged in china bowls and offered for sale. Vendors hawk pickled vegetables, braids of garlic and onions and *kostechkeh* — roasted, salted, apricot kernels. Prices are calculated with a *schoti* — an abacus-like wood and wire instrument. It's waterproof, shockproof and doesn't need batteries. After borscht and black bread, there is tea from a samovar with *kazinacki* — a sunflower seed and honey dessert.

Fleeing the pogroms and destitution of Poland and the Pale of Settlement and barred from residence in Moscow or St. Petersburg, Jews flocked to Odessa. By the turn of the century they comprised more than one third of the city's population of 400,000 and dominated most of the city's economy.

Together with commercial opportunity. Odessa was a centre of the Enlightenment. Jewish cultural and literary life flourished. Mendele Mocher Sefarim lived in Odessa for 35 years. Shalom Aleichem played the stock exchange. Chaim Nachman Bialik joined his mentor Ahad Ha-Am. Leon Trotsky went to school in Odessa and spent the first year of his career as a revolutionary in her prison. Ze'ev Jabotinsky represented the city as a delegate at the Sixth Zionist Congress in Switzerland in 1902.

But perhaps Odessa Jewish intelligentsia's most significant contribution was made by 20th century Russia's greatest word wizard Issac Babel.

Born in 1894, he was the son of a local farm equipment salesman. Home tutored in Hebrew and Jewish studies, he entered the Odessa Commercial school at 11. Whenever possible, he stole away to the beaches and docks or roamed the mean streets of the Moldovonka — the city's Jewish ghetto. The moxie and savvy of the ghetto underworld later animated his fiction.

Hooligans, whores and holy men "bubble like cheap red wine" in *Odessa Tales*, (1927), the short story collection that confirmed him as a master stylist. One hero, the gangster Benya Krik, is the dapper don of the Moldovanka mob — a Russian Jewish Corleone struggling for respectability.

With the University of Odessa closed to him because of the Jewish quota, Babel completed his formal education at the Kiev Business Institute and then lived illegally in St. Petersburg where he began publishing in his patron Maxim Gorky's magazine.

When Poland attacked Russia in 1920, Babel enlisted as a war correspondent in the First Cavalry Army, a 16,000 strong Cossack horseman killing machine. Babel's admission into their ranks could only have happened during the honeymoon that followed the Russian Revolution.

The Pale of Settlement was abolished, all anti-Semitic laws were repealed and the Cossacks, long-time enforcers of anti-Jewish persecution under the Czars, were converted into defenders of Communism.

Hell's Angels on horseback, they rode eight abreast according to one eyewitness. With sabres slung from their waists and rifles hanging across their backs, they raised columns of dust visible for miles and terrorized their way to the gates of Warsaw, wreaking havoc upon a war zone that was full of Jewish towns and villages.

An awkward city-boy, mocked, he wrote "for the spectacles on his nose and the autumn in his heart," Babel was awed by the elegance and daring of his Cossack comrades-in-arms and sickened by their cruelty. He was an intellectual Jew among illiterate pogromists, an assimilated Soviet revolutionary among provincial, Orthodox shtetl Yidden and a gentle soul among wild men.

Babel's protectors among the old guard Bolsheviks were all murdered by Josef Stalin during the Great Terror of the late 1930s. He continued writing but withheld most of his work from publication, choosing, he said "to practice the genre of silence." He was arrested in 1939 and his manuscripts were confiscated. He was tortured, given a sham trial and shot. His papers were incinerated.

Almost nothing of Babel's Odessa survives. A state security building stands on the Moldovanka street named for him. The city changed hands 20 times during the Russian Civil War and was occupied by the German and Romanian Armies during World War II. Between Oct. 23 to 25, 1941, 26,000 Jews were massacred. Odessa was declared *Judenrein* (Jew free) on Feb.23, 1942. Jews rebuilt a community after the war, but most have left for Israel and the West since 1989.

Odessa's most famous landmark — the Potemkin Steps — is a 10-section flight of stairs which leads down from the city's main promenade to the central port facility. Completed in 1841, it is twice as wide at the bottom as at the top, giving the illusion of having parallel sides.

Designed so that only the landings can be seen from above and only the steps from below, it is sacred ground to Jews as the gateway to Zion and the West. Named for the Russian Navy cruiser whose crew mutinied during the 1905 uprising in Odessa that foreshadowed the Russian Revolution, the steps were immortalized in the classic 1925 Sergei Eisenstein film *Battleship Potemkin.*

Isaac Babel's spectacles and fountain pen are on display at the nearby Museum of Literature. His stories, adapted for the stage, have played to sold-out audiences at the Gesher Theater in Jaffa.

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Business Profile

Weis Advertising focuses on image-building strategies

By CAROLYN BLACKMAN
Special to The CJN

Oscar Weis, president and creative director of Weis Advertising, compares himself to a chef in a fine restaurant.

"[We have assembled the plate, but I still have to] sprinkle the parsley. Nothing leaves the kitchen until attention has been paid to every last detail."

Weis, 45, in 1979 started the business, a wholly Canadian-owned creative design and advertising agency that specializes in creating and implementing image-building strategies for clients in domestic and foreign markets.

He controls every account, he says, from concept to the final product. "I must make sure everything is perfect – I have a vision in my head and I don't stop until I like what I see. Of course, a perfectionist can never be perfectly happy with his work, but I do like to be proud of it."

Weis is a native of Argentina and later spent seven years living in Israel. A teacher, he immigrated to Canada to teach in a Winnipeg Hebrew school and while there took courses in marketing and economics at the University of Winnipeg.

After three years, he took what was supposed to be a one-year sabbatical to work for an advertising agency in Toronto. He has been here since.

He opened his own agency, he said, against all odds. "I wanted to make a difference. I was determined that my campaigns have emotion without the preaching. I was going to be honest in an emotional way."

He credits his wife, Noemi, the agency's media buyer, with supporting his goal. "We started with one account – Pix Camera Shops – with the two of us and an art director in an office on Eglinton Avenue. We grew in calibre and slowly built up clientele."

The office, now located on Front Street East in downtown Toronto, has eight staff members, as well as some freelancers, and boasts such accounts as El Al, Bell Canada, National Tourist Office of Spain, Israel Government Tourist Office and, most recently, the Canadian Friends of Hebrew University.

"Anything that has to do with Israel is close to my heart. I feel comfortable in Canada and Argentina as well, but I feel Israel in my heart. I am a bridge between my client and the people my client wants to reach."

For the past several years, Weis Advertising has been selling Canada around the world, and as a result of its efforts was the only advertising agency invited to participate in Team Canada's recent mission to Latin America.

"Four years ago, we decided to jump on the bandwagon and export our know-how about Canadian industry. We started exporting the idea of bringing people here to shoot commercials – it's cheaper, more efficient and, as a bonus, we speak six languages at the agency.

"The first client that came was from Israel, and we produced a commercial that will be seen on Channel 2 there. Toronto talent and Toronto models can now be seen on Israeli television."

He understands the market for which the commercial is being made, says Weis. "If the client wants us to recreate an apartment building in Tel Aviv, it comes naturally to us. Tel Aviv in the morning, is different than Tel Aviv in the afternoon, and we know how to recreate that difference. When Mexicans want Mexican children in their commercials we know what they look like. We make a product believable even though the commercial is being shot maybe 10,000 miles away from its market. We understand their mentality, and that is a unique selling point – on top of which it costs 40 percent less to shoot a commercial here."

Oscar Weis, president and creative director of Weis Advertising. [Barry Shainbaum photo]

One of the results of the trade mission, he says, was a meeting with Carlos Rocha, who operates 186 theatres in Brazil. Commercials are shown before each movie but they are too expensive to make in Brazil. After meeting Weis, he agreed to buy commercials produced in Toronto.

"It costs about $200,000 to make a quality commercial and every time we do we hire about 100 people [for about a week]," says Weis. "We need actors, editors, musicians, sound people, production crews, caterers and so on. These are jobs that would otherwise not be created."

People in the countries they visited on the mission were impressed, says Weis. "The fact that we had the prime minister and the premiers with us gave us credibility. We were able to make a lot of alliances. I am proud to have been on the trip and to have represented Canada."

The agency, which has been promoting Israel since 1984, has handled the account against many odds, says Weis. It started a campaign the same night Yitzhak Rabin was assassinated.

"A strategic decision was made between us and the tourist office and we decided to keep the campaign. This was the worst time for Israel and we did not want negative public feelings. We told Israelis and all Jews to follow their hearts – leave all politics aside, support Israel and follow your heart there.

"We understand that there are constant problems in Israel, but we do not want to remind people of that. Life has to go on and we tell the consumer to celebrate life, especially now, in Israel's 50th anniversary year, when so many activities are going on there."

When El Al wanted to reach Israelis in Canada, says Weis, he created a Hebrew slogan that when translated said "it's good to come home. The focus was on Israelis and we decided to reach them in their own language. This was the first time anything like that was done."

The success of his agency, says Weis, is due largely to the fact "that we are true to what we believe. In 20 years, our outlook has not changed. We still feel exhilarated and we still celebrate every new client with a glass of champagne.

"To be successful as a Canadian agency, it takes some discipline. We could sell, but we would lose our individuality, independent thinking and analytical mind. I like to keep the agency small because I have complete control. I can be totally responsible to the needs of my clients and I am always there for them.

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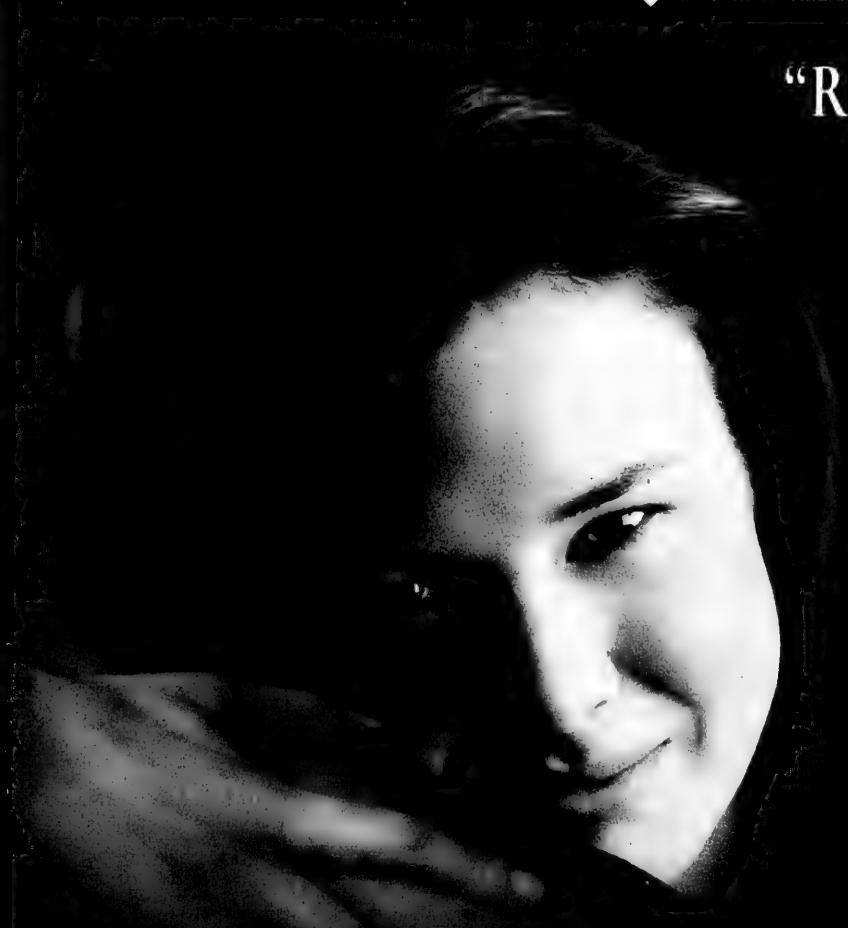

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The Canadian Jewish News

CLASSIFIED/SERVICE DIRECTORY

PLEASE NOTE:

EARLY DEADLINES FOR THE FOLLOWING ISSUES:

APRIL 16th
Deadline
Tuesday, April 7th, noon

APRIL 23rd
Deadline
Tuesday, April 14th, noon

The office of The Canadian Jewish News will be closed on the following days:
Friday, April 10th
Friday, April 17th

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CALL TANYA AT 391-183
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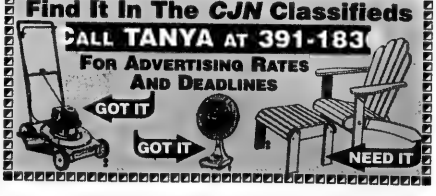

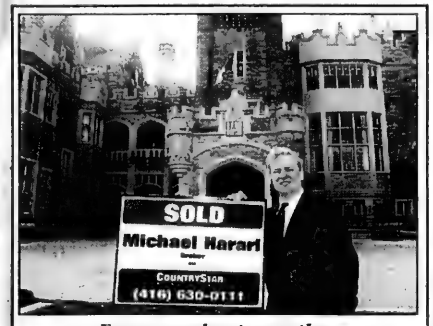

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CENTRAL PROPERTIES

HANDSOME TUDOR ON FOREST HILL RD.
Totally reno'd! It's a 10! Cathy Kwinter* 488-2875

LOWER VILLAGE
60'x152' south lot, 3 stry., 5 bdrm., master suite with spa. Gayle Mitchell* 488-2875

LOWER VILLAGE BEAUTY – RICHVIEW AVE.
Reno'd in & out, lr. with cathedral ceiling, 4 bdrm., main flr. family. Much, much more. Mark Cowan* 226-1987

LUXURY NEW HOME – AVENUE RD./LAWRENCE
Custom built, almost completed over 3000 sq. ft. plus fin. bsmt., south lot, must see! B. Westbrook* 226-1987

AVENUE RD./GLENGROVE
Designers executive, 3 bdrm., freehold twhse. L. Cooper*/J. Gofman* 488-2875

ARMOUR HEIGHTS – EXCLUSIVE $439K
Fab. 5 bdrm. + ensuite m SOLD m. rm. Patti Pollock* 226-1987

AVENUE RD. & LAWRENCE – $359K
3 bdrm., 2 full baths, renovated, CAC. Allen Tobe** 488-2875

1ST AD! HEATH ST. SUBWAY – $349K
4 bdrm., 4 bath, fin. bsmt., pr. drive. Gary Mitchell** 488-2875

1ST AD! CLANTON PARK AREA! – $326,900!
Spacious 3+1 bdrm., 3 bth., mn. fam. + 2 pce! Fab. in-law ste! Private 50'x110'! Call Sandon Schwartzben** 226-1987

BATHURST/GLENCAIRN EXCLUSIVE! – $320K
Bldr's prim 60'x132' corne SOLD ab. local surrounded by new dev't! Sandon Schwartzben** 226-1987

VAUGHAN/ST. CLAIR
Detached immaculate 3 bdrm., 2 stry home. F. Bongard-Sversky** 488-2875

FAB. YONGE/EGLINTON T.H. RENTAL!
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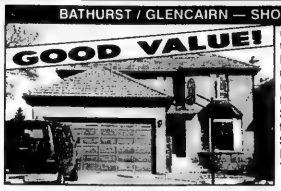

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BATHURST / LAWRENCE — NEW LISTING!
Spacious 3 bdrm. bungalow on gorgeous 55 x 132 ft. lot, gleaming hardwood floors, thermopane windows, sep. entry to in-law suite. Asking $289,000. Call David Eichorn (416) 787-1712.

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BATHURST / SHEPPARD
Spacious 4 bdrm. + family room, 4 baths, open concept, huge finished basement, quiet child-safe street, only $359,000. ACT NOW! Call David Eichorn (416) 787-1712.

CLANTON PARK
Shows well! 3 bdrm. bungalow, modern kitchen, sep. entry to finished basement, fabulous location, asking $325,000. Call Esther Rubenstein (416) 787-1712.

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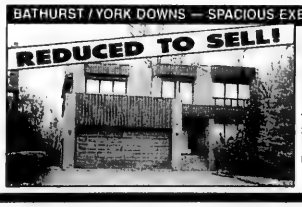
BATHURST / LAWRENCE — EXCLUSIVE
3 bdrm. bung. on 50 ft. lot, east side of Bathurst, sep. entry to in-law suite, only $339,000. ACT NOW! Call David Eichorn (416) 787-1712.

BATHURST / YORK DOWNS — SPACIOUS EXECUTIVE HOME



4 + 1 bedrooms, main floor family room, study, separate entry to in-law suite, backs onto Clanton Park, only $459,000. Call Michael Klugman (416) 787-1712.

BATHURST / GLENCAIRN — IDEAL STARTER HOME!
Detached brick bung. on 40 x 132 ft. building lot, sep. entry to in-law suite, eat-in kitchen, close to all amenities, only $254,900. Call David Eichorn (416) 787-1712.

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BATHURST / LAWRENCE — PRIDE OF OWNERSHIP!
Facing parkette! 3 bdrm., 2 storey, thermopane windows, w/o from living room to spacious porch, gorgeous landscaped 53 x 120 ft. lot, only $299,900. Call David Eichorn (416) 787-1712.

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SHIFF, Sarah - on March 17, 1998, late of 3197 Lakeshore Blvd. W.
CAZES, Albert - on March 18, 1998, late of 3560 Bathurst St.
COHEN, Ruth Edna - on March 18, 1998, late of Florida.
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KRAMER, Max - on March 18, 1998.
SAMUELS, Nathan - on March 19, 1998.
WEISBERGER, Anna - on March 20, 1998.
KLIMITZ, Louie - on March 21, 1998, late of 15 Austin Terrace.
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INDEX

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY TO BE SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL REPAIRS/SALE
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING
377 CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
410 HEALTH, BEAUTY & FITNESS
411 HEALTH THERAPIES
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
420 INVITATIONS/PRINTING
425 JEWELLERY
427 JUDAICA
430 LANDSCAPING
432 LAWN CARE
433 LEASING
434 LIMOUSINE SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
451 PROMOTIONS
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
479 SENIORS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
483 SKIING
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING/LESSONS
510 UPHOLSTERY
515 WATERPROOFING
517 WATER TREATMENTS
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
548 WORD PROCESSING
550 WORKSHOPS

Question:
Although no Leaf blueliner has ever won the Norris Trophy as best NHL defenceman, four have have come in second? Name the four.

See answer next week

Sports

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Simon in familiar spot — leading his team in scoring

By PAUL LUNGEN
Staff Reporter

TORONTO — If it's late in the winter and you want to find out how Todd Simon is doing, go right to the top of the scoring leaders column.

Chances are, that's where you'll find him.

Ever since he was a junior playing for the Niagara Falls Thunder of the Ontario Hockey League (OHL), Simon has been blessed with that rare ability to score points by the bushel.

This year is no exception. As the International Hockey League (IHL or the "I") season winds down, Simon, a centre with the Cincinnati Cyclones, can again be found among the league's top scorers. After 73 games, Simon was second in scoring with 99 points (31 goals and 68 assists), behind only Patrice Lefebvre of Las Vegas, who had 103. With time running out, the league scoring derby had turned into a race between the two, with Brian Wiseman of Houston holding down third spot with 88 points.

Last year, while with Detroit, Simon and teammate Peter Ciavaglia tied for the Vipers' scoring lead with 72 points, as the duo led the Vipers to the Turner Cup championship. Simon was third in league playoff scoring.

Two years ago, Simon finished fifth in league scoring with 109 points and was named to the first all-star team. Prior to this season, the Toronto native had totalled 176 points in 161 IHL games.

There's more. Back as a rookie junior, Simon finished third in OHL scoring (125 points) the year Eric Lindros led the league. In his sophomore year, with Lindros out of the league, Simon won the scoring title with 146 points.

Drafted by the Buffalo Sabres, Simon played three years with the Sabres' AHL affiliate, the Rochester Americans. He scored 268 points in 192 AHL games.

So with a host of accomplishments to his credit, why is Simon still unsatisfied with the course his career has taken?

The answer is not too hard to discern. Like any red-blooded Canadian boy, Simon, 24, still dreams of playing in the NHL. Despite becoming an established star in the I, Simon hasn't given up hope of making it in the big league.

While playing in the Buffalo system, Simon got up to "the show" for only 15 regular season games and five in the playoffs.

"I don't think I got a fair shot in Buffalo," he said in a telephone interview from Cincinnati. "I was only up 15 games and I didn't get to play much."

A "go-to guy" throughout his career, Simon said, "I need lots of ice time to show what I can do. When you play only a couple of shifts, it's hard."

Although his career with Buffalo and Rochester was disappointing, he still counts a game he played with the Sabres as his all-time hockey memory. Simon had been called up from the Amerks for an early round playoff game against New Jersey. At the end of the first period of a typically tight defensive struggle, then-coach John Muckler tapped him on the shoulder and put him in at the tail end of a Buffalo power play. "He told me to go to the net," Simon recalled.

That simple strategy worked, as Simon knocked in the puck from close in to beat goaltender Martin Brodeur and notch the game-winner in a 2-0 Sabres victory.

Despite his heroics and his respectable scoring statistics in Rochester, Buffalo did not renew Simon's contract.

With no other NHL teams calling, Simon decided to leave the AHL behind and give the IHL a shot. He signed with the Las Vegas Thunder.

"The pay is better in the IHL and there are a lot of good players in the league," Simon explained.

The AHL is a league of young players who are trying to impress coaches and scouts. "The intensity is higher and the physical game is tougher," Simon said.

Although "the AHL is a tougher grind," Simon believes the talent level is higher in the I.

From Las Vegas he moved to Detroit and from there, he was traded to Cincinnati on Sept. 9 for right winger Scott Thomas.

Playing on a line with former Hab Gilbert Dionne (86 points) and Todd Hawkins (33 points), the trio has developed a chemistry that has made them the Cyclones' top line and the league's best power play unit.

"I'm kind of a playmaker," Simon said. "I try to set up guys and try to get a few goals as well. I just try to work hard.

"Coach Ron Smith expects a lot out of me and I expect a lot out of myself."

Back when the Cyclones obtained Simon, Smith told the media, "We knew we had to give up quality to obtain one of the finest centres in the league. Todd is a dangerous player who can create scoring chances as well as anyone in the IHL."

Despite the accolades, Simon has his eye on the next NHL expansions which will see the league grow by four teams. "My dream still isn't over," he said.

Though he signed a three-year contract with Detroit last year, it contains an escape clause. If he signs with an NHL club, he's outa there.

Todd Simon

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THE BORINS BEAT

People still stop me on the street to ask me if it's really true that people actually stop me on the street to ask about this column. My wonderful grandson **Daniel Borins** has two new gals in his life . . . cousin **Alyson, first child of Andrea Brodey and Avy Oaknine,** and **Robyn,** third child of that noted real estate lawyer **Brad Berns** and his wife **Marla.**

A special thanks to **Brenda Lam** for keeping her place so special, since 1992, for all of us to enjoy. **Lee** makes the best eggs and onions in Canada . . . and those great bagels are still made with **Shmule's** original recipe. Recently I bumped into **Sheila Engel, Bill Ballard** (who had the wake for his dad Harold at the Wheat Sheaf), **Doc Lyons** and **Al Waxman.** People still mention that great photo of Al & me I used in my column taken at my 50th birthday celebration, at **Molson Brewery.** I still wear the gold watch I won at **B'nai Brith's Al Waxman 1990 Tribute Dinner.** That's where I met and worked with **Harvey Solursh, Alex Grossman** and **Larry Waller, all of State of Israel Bonds fame.**

Larry tells me that **State of Israel Bonds** is having a **Gala Celebration** on **May 13th for Israel's 50th Anniversary.** Join us at the Toronto Convention Centre as **"MAHAL",** Canadian Volunteers for Israel Armed Forces, is honoured . . . in music and dance. **A Gala Tribute** is planned for **June 25th** at the Sheraton Centre in Toronto, honouring business and community leaders like **Eph Diamond, Peter Munk, Issy Sharp, Dr. Barry Sherman** and **Rose Wolfe. Call 789-3351.**

Al Werger (my oldest pal), Sid and I recognized **Leslie Kubicek** . His new spot has a nice level of sophistication. The great food is cooked to perfection by **chef, Kumar.** His attentive staff, led by **genial Kevin,** includes statuesque **bartender Luana** (try her fantastic martini recipes like the Highlander with Malt Scotch) and jovial **Steve**..

Harvey and Renee Solursh have always encouraged my community work. True menschen. **Harvey & Renee** were thrilled to find out that my twin sons, **Andrew and Matthew,** were both accepted into Radio/TV Arts at Ryerson U. **Harvey** and two of his kids **Jonathan and Karen** all graduated in Business Administration from **Ryerson.**

The Andrew and Matthew Borins recently heard on **Don Daynard and Erin Davis' CHFI** FM98 morning show are my handsome 21 year old sons. I first wrote about **Erin** in 1988 and she still has those famous Wheat Sheaf shoe laces. **Matthew** is an early morning intern to his mentor **Peter Gross, popular 680NEWS sports chief.**

In 1969, I bought the Wheat Sheaf Tavern (until 1995), and completed the **Real Estate** course to become a registered salesman (until 1972). Congrats to my old school chum **Beverley Wise** and her award winning team for again being one of Homelife's Most Productive Offices in Canada. Guess the weight of the huge new **Real Estate Encyclopedia.** and **win an autographed copy plus** one of **Christine's** (my talented editor) famous hand painted vases recently viewed by **(Dan Jordan)** who knows Sarah, one of the nicest saleslades I know.

• It's been a fabulous experience communicating with CJN readers since 1988. **Thanks for allowing me into your lives!!!** Call me at **208-0677** . . . to receive a free gift. In 1989, I also wrote in The Bayview Post . . . **Its Lorne and Susan London,** recently had a baby girl they named Ryan.

I dedicate this column to my family and friends who always fix me up when I am broken and in fond memory of Lena Girman, my Uncle Izzie Papoff, Brenda Lam's brother and our beloved & very loving sister-in-law Vivah Goodbaum.

FLOOR HOCKEY FINAL

Toronto BBYO completed its 1997-98 floor hockey season last week with a title game that saw Chapter Magen defeat Chapter Kavod 9-8. Seventy teens from AZA participated in the floor hockey league.

The Inside Back

Incitement and free speech

The life and death issues facing Israel often create a tendency to see issues in a purely local context. A recent judgment regarding freedom of speech and incitement, however, while typical of the problems the Israeli courts must handle, raises many of the issues that a mature system like Canada's has had to deal with, too.

Benjamin Kahane, son of the late Rabbi Meir Kahane, distributed a flyer in 1992, calling for the bombing of the Arab town of Umm El Faham. This was in response to a terrorist bombing in Israel. Kahane was tried and convicted of incitement, which is defined in section 136 of the Israeli Criminal code as, among other things, "awakening strife and hatred among different parts of the population." On March 2, his appeal to the Supreme Court was accepted and his conviction overturned by a 2:1 majority.

This is not the first time the courts have come down on the side of freedom of speech, and that right is well grounded in Israeli jurisprudence, even in the absence of a written constitution. In the early years of the state, the Supreme Court established that the government could only use its powers to shut down newspapers where it could show a "close certainty" that the incitement they contained would endanger the state.

In the Kahane case, the majority ruled that the crime of incitement is designed to protect democracy and the stability of the regime, but that it also places restrictions on freedom of speech. Therefore, the two values must be balanced. Justice Eliezer Goldberg argued that Israeli democracy has struck roots and grown stronger since the law was passed. Therefore, the state needs less protection and the courts should place more emphasis on freedom of speech. In his opinion, people should only be convicted of incitement when there is a definite likelihood that the publication will actually incite. Goldberg wrote that Kahane's flyer was an infantile publication that posed no danger of actually inciting anybody.

Justice Eliyahu Matza dissented from the majority, and pointed out that most racist arguments are infantile. In Matza's opinion, while Israeli democracy has certainly been strengthened over the years, there have been instances, such as the massacre in Hebron and the assassination of Yitzhak Rabin, which demonstrate the need to protect it from violent fringes, even at the expense of limitations on freedom of speech.

The issue of restricting freedom of speech in order to prevent racist incitement is not unique to Israel. In Canada, the courts have had to consider the matter carefully (i.e. the cases of Ernst Zundel and Jim Keegstra). There is a consensus among many that racism is an especially insidious form of incitement which justifies taking more severe measures.

Part of the problem is that limiting freedom of speech in order to protect democracy can backfire if courts interpret the ban liberally. One of the arguments used commonly in Israel since the Rabin assassination has been that one's opponent is using inflammatory and inciting language. Clearly not all strong language is illegal.

Furthermore, allowing the judges too much latitude creates a situation where a small group of people are deciding what the rest of society is allowed to say and publish. Thus, a measure originally taken to protect democracy can boomerang. While the extremes are easy – complete freedom of speech or absolute police discretion – any attempt to balance different values will be messy and unsatisfying. Judges have no choice but to create tests to guide the police and prosecutors in an attempt to find the balance that will serve society best.

Although the Kahane case ended in an acquittal and was clothed in the language of permitting speech, it actually could be construed as more limiting than previous precedents. If future courts choose to interpret Goldberg's "definite likelihood" test as less strict than a "close certainty," it could actually lead to more arrests and charges. It may sound as though the judges are playing with semantics, but they are trying to give expression to a reality that is not clear cut.

At the same time, an advantage of such attempts to balance competing values is that they are fluid and can change with the needs of society. Therefore, the only thing one can say with certainty is that the Kahane case will not be the final word on the subject.

Jonathan Shiff is an attorney who practises in Jerusalem.

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APPLESAUCE KUGEL

3 cups Matzo Farfel
1 tsp salt
1 small can crushed pineapple
1 stick margarine, melted
5 eggs, separated
4 tblsp sugar
1 tsp cinnamon
2 cups applesauce (24 oz. jar)
cinnamon and sugar mixed together for topping

Put farfel in a colander and pour hot water over it.

Beat yolks, salt, sugar and margarine. Mix in large bowl with electric mixer. Mix in farfel.

Add pineapple, (raisins if desired), applesauce and cinnamon. Fold in stiffly beaten egg whites. Pour into 9x13" ungreased pan. Sprinkle sugar and cinnamon over kugel. Bake at 350°F for 40-45 minutes.

About Life

Dear Ella,

Passover is here again and with it comes my yearly dilemma – my mother-in-law's gefilte fish. We are a fairly big group and therefore everyone makes something to bring to the seder. My mother-in-law has been making the gefilte fish for years now. Let me tell you that it tastes only slightly worse than it smells.

No one eats it. They all cover it with lots of horseradish and cut it up so it looks eaten and then the whole thing goes into the trash. It's a shame and a sin to waste food like this, but I don't know how to let her down without her being completely insulted. It also bothers me that it has become the Pesach joke around here and I really feel it's time to put an end to it. But how? I'll take any tips you may have.

No Fishing Please

Dear No Fishing Please,

Obviously you've come to realize this ritual cannot go on. I'm sure your mother-in-law is good at cooking something other than gefilte fish. This year have someone else take charge of the fish and let her know that the fish has already been made; however, you really need her to prepare the brisket or tzimmes or anything else you think would be enjoyed at the seder. I'm sure you really do need her help if you have a large group of people coming, so why not use her talents for something you could appreciate. She will feel useful and at the same time you will get the help you need and the peace of mind of knowing you've done the best you can to solve this uncomfortable problem.

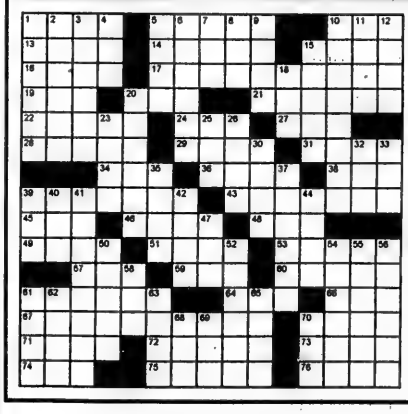
Your mother-in-law might be taken aback at first when you tell her someone else has already made the fish, but if you make a fuss about how much you need her to make something else, she will soon come to terms with the new arrangement. It would be especially nice if you made a bit of a fuss over the new dish she prepares on seder night.

It's a fine line between not hurting her feelings and not throwing away food. This is one problem that needs to be handled with lots of understanding, and it sounds as if you're already aware of that.

Chag Kasher V'Samayach.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Crossword Puzzle



Across

1. Agadah
5. Death notices
10. Daled: (Eng.)
13. Joseph's dream
14. Bandleader Shaw
15. "Ginger" Actress Louise
16. Make aliyah
17. Ethel and Julius
19. Anti-Semitism fighters
20. Imitate the "four sons"?
21. Sinai
22. Israeli port city
24. Fay (Eng)
27. In Addition
28. Nazarite no no
29. Bloody river
31. Musician Getz
34. Male swan
36. Tsahal "chariot"
38. Abba's wife
39. Hillel and friends
43. Guten Tag
45. Tet (Eng)
46. Pomegranate plenty
48. Gaza to Beer Sheva (dir)
49. Bitter Seder dish
51. Israeli flag emblem
53. Kippot holders
57. __Maris, Jerusalem
59. Cable TV
60. 1/10 Omer
61. Moabite mountains
64. __Mitzvah
66. Affirmative
67. Artie Shaw
70. Night before (Heb)
71. Greenberg tools
72. Shofar blast
73. "Jose Jimenez" comic
74. King and Jolson
75. Homes for Israelites
76. Close

Down

1. Scrolls
2. Standing prayer
3. Actor Howard
4. Gaza to Jerusalem (dir)
5. Paddles
6. Like a wedding glass
7. Tis, to Nelly Sachs
8. Gelilah act
9. Transmit
10. Imitated Mel Brooks
11. Mechanical designer (abbv.)
12. Mizrach location?
15. Trials
18. Bet: English
20. Spelling and Copland
23. Punim (Eng)
25. Competent
26. Blue and White banner
30. Son of Seth
32. Jonas Salk's Org.?
33. Negative
35. Gimels (Eng.)
37. Mashgiach approved
39. Number ending
40. Prophesize
41. Bilhah and Zilpah
42. Adam's son
44. Jonah's milieu
47. Bissel (Eng)
50. Noah's messengers
52. __ Zimmerman (Dylan)
54. Benjamin's boy
55. Passover song
56. No Clue
58. Need chicken soup?
61. Father (Heb)
62. Pagan sun god
63. Fleischidic (Eng)
65. Uzis
68. Shikker's choice?
69. Bilhah's boy
70. Robinson and Cantor

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 45.)

watch for Mira's "midnight madness" sale saturday April 4th, 1998 from 8:00pm - 12:00am featuring Passover items up to 50% off

nofrills™
lower food prices

many more specials instore!

Mira's nofrills. 270 Wilson Avenue. North York, Ontario.
Ken & Sandy's nofrills. 1581 Main Street West. Hamilton, Ontario.

passover specials

pineapple
golden ripe
product of costa rica
each
2.97

WON'T BE BEAT™
on matzos, macaroons, candles or grape juice

turkey
chai kosher
whole, frozen
grade a
lb **1.79** 3.95/kg
COR 218

apple juice
montreal kosher
1.36l
.97

cola
President's Choice™
regular or diet cola, club soda or ginger ale
2l
.63

dill pickles
strub's
1.5l
2.93

navel oranges
product of u.s.a.
canada no. 1
lb **.49** 1.09/kg

sour cream
western
500ml
.93

yogurt
astro
selected varieties
tray sale
12 x 175g
3.99

small salami
aaron's best
glatt kosher
1lb GLATT
2.97

royal gala apples
product of argentina
fancy grade
lb **.87** 1.92/kg

cheese slices
haolam or migdal
3lb
108's
12.95

margarine
migdal
quarters
1lb
1.55

beef frankfurter
aaron's best
glatt kosher
1lb GLATT
2.97

romaine lettuce
product of u.s.a.
each
.77

egg noodles
horowitz or mainischewitz
selected varieties
12oz
1.95

fruit slices
camel
8oz
1.87

lean ground beef
glatt kosher
lb **2.95** 6.50/kg
GLATT

beets
product of canada
canada no. 1
lb **.29** .64/kg

beet borscht
gold's
32oz
.95

spices
lieber n.y. or gefen
assorted varieties
2.5 - 3oz
.87

cross rib roast
boneless shoulder
glatt kosher
lb **6.59** 14.51/kg
GLATT

honeydews
product of u.s.a.
each
1.47

gefilte fish
unger
frozen
23oz
4.45

tomato mushroom sauce
rokeach
10.5oz
1.17

potato chips
streits
selected varieties
5oz
.97

matzo ball & matzo ball soup mix
streits or manischewitz
4.5oz
1.55

potato starch
gefen
large 24oz
canister
1.97

fruit blend juice
ceres
100%, assorted varieties
1l or 3/200ml
1.55

sunflower oil
aviva
1l
1.95

jams
sharon valley 778
assorted varieties
250ml
1.97

gefilte fish
strub's
homestyle
680g
4.95

yom tov beet horseradish
strub's
375ml
1.67

gefilte fish
rokeach
selected varieties
27oz
3.75

chunk light tuna
haddar
170g
.97

flake bars
case sale
box of 24 x 25g
8.95

chocolate chips
lieber n.y.
12oz
1.67

tam tams crackers
manischewitz
8oz
2.47

prices effective until April 10, 1998

*we reserve the right to limit quantities, while supplies last. we reserve the right to correct any unintentional errors that may occur in copy or illustration.

Fresh Basics

FRESH MUSHROOMS

PRODUCT OF ONTARIO

3.90 kg

lb 1.77

NAVEL ORANGES

PRODUCT OF U.S.A.
LARGE SIZE 72'S

.99 kg

lb .45

ONE SERVING = 160 G (1 MEDIUM)

CELERY STALKS

PRODUCT OF U.S.A.
NO. 1 GRADE
each

.88

ONE SERVING = 60 G (1 STALK)

FRESH ARUGULA BEETS OR COLLARD GREENS

PRODUCT OF U.S.A.
bunch

.88

ONE SERVING = 56 G

RED GRAPEFRUIT

PRODUCT OF U.S.A.

SIZE 48'S

8/1.88

ONE SERVING = 170 G (1/2 MEDIUM)

SOUTHERN SWEET POTATOES (FRESH YAMS)

PRODUCT OF U.S.A.
FROM LOUISIANA

.99 kg

lb .45

ONE SERVING = 130 G (1 MEDIUM)

Frozen Basics

LITE DELITE DINNERS

ASSORTED VARIETIES
265-290 g box

1.97

WHILE SUPPLIES LAST

SHRIMP RING

FROZEN
AQUASTAR COOKED
255 g

4.97

OLD SOUTH ORANGE JUICE

ASSORTED VARIETIES
355 mL tin

.99

Every Single Day!

HONEYDEW PUNCH

ASSORTED FLAVOURS
341 mL tin

.47

Every Single Day!

CHICKEN NUGGETS

FROZEN
GOLDEN SKILLET
1.36 kg box

3.99

Every Single Day!

BREADED FILLETS

FROZEN HIGHLINER, COD, HADDOCK OR SOLE
640 g pkg

6.97

Every Single Day!

•**MARKHAM:** 8190 BAYVIEW AVE.-ROMFIELD CRES. & BAYVIEW AVE.; THE SHOPS ON STEELES & 404-DON MILLS & STEELES AVE. E.
•**OTTAWA:** HAMPTON PARK PLAZA-667 KIRKWOOD AVE.
•**THORNHILL:** MAIN EXCHANGE PLAZA-BATHURST & STEELES

J4J4J4

food Basics

Bottom Line Prices!!!

Best Prices Everyday!

SEE OUR Passover INSERT INSIDE!
SPECIAL PRICES IN EFFECT FOR 1 WEEK

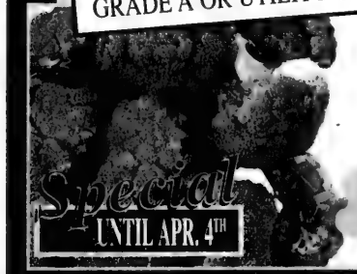
WE OFFER INTERAC DEBIT CARD SERVICE

Best Price Guarantee...
FOOD BASICS WILL MATCH THE BEST PRICE BY ANY OF OUR MAJOR COMPETITORS ON FROZEN GRADE A OR UTILITY TURKEYS

NESCAFE INSTANT COFFEE

RICHBLEND 200 G OR COLOMBIAN OR DECAF' 150 G
each

3.47



BROCCOLI

PRODUCT OF U.S.A.
each

.75

ONE SERVING = 100G (1/5 BUNCH)

CHICKEN BREASTS

BONELESS SKINLESS, FROZEN OR PREVIOUSLY FROZEN, SEASONED

6.55 kg

lb 2.97

EASTER LILIES

3 TO 4 BLOOMS
6 inch pot

2.88

GENERAL MILLS CHEERIOS

575 g box
HONEY NUT CHEERIOS 525 G OR LUCKY CHARMS 400 G

1.88

SAVE MONEY!

HELP THE ENVIRONMENT!
• RE-USE YOUR OWN BAGS
• PLASTIC TOTE BOXES AVAILABLE-1.98each
• PLASTIC BAGS AVAILABLE FOR PURCHASE

PRICES EFFECTIVE FROM SUNDAY MARCH 29TH TO SATURDAY APRIL 4TH, 1998.

SUN	MON	TUES	WED	THURS	FRI	SAT
MAR. 29	MAR. 30	MAR. 31	APR. 1	APR. 2	APR. 3	APR. 4

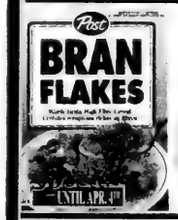
WE RESERVE THE RIGHT TO LIMIT PURCHASES TO NORMAL FAMILY REQUIREMENTS. SOME ILLUSTRATIONS IN THIS FLYER DO NOT NECESSARILY REPRESENT ITEMS ON SALE AND ARE FOR DESIGN ONLY.

J1J1J1

food Basics Special Buys!!!

IMPORTED FROM ITALY
EQUALITY PASTA
900 g bag
.89

HUNT'S THICK AND RICH PASTA SAUCE
680 mL tin
OR TOMATO PASTE 369 ML TIN, TOMATO SAUCE 680 ML TIN, MANWICH SANDWICH SPREAD 398 ML TIN
.97



POST BRAN FLAKES
400 g box
.97

CHRISTIE CRACKERS
SELECTED VARIETIES INCLUDING CRISPERS OR VEGETABLE THINS
200-225 g box
1.77

CHRISTIE OREO COOKIES
SELECTED VARIETIES OR FUDGEEO
400-450 g bag
1.97

FRUIT SALAD SNACK
PKG OF 8 OR ALLANS LICORICE TWIRLS
225-300 G PKG
each
.97

KRAFT MACARONI & CHEESE DINNER
REGULAR
225 g box
.69

PRIMO SOUP
ASSORTED VARIETIES
525 - 540 mL tin
1.17

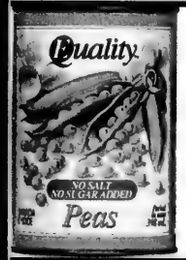
food Basics ...Best Prices Everyday!!!

BATHROOM TISSUE
pkg of 8 rolls
1.77
While Supplies Last!

SUNPAC APPLE JUICE
PURE
1.36 L BTL OR TIN
.97
Every Single Day!

WOLF MAXI MIX
150 g
.99

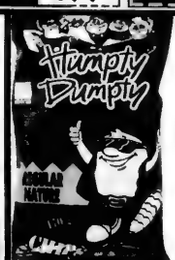
ASSORTED FLAVOURS
REGULAR OR DIET SPRITE
COKE OR CANADA DRY GINGERALE
case of 12x355ml tins
2.99
UNIT COST 7.1¢ PER 100 ML
Every Single Day!



VEGETABLES
SELECTED VARIETIES
341-398 mL tin
.59
Every Single Day!

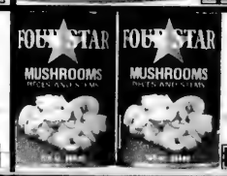
FLAKED LIGHT TUNA
PACKED IN WATER
170 g tin
.77
Every Single Day!

VIENNA SAUSAGE
MAPLE LEAF
113 g tin
.97
Every Single Day!



POTATO CHIPS
ASSORTED VARIETIES
170 g bag
.97
Every Single Day!

V-8 VEGETABLE JUICE
1.89 L btl
2.49
Every Single Day!



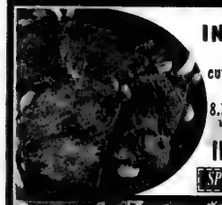
MUSHROOMS
PIECES AND STEMS
284 ml tin
.69
Every Single Day!

POURABLE SALAD DRESSING
ASSORTED VARIETIES
REGULAR OR LIGHT
475 mL btl
1.49
Every Single Day!

CRANBERRY COCKTAIL
OR CRANBERRY RASPBERRY
Large 2.705 jug
4.99
Every Single Day!

Meat Basics

Safe Poultry and Ground Meat Handling and Cooking FOR YOUR PROTECTION:



INSIDE ROUND STEAKS
CUT FROM CANADA A/AA/AAA GRADES BONELESS
8.75 kg / lb **3.97**
SPECIAL UNTIL APR. 4TH

CHICKEN WINGS
FRESH
3.46 kg / lb **1.57**
SPECIAL UNTIL APR. 4TH

CHICKEN WIENERS
MAPLE LODGE REGULAR OR HALAL
450 g pkg
.87
SPECIAL UNTIL APR. 4TH

BOSTON BLUEFISH FILLETS
FRESH
7.7 kg / lb **3.49**
SPECIAL UNTIL APR. 4TH

BONELESS CROSS RIB STEAKS
BLADE ROASTER
CANADA
14.75 kg / lb **6.69**
SPECIAL UNTIL APR. 4TH

Deli Basics

CORNED BEEF OR PASTRAMI
SLICED, PREPACKAGED
8.8 kg / lb **3.99**
SPECIAL UNTIL APR. 11TH

PARMESAN OR ROMANO CHEESE
GRATED
1.32 kg / lb **5.99**
SPECIAL UNTIL APR. 4TH

CHICKEN BREAST
COOKED SLICED, PREPACKAGED
11.0 kg / lb **4.99**
SPECIAL UNTIL APR. 4

CRUSTINO ORIGINAL FLATBREAD
400 g or 200 g pkg of 2
1.79
SPECIAL UNTIL APR. 4

Bakery Basics

BAGELS
ASSORTED VARIETIES
pkg of 6
.88
SPECIAL UNTIL APR. 4TH

RAISIN BREAD
JANE PARKER
450 g
.99
Every Single Day!

DANISH PASTRY
DEL'S ASSORTED
pkg of 6
1.69
SPECIAL UNTIL APR. 4

APPLE PIE
JANE PARKER
625 g pkg
1.29
Every Single Day!

Dairy Basics

PHILADELPHIA SOFT CREAM CHEESE
PROCESS CHEESE FOOD ASSORTED VARIETIES OR WHIPPED CREAM CHEESE 125 G, OR CHIP DIP 227 G
250 g tub
1.97
SPECIAL UNTIL APR. 4TH

CHEESE STICKS
ASSORTED VARIETIES
200 g
1.99
Every Single Day!

SOFT MARGARINE
454 g tub
.69
Every Single Day!

ORANGE JUICE
CHILLED FROM CONCENTRATE OR APPLE, GRAPEFRUIT
1.89 L carton
1.69
Every Single Day!

food Basics....Over 4,000 Products at the Best Prices Everyday... *Plus* Extra Savings on Special Buys!!!

food Basics Best Passover Prices Everyday!

1998•5758

STREIT'S POTATO CHIPS
ASSORTED FLAVOURS
5 oz pkg
.97

LIEBER'S OR ITZKOWITZ MACAROONS
ASSORTED FLAVOURS
10 oz pkg
2.95
OR LESS!

LIEBER'S PRUNE JUICE
32 oz btl
2.47

TROPICANA ORANGE JUICE
KOSHER FOR PASSOVER
CHILLED ORIGINAL, GROVESTAND OR HOMESTYLE
1.89 L carton
2.99

KEDEM, TIROSH OR TAMPREE GRAPE JUICE
ASSORTED FLAVOURS
1.5 L btl
3.99
OR LESS!

KEDEM OR TAMPREE SPARKLING JUICE
ASSORTED FLAVOURS
750 mL btl
3.37

MRS. ADLER'S OR KEDEM APPLE JUICE
64 oz btl
1.87

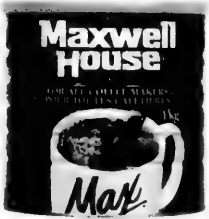
PERRIER WATER
750 mL btl
.99

•OTTAWA: HAMPTON PARK PLAZA-667 KIRKWOOD AVE. •MARKHAM: 8190 BAYVIEW AVE.-ROMFIELD CRES & BAYVIEW AVE.;THE SHOPS ON STEELES & 404-DON MILLS & STEELES AVE. E. •THORNHILL: MAIN EXCHANGE PLAZA-BATHURST & STEELES

P4P4P4

1998•5758

food Basics Best Passover Prices Everyday!



ALL PURPOSE MAXWELL HOUSE GROUND COFFEE
KOSHER FOR PASSOVER
1 kg tin

6.99

WELCH'S GRAPE JUICE
KOSHER FOR PASSOVER
40 oz btl

2.77

OLD SOUTH ORANGE JUICE
KOSHER FOR PASSOVER
REGULAR OR PULP FREE
355 mL tin

.99

COTT'S R.C. COLA, GINGERALE OR CLUB SODA
KOSHER FOR PASSOVER
2 L btl

LIMITED SUPPLY **.63**

Best Prices Everyday!

SPECIAL BUYS IN EFFECT FROM SUNDAY MARCH 22ND TO SATURDAY APRIL 14TH, 1998, UNLESS STATED. *WHILE SUPPLIES LAST!*

W1W1W1

Passover 1998-5758

SHABBAT CANDLES
ROKEACH OR ITZKOWITZ
case of 72
2.95
(MECHAL OR ROKEACH MEMORIAL CANDLE EACH TIN-.35)

MANISCHEWITZ BORSCHT
REGULAR, REDUCED SODIUM OR UNSALTED
946 mL btl
1.47

STREIT'S BAG N' BAKE
77 g pkg
1.77

MANISCHEWITZ OR STREIT'S SOUP NUTS
1.75 oz pkg
1.97

MANISCHEWITZ OR STREIT'S MATZO MEAL
MATZO FARFEL OR CAKE MEAL
1 lb pkg
3.47
OR LESS!

JERUSALEM, OSEM OR HOLLYLAND MATZO
case of 5x1 lb pkgs
9.97
OR LESS!

UNGAR'S GEFILTE FISH
FROZEN
23 oz pkg
4.45

ROKEACH OLD VIENNA GEFILTE FISH
OR SELECTED VARIETIES WHITEFISH-PIKE
27 oz tin
3.75

TOMATO & MUSHROOM SAUCE
ROKEACH
10.5 oz tin
1.17

MANISCHEWITZ OR STREIT'S GRIDDLE MIX
9 oz pkg
3.97

LIQUID BILLY BEE HONEY
KOSHER FOR PASSOVER
375 g jar
1.77

CRISPY-O'S CEREAL
ASSORTED FLAVOURS
5.5 oz box
3.47

KINERET FROZEN WHITING FILLETS
16 oz pkg
3.97

BERTOLLI EXTRA VIRGIN OLIVE OIL
KOSHER FOR PASSOVER
1 L btl
7.77

MANISCHEWITZ PASSOVER TAM TAM CRACKERS
EVERYTHING, GARLIC OR ORIGINAL
227 g pkg
2.47

LIEBER'S POTATO STARCH
20 oz pkg
1.97

CALL HOME!
FROM CANADA TO ISRAEL OR FROM ISRAEL TO CANADA
52¢ PER MIN. with Audioguide CALLING CARD
For store locations call Audioguide at:
TORONTO (416) 782-7553
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The Canadian Jewish news

84 Pages | Thursday, April 9, 1998 | Nisan 13, 5758 | 75¢

HAPPY PASSOVER
EL AL

This Week

National

German insurance firm is offering compensation for policies issued before World War II. *Page 3*

Interfaith 'pre-seder' draws eclectic crowd. *Page 6*

Grade 6 student shows anti-racism initiative. *Page 18*

Passover Supplement

CJN presents its second annual Passover literary supplement. *Section B*

On Campus

Ryerson student launches Internet radio show. *Page 26*

Arts

New book tells story of a Jewish Red Army soldier in World War II. *Page 41*

Index

GTA	3
Editorials and Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
Just Between Us	20
What's New	22
On Campus	26
Coast to Coast	28
International	33
Travel, Arts & Business	38
Health	44
Sports	50
Ask Jesse	51
Crossword	51

Shabbat: Pesach first day
Candlelighting: 7:36
Nisan 14, 5758
Havdalah: 8:41

www.cjnews.com

El Al faces predicament in Canadian market

By PAUL LUNGEN
Staff Reporter

TORONTO — In a downtown office building in a tony Toronto shopping district, El Al's Canadian manager struggles to find the right words. He's clearly trying to avoid sounding like he's giving ultimatums, while at the same time he's attempting to impress upon the Jewish community the financially difficult situation the Israeli national airline is in vis-a-vis its Canadian route.

"I want to make this as positive as possible," said Moshe Shamai. "There is a continuous relationship here between the Jewish community and El Al.

"In an environment where no other Canadian carrier wanted to take this route," El Al did. Even for the Israeli airline, "the traffic was not so great as to justify a purely Canadian route and we had to support it by including it in our North American route," he said.

Moshe Shamai

Exclusive

Shamai's remarks were by way of introduction to a sensitive topic, one which he addressed only indirectly. Although he did not come right out and say so, Shamai suggested that El Al's Canadian operation is suffering from an absence of brand loyalty the Israeli airline believes it has the right to expect.

In the days when El Al was the only carrier flying directly from Canada to Israel, American passengers were shuttled in to fill the Israel-bound flights departing from Montreal, even though that added considerable cost to the enterprise, he said.

"It was not a money-making situation, but it was a commitment we made to the community."

At times, El Al ferried only 30 to 40 passengers to and from Israel, but it maintained the flights as part of its ongoing efforts "to maintain the route all year."

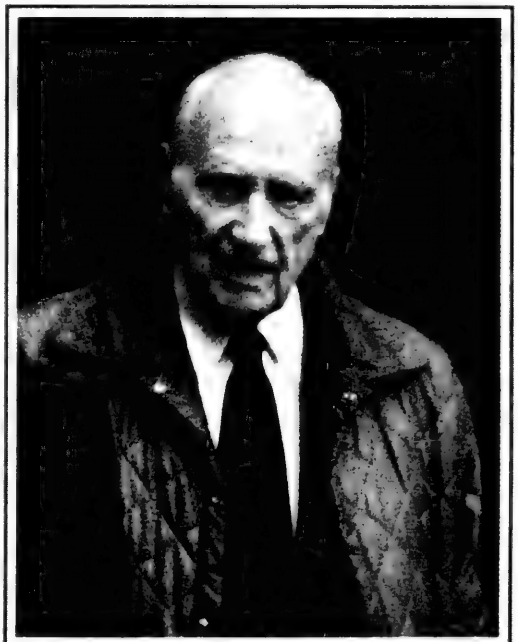
El Al went the extra step in other ways, he said. Unlike other airlines, El Al stocked kosher meals at Montreal's Dorval airport to accommodate Jewish passengers experiencing a flight delay.

To satisfy community demand during peak periods such as Passover, Chanukah and the Maccabiah Games, El Al always cooperated with large groups en route to Israel where other airlines provide special arrangements only during their slow season, he said.

"We never raised the question of profitability with the Canadian market. We knew that sometimes you gain, sometimes you lose.

"We are still committed to Canada," he said. "I want to put it positively. We are looking for ways

Continued on page 31



PAPON CONVICTED

Wartime Nazi collaborator Maurice Papon leaves court after being sentenced to a 10-year jail term April 2 for crimes against humanity. For full story please see page 34. *[RNS/Reuters photo]*

Pesach's power

No one should underestimate the power of Pesach both as event and as holiday.

The event, which we embody in the name Passover (Pesach), was a watershed for western civilization. It implanted forever, into the soil of human development, the deeply-rooting, life-sustaining idea of freedom and justice.

Editorial

Wherever one people has enslaved another, wherever parents have had only the bread of affliction to serve to their children, wherever oppression and suffering have caused anyone to cast low his gaze in shame and despair, the story of the exodus of Israel from Egypt has been a source of hope, a nourishment for the soul, a bright star in a darkened sky lifting one's spirit and one's gaze. It changed, literally, the course of human history.

That is why the holiday, our annual retelling of the exodus during the Pesach seder, is itself an act of immense power.

Each year at the same time, at the mid-point of the first month of the Hebrew calendar, we sit together, family, friends, guests and people in need, placing ourselves alongside our ancestors who knew at that most amazing and wonderful moment, that they were standing in the enfolding shelter of God's outstretched hand.

With our children at our side, and for some of us, our parents only in our hearts, we reiterate, we commemorate, we celebrate that singular, epoch-making moment more than 3,000 years ago, when history was transformed by the ethereal yet prosaic notion that all human beings are precious.

Happy Passover.

EARLY DEADLINE

The Passover holiday brings about the following advertising deadline for the April 23 issue: all display advertising, April 15 at noon; classified and organization ads, April 14 at noon.

The CJN *wishes everyone a healthy and happy Passover.*

The News in Brief

CANADA

Congress Welcomes URO

MONTREAL — United Restitution Organization (URO) which provides guidance and legal advice to Holocaust survivors in the Montreal area, is moving to the Samuel Bronfman House, home of the national headquarters of Canadian Jewish Congress.

Evening with Feld Carr

WINNIPEG — Winnipeg Hadassah-WIZO is presenting an evening with Judy Feld Carr on May 20, as part of its celebration of Israel's 50th anniversary and the 65th birthday of Youth Aliyah.

As chair of the Canadian Jewish Congress National Task Force for Syrian Jews, Feld Carr helped bring more than 3,000 Jews out of Syria.

Consultant Wins a Pollie

TORONTO — Marcel Wieder, a Canadian political consultant, edged out hundreds of American applicants in the American Association of Political Consultants' annual Pollie Awards.

Wieder, owner of Arrow Communications, won first place for a direct mail persuasion brochure in a regional public policy issue category. His piece, created on behalf of generic drug manufacturers, called on the federal government to review legislation that would increase the cost of drug care, especially for seniors.

Coalition Concerned

MONTREAL — The Coalition of the National Congress of Italian Canadians (Quebec), Canadian Jewish Congress (CJC), Quebec region, and the Hellenic Congress of Quebec has expressed concern over a statement that Société Saint-Jean Baptiste de Montréal president Guy Bouthillier made at a National Assembly hearing on the provincial referendum law.

Bouthillier implied that the right to vote should be restricted to those who have a knowledge of the French language.

CJC Quebec region chair Reisa Teitelbaum said that "the refusal of Parti Quebecois MNA Jean-Claude St-André to reject these proposals out of hand condones such pernicious ideas, which fortunately are not shared by the majority of Quebecers."

ISRAEL

March of the Living

JERUSALEM — Prime Minister Benjamin Netanyahu will take part in an annual march at the former Auschwitz death camp. The March of the Living, which commemorates those who died at Auschwitz, takes place on Holocaust Remembrance Day, which falls this year on April 23.

Bethlehem Mayor Dies

BETHLEHEM — Elias Freij, 80, mayor of this West Bank city for 23 years, was buried last week.

Freij was a political moderate who had developed good relations with both Jordanian and Israeli officials, as well as with Palestinian Authority (PA) Chairman Yasser Arafat. He held the tourism portfolio in the PA until last year.

WORLD

Nelson Sentenced

NEW YORK — Lemrick Nelson, was recently sentenced to 19½ years in a federal prison.

Nelson was convicted one year ago on federal charges related to the fatal stabbing of rabbinical student Yankel Rosenbaum during the 1991 riots in the Crown Heights section of Brooklyn.

The judge in the case, concerned that Nelson will continue to be a menace after he is released, added an extra five years of probation after the sentence is completed.

Sweden to Disburse Cash

ZURICH — Handelbanken, a Swedish bank, has announced plans to begin disbursing money from dormant World War II-era bank accounts within the next few months.

A bank official said that about 15 of 75 account holders, the majority of whom are Norwegian businesspeople who had accounts in Sweden during the war, would receive the payments.

Visitors' Centre Planned

WARSAW — A Polish developer has won approval for a visitors' centre near the former Auschwitz death camp.

The developer had dropped earlier plans for a mini-mall across from the camp, after Jewish officials and Holocaust survivors said it would desecrate the memory of the 1.5 million people who died at Auschwitz.

The centre will house fast-food restaurants, a post office, a bank and a bookstore devoted to the history of Auschwitz.

Russians Polled

MOSCOW — According to a recent poll sponsored by the Russian Jewish Congress, 73 percent of Russians have a positive attitude toward Jews. Some 18 percent, the poll said, believe that Jews have too much influence over Russian society.

Synagogue Returned

OSWIECIM — Poland officially turned over a synagogue near the Auschwitz concentration camp to the local Jewish community. The synagogue is the first Jewish communal property returned under a law passed last year.

Abzug Dies

NEW YORK — Bella Abzug, the first Jewish woman ever elected to the U.S. Congress, died recently of complications following heart surgery. She was 77.

A feminist who fought for civil rights and against the war in Viet Nam, Abzug was also a defender of Zionist causes.

"It is the passing of an era," said Ira Foreman, executive director of the National Jewish Democratic Council, on hearing of her death.

Correction

A *CJN* brief last week overstated the amount of money Germany has transferred to the Simon Wiesenthal Centre in Israel as an initial payment to help locate Nazi war criminals who are still receiving pensions from Bonn.

The actual amount is about $100,000 (US).

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New compensation plan launched in Germany

Insurance firm seeking Holocaust victims, heirs

By PAUL LUNGEN
Staff Reporter

TORONTO — One of Germany's largest insurance companies is offering compensation to Holocaust victims and their heirs for life insurance policies issued before World War II.

Allianz AG is devoting a tremendous amount of time and effort to track down possible claims by the heirs of insured parties who were killed during the Holocaust, said Herbert Hansmeyer, a member of the company's board of management. The company has opened an international telephone hotline (1-800-411-0118) to answer questions concerning possible claims.

Speaking to about 30 people in a downtown office boardroom, Hansmeyer said Allianz's efforts stem from a class action law suit filed in New York against 16 European insurers, including four Allianz subsidiaries. The suit claims compensation for people who had policies with the company but who, for a variety of reasons related to the Nazis' anti-Semitic policies, were unable to collect in full. While Allianz does not believe it has a legal liability in the case, it feels a moral responsibility to investigate the matter and compensate former policy holders, Hansmeyer said.

Hansmeyer said the company international hotline has fielded about 900 calls "from people inquiring from Allianz if there was a policy for their relatives. We have multiple requests from the various requesters."

After checking the company's central file index, investigators found 200 possible "hits." When these were investigated further, 50 actual files were found. In other cases, the policies may have been destroyed or never issued, he explained.

Of the 50 files, two-thirds were determined to be made out to Jewish policyholders before 1939. Hansmeyer said of the 50, seven policies were found in which it was impossible to determine whether Allianz ever made payment or whether the German government made restitution after the war (German restitution payments took into account unclaimed insurance policies.)

Allianz made offers to settle the seven cases and six were accepted, he said.

The task of determining possible payouts is monumental, he continued. From 1922-48, the company opened 1.3 million files. In a sample survey of 32,000 files, investigators attempted to determine whether some of the policy holders were Jewish. They did that by considering the name, whether the Nazis intervened in the policy and whether the policy holder changed address.

About 1,800 Jewish policies have been found in the sample. "We found that of the Jewish policies, 60 percent had been paid out before 1939," he said.

Hansmeyer, whose speaking engagement was sponsored by the Jewish Civil Rights Educational Foundation, said the company has no legal liability to pay because in the wake of the war, all German insurance companies were in effect bankrupt and the companies survived because the German government guaranteed two-thirds of their liabilities. "There is no money left from this period that we should have paid out." Furthermore, German government restitution after the war, which amounted to 100 billion Deutsche Marks (DM) paid to Jewish victims of the Holocaust and to Israel, took into account lost insurance policies, he said.

"For Allianz, the whole legal issue for the Holocaust is finished. It is not a legal issue, it is a moral issue."

Hansmeyer said that in many cases, pre-war insurance policies were for very modest amounts as low as 5,000 Reichs Marks (these were converted to DMs after the war at a rate of 10-1). The company has spent more than 10 million DM to deal with the issue and paid out $30,000 (US) to the seven claimants, he said.

Hansmeyer said the company is seeking the cooperation of Jewish groups to help bring the issue to a conclusion. "Most important is that we find some terms of reference and that we agree with Jewish organizations on how to deal with this issue," he said.

Elan Steinberg, executive director of the World Jewish Congress (WJC) in New York, said the organization has had "very intensive discussions with the important European insurance companies and particularly fruitful ones with Allianz."

The talks have been "constructive" with the goal of finding a

[Cont'd. on page 5]

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From the editor's desk

Israel's negative image

It's an old story. And most of the readers of *The CJN* are all too familiar with it. Israel gets bad press.

It hasn't always been that way. The first 19 years of its existence, Israel's image abroad was a sympathetic one. But after 1967, the picture changed, literally.

The predominant images that have been beamed around the world from Israel by the western media since then, and especially since the intifadah began in 1987, have been negative ones, decidedly unsympathetic.

This is not the occasion nor the space in which to explore the reasons for this dramatic shift in the representation of Israel. Nor is it my purpose.

Suffice to say, the images of Israel that now reach across oceans cover virtually every field of Israeli life: foreign diplomacy, the peace process, security issues and domestic politics. And it is almost always negative. Last week's news coverage was typical in this regard.

On the diplomatic front, for example, we saw headlines that read: "PM doubts Ross can wrap up a deal before heading home," or, "Washington and Jerusalem differ." Of course these headlines related to stories concerning the efforts by U.S. special envoy Dennis Ross to get the talks between Israel and the Palestinian Authority (PA) back on the rails.

On the peace front, debate raged around the extent of the next redeployment by the IDF from the West Bank. The PA wants 30 percent; the United States wants 13.1 percent and Israel is offering just more than eight percent.

On the issue of security, the country was once again thrown into a renewed state of apprehension owing to the threats of revenge issued by Hamas over the death, now apparent slaying, of their "second engineer" Mohiedeen Sharif.

The fact that Israel has denied all connection with the death of Sharif, and even sent the head of the General Security Service to Gaza to meet personally with Yasser Arafat to tell him so, has failed to move Hamas from vowing to resort, yet again, to terrorism, mayhem and violence.

Even one of the leaders of Hamas, Abdul Aziz Rantisi, told the *Jerusalem Post* that the PA had tortured and executed Sharif. Nevertheless, there has been no reprieve from the Hamas sentence to impose more murder upon Israel.

Frequently, though not always, the images sent by the many competing video camera crews focus on violence between Israelis and Palestinians. This should not be surprising to us, because it is the violence, the conflict, the clash, the tension, that is, after all, the story in the eyes of the editors and reporters who receive and transmit the reports.

Unfortunately, however, violence tends often to erupt "spontaneously" whenever the camera crews appear. This phenomenon itself should also form part of the news, but does not.

The scenes of violence between Israelis and Palestinians that are sent around the world, are generally of rifle-toting, flak-jacketed soldiers standing off against groups of youngsters, or women, or both.

The disparity and the imbalance between the opposing "forces" is quite obvious and quite deliberate: the oppressor versus the oppressed, the strong versus the weak; Goliath versus David.

Last week, the television networks and every major daily newspaper carried photos of clashes between Israeli soldiers and Palestinians who were marking Land Day, a day set aside by the PA to protest the "confiscation" of lands. There were also a number of photographs of mourners for Sharif and of the subsequent displays of anger by the supporters of Hamas who had poured out onto the streets.

The fact that the demonstrators were calling for the spilling of more Jewish blood was generally omitted from the cutline underneath the photos. "We want to hear explosions in Tel Aviv, Blow them up; blow them up," and "In response to his assassination, thousands of Israelis must go down," were some of the calmer, less frenzied slogans shouted by the demonstrators.

As was mentioned earlier, last week's photo transmissions were quite typical of the overall coverage of Israel by the western media for almost 30 years.

And of course, as we see all around us, after 30 years of essentially negative imagery, there has been a cumulative impact upon the way in which Israel is perceived.

In my view, however, the most worrisome aspect of this negative image is its effect on the generations of Jews who have grown up during the past 30 years. They have never known as Abba Eban has described it, the "poignancy of not having an Israel."

At this time of year, on the eve of Passover, and at this time in Israel's young life, on the eve of its 50th anniversary, it is important that we, the older generation, understand the potential for harm to our children and for Israel in the cumulative inversion of truths and justice.

Last Shabbat, we read in the prophet Malachi a reinforcement, of sorts, of this message. "And he shall turn the heart of the fathers to the children, And the heart of the children to the fathers."

Next week, I shall suggest various approaches that we might attempt to help redirect the hearts of our children towards one of the things most precious in our hearts: Israel.

Israel's Jubilee 50 — *from the archives*

FROM SLAVERY TO FREEDOM

Ida Nudel celebrates her new status as a 'free Jew', Oct. 1987, with Israel's President Chaim Herzog and his wife, Aura.
[Keren Hayesod - UIA Communications photo]

*****

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Greater Toronto Area

Interfaith couples sought for Canadian's PhD thesis

By FRANCES KRAFT
Staff Reporter

Danita Mushkat

TORONTO — Doctoral candidate Danita Mushkat is seeking Canadian-born intermarried couples with children 18 or older, and has also begun interviewing couples in which both partners are Jewish for her PhD thesis in sociology at the University of Toronto.

The study will explore definitions and expression of Jewish identity through a questionnaire and in-depth interviews.

Although similar studies have been done in the United States, Canadian research on intermarriage among Jews has been based on census data and vital statistics, said Robert Brym, professor of sociology at the University of Toronto.

And American results don't necessarily apply here, he noted. A study like Mushkat's "should be useful for policy-makers and religious leaders in the [Jewish] community."

Mushkat, 27, is interested in discovering "under what conditions Jewish identity is retained, transformed or weakened."

Her own background is eclectic. Born in Ottawa to Israeli parents, Mushkat grew up in England, New Zealand and Hong Kong, where she spent 11 years before moving back to Canada to attend Trent University. She has spent many summers in Israel visiting extended family.

Between her research and responsibilities as a teaching assistant, academia has become her main focus. A graduate of Trent and Queen's University, where she received her MA, Mushkat has garnered numerous scholarships and awards.

"I've always been interested in people who are marginalized," she said in a kitchen table interview. Her previous research includes a study on Jewish lesbians.

Mushkat attributes her academic interests in large part to her "tikkun olam upbringing" and the "social justice mind-set" of her mother, a professor of International Law at the University of Hong Kong.

She finds her background an advantage in her research, giving her the perspective of both an insider (as a Jew) and an outsider, having spent many of her formative years in the Orient.

In its own way, her parents' union has been an intermarriage, she mused. Her sabra mother is the granddaughter of a rabbi; her father, who left Poland as a child, was raised in a secular, albeit proudly Jewish, family.

Mushkat, who is not married, has a Jewish boyfriend, but it was more common in past years for her to date non-Jews. She's been involved in the Jewish community on a volunteer basis for many years. Her parents would like her to marry someone Jewish, even though she grew up in predominantly non-Jewish environments, she said.

For her thesis, Mushkat is questioning whether accepted criteria for Jewish identity, such as number of Jewish friends and observance of various rituals, actually capture what it means for people to be Jewish.

She has no predictions about the impact of intermarriage on Jewish identity. "To make predictions, you have to have a larger sample. My objective is to raise insights and question taken-for-granted techniques of doing things."

Sociologists are divided on the issue, she noted. "Traditionalists measure identity in terms of adherence to ritual. They come out with gloomy forecasts that the Jewish community is shrinking.

"The other camp recognizes that Jewish identity has been transformed... We've lost certain things, but they're being replaced by alternative [forms] of Jewish cohesion."

She tends to the latter view. "There's been a redefinition of what constitutes Jewishness," she believes.

She hopes to talk to intermarried Jews who have retained their Jewish identity as well as those who feel uncomfortable with their Jewishness "so I can see what causes some to fall by the wayside."

Anyone interested in participating in the study, or just talking to Mushkat about it, can contact her at 416-481-6120, or by e-mail, [dmushkat@epas.utoronto.ca].

Compensation plan launched

[Cont'd. from page 3]

mechanism to handle Holocaust insurance claims and reimburse claimants. As for heirless Jews, "Jewish assets belong to the Jewish people through the World Jewish Restitution Organization," which includes WJC, the Claims Conference, the Jewish Agency and the State of Israel, Steinberg said.

So far, Steinberg said, Allianz seems to have learned the lessons of the Swiss bank controversy and is "doing the right thing."

For Allianz, that wasn't always the case. According to a June 3, 1997, report in *Insurance Media Watch*, Allianz has admitted it insured barracks and other facilities at the Auschwitz death camp. Quoting the German magazine, *Der Spiegel*, *Media Watch* reported that Allianz and other companies sold fire, liability and accident insurance to Nazi SS units that operated Auschwitz and other concentration camps, covering supply depots, motor pools and barracks. Allianz inspectors also examined SS factories where inmates worked.

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Greater Toronto Area

Interfaith 'pre-seder' draws eclectic crowd

By BEN ROSE
Staff Reporter

RICHMOND HILL —An interfaith pre-Passover seder here attracted 63 people, most of them non-Jewish who had never attended a seder before. The Christians, Jews and one Muslim attending included people from Canada, the United States, France, Germany, Italy, Poland and Scotland.

The seder was sponsored by the L'Arche Daybreak community here for the developmentally disabled, with the help of others including members of Kehillah Ahavat Hesed, a small egalitarian Conservative synagogue in Toronto.

A head table with two seder plates had 20 guests while five other tables also had their own seder plate. Both vegetarian and meat meals were available and Beth Porter, Daybreak interfaith committee, said kosher for Passover foods were used.

Porter, a practising Roman Catholic, has a membership in the Kehillah as well.

The seder was led by Harold Weinstein, father of Daybreak member Ellen Weinstein, with one or two Jewish participants at each table to answer questions about the seder.

"They [the Jewish representatives] gave us the confidence to sing with tremendous joy and enthusiasm," said Porter. "The room resounded with song and burst into lively clapping with the Dayeinu."

Christian Gerstner, a young Roman Catholic from Germany, said that despite his father being involved in multifaith dialogue there, he had never met Jewish people or attended a seder before.

A Haggadah especially prepared for interfaith groups by the Anti-Defamation League was used, while several people read portions of the Haggadah and supplementary literature.

Carmen Ellis, a French Canadian Daybreak assistant, noted for her ability to pull together large dinners at short notice, said she was on a "steep learning curve" when it came to kosher laws and Passover dietary rules.

"Our reasons to hold the seder are to be in solidarity with our Jewish members, Ellen, Mel and Roy, at this special time of year and to deepen our appreciation for Judaism, in which Christianity is rooted," said Porter.

Kehillah Ahavat Hesed member Jackie Rand holds up an egg from the seder plate at an interfaith seder as L'Arche Daybreak board member Jackie Boughner, an Anglican (left) and her husband, Ian MacCallum, follow in the Haggadah.

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JIS MOVES TO BJC

Toronto UJA Federation's Jewish Information Service (JIS) has a new home, at the Bathurst Jewish Centre (BJC), and has expanded its outreach to the Russian-speaking and Israeli communities. JIS serves as the central data bank of information on Jewish life in Toronto. Shown, from left, are BJC executive director Deborah Pinsky, volunteer Jack Bernstein and JIS executive director Joel Virbin.

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Thursday, April 23, 1998, 7:30 p.m.

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Spiritual Leader, Beth Radom Congregation

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THE COMMUNITY IS INVITED

Greater Toronto Area

North York approves Jewish retirement home

By RON CSILLAG
Staff Reporter

TORONTO — North York's community council has approved an application from a Jewish retirement home to make the home, in effect, legal.

Relatives of residents in the home breathed a sigh of relief as council last week voted to approve the application from the Ahavath Achim retirement home, at 31 and 33 Wilmington Ave., for changes to local zoning and planning laws to allow for permitted use.

The approval, which requires further ratification from Toronto council, means the home can continue functioning.

"I'm very relieved and happy," said owner Joseph Sahar, who has operated the home since it opened in 1992. "We are now legal."

Municipal officials had said that technically, the home was functioning against local bylaws, since the two adjoining buildings were zoned as single-family dwellings, and were operating as a business. [*CJN*, Feb. 19]

The residence is home to 25 Jewish seniors. It advertises 24-hour personalized care, three kosher meals a day, and a small synagogue in the basement of 33 Wilmington.

Surrounding neighbors had feared increased noise, congestion, parking problems and even odors coming from the home.

They also said the home is out of place in a residential area, and questioned why it was allowed to keep functioning.

Lawyer Murray Chusid, representing the home, told council that Sahar spent over $100,000 to correct fire code violations in the residence, and that he even purchased an adjoining home whose owner had complained.

Chusid cited a study showing the retirement home had little impact on the residential character of the neighborhood.

Lawyers representing ratepayers on Codsell Avenue said their clients want assurances that noise and parking would not be a problem, and that the residence would not expand.

Speaker after speaker praised the home for the high quality care it gives the residents, and said the seniors would have nowhere else to go should it be shut down.

Local councillor Howard Moscoe voted for the application, but reluctantly.

He said the home "worked its way into the community," and "broke every rule in the book to become established."

The residence had "put lives at risk" by violating fire codes.

But now, "it seems to be very well operated," Moscoe added.

Councillor Mike Feldman, who voted to approve the home's application, said seniors should not be warehoused and should be allowed to live in areas they know.

CORRECTION

An article in *The CJN*'s kids' pages last week incorrectly stated that Jewish teens Jason Landau, Jeff Strauss and Jamie Abrams designed an Internet Web page for the Canadian Council of Christians and Jews.

In fact, they designed a Web site for the Canadian Council for Reform Judaism.

ELECTED OFFICIALS, STUDENT HONORED

Canadian Jewish Congress (Ontario region) and UJA Federation of Greater Toronto hosted a reception last week to honor Greater Toronto Area municipal councillors and mayors chosen in the last election. As well, Grade 13 student Sara Imam (centre) received the second annual Senpo Sugihara Humanitarian Award for her anti-racism work at North Park Secondary School in Brampton. From left are Moshe Ronen, CJC Ontario region chair and national president-elect; Toronto mayor Mel Lastman, Imam; evening chair Carey Green; York Region Chair Bill Fisch; and Alan Sandler, vice-president of UJA Federation. Lastman and Fisch were presented with books on Israel's 50th anniversary. [Stephen Epstein photo]

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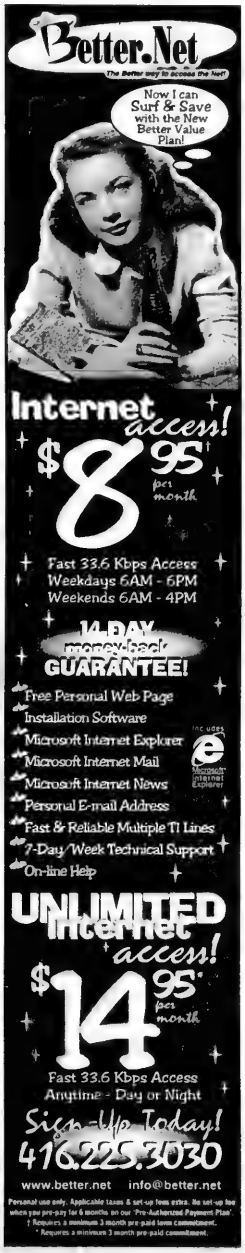
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Editorials and Letters

The Canadian Jewish news

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Expedient, well-timed

Last week, we caught a glimpse of Premier Lucien Bouchard formulating the Parti Québécois' (PQ) new referendum policy on the run, as it were, trying to hold his ground against the strong winds and the shifting ground wrought by the still fresh entry of Jean Charest into Quebec's provincial politics. What we saw was a backward-stepping premier demonstrating his attachment to a skewed notion of democracy that regards the population's often expressed preference against separation as merely a temporary inconvenience, while viewing any future vote in favor of separation, of any size or majority, as unassailably irreversible.

Last Tuesday, in Ottawa, as reported in the *Globe and Mail*, he told reporters that the next "referendum will have to be launched in the next mandate. I don't know exactly when...But it will have to be launched when we have winning conditions." Three days later in Quebec, having had time to collect his thoughts, the premier clarified his earlier statement. "There will be a referendum if the conditions are united so that we will win. And one of the conditions, of course, is that people must want a referendum..."

More than two out of every three people in Quebec do not want a referendum. Among these numbers, it is true, are people who voted Yes in the last referendum. But we can safely conclude both from these figures and from the past two referenda, that more than half of all Quebecers do not want to separate from Canada. What then, does it say about the man and his party that they continue to brandish, over the people's heads, the threat of one referendum after another until the "right" result is registered? It says, among other things, that their loyalty is to their ideology before it is to their people. The referendum is less an expression of democracy than it is an expedient, well-timed act.

Bloody Shame

The federal and provincial governments announced last month that they would offer compensation only to those people who contracted hepatitis C through blood transfusions between Jan. 1, 1986 and July 1, 1990. A test for screening out hepatitis C tainted blood was available during this period, but was not used by the health care system. The test was not available for use in Canada before 1986. The governments' reasoning rests on the notion of negligence: the system was negligent toward the victims between 1986 and 1990; but not so before 1986.

The reasoning may be sound from a legal standpoint and prudent from a financial standpoint. But it falls far short of the moral example we need from our governments if the best values of our society are to be found other than simply at the bottom of a ledger.

We do not dismiss the importance of fiscal responsibility, nor do we belittle the possible dimensions of the financial risk. We do not gainsay the importance of legal precedent. Nor do we advocate a comprehensive system of no fault insurance for all medical contingencies. However, the situation at hand is extraordinary, analogous to a natural disaster that intrudes upon unsuspecting, defenceless innocent people. The pre-'86 victims, of whom there may be as many as 40,000, became victims through no blameworthy act of their own. They relied on the "system." The system was subsequently proven to be unreliable. But there was no alternative for them. And they ultimately became its tragic victims.

A number of approaches might be incorporated into a solution for the pre-'86 victims. For example, compensation could be less than that for the '86-'90 victims, and accompanied by and contingent upon a clear statement denying any legal responsibility while acknowledging that the extraordinary nature of the circumstances warrant extraordinary measures.

We urge the governments to retract their refusal to compensate the pre-'86 victims. In this rare and difficult case, it is more important they do the "right" thing rather than the "legal" thing. The people of Canada understand the difference and will be grateful for it.

WISDOM OF THE AGES
"The idea underlying Passover is nobly humanitarian: freedom."
Moshe Glickson

Dry Bones
IN JUST TWO YEARS, PEOPLE WILL THINK OF US AND THEY'LL SAY...
THAT'S HOW THEY CELEBRATED PASSOVER BACK IN THE 20TH CENTURY!
KIRSCHEN
JERUSALEM POST
Jerusalem
ISRAEL
SIGH
PASSOVER ALWAYS OVER-STIMULATES HIS SENSE OF HISTORY!

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Pope Pius XII spoke Hebrew to Jews at Vatican

In view of the news items about the lack of concern by the Catholic church for the fate of the Jews during the Nazi regime, I offer herewith a wartime anecdote that involved Pope Pius XII.

Immediately after the break-out at Monte Cassino, our crew's wireless-radar operator, a devout Catholic, decided he wanted to be one of the first into the Vatican to see the pope. And he asked me to come with him because he was unilingual Cockney English and I was the squadron linguist. We quickly got passes and off we went.

At the Vatican we found a very large crowd ahead of us in St. Peter's Square, all with the same idea of being the first into the Vatican.

A man said to us in English, "Please follow me." Which we did, right through a side door into a very high-ceilinged, very large, and very ornate room. Two other fellows were there ahead of us. Soon a pair of high and richly carved doors across the hall opened slowly and in came four husky Zouaves carrying the pope on a throne-like chair which they carefully lowered to the floor. The pope stepped off. When Dennis (my crew mate) dropped to his knees, His Holiness went to him first and Dennis kissed the ring on the pope's hand. Then the pope shook hands with me. He spoke to us in hesitant English, asked Dennis a few questions about London and Southall and asked me a few questions about Montreal and Canada.

Then he moved on to the other two fellows. Both had Palestine shoulder patches on their shirts, which meant they were Jewish Brigade. The pope spoke to them in Hebrew. Obviously his Hebrew was a lot better than his English because he spoke to the other two at much greater length. After that, he turned to Dennis (again on his knees) and blessed him in Latin. Then he got back on his throne and was carried out.

It occurred to me that in what might have been the pope's first conversation with any Allied troops, three out of the four present were Jews.

Ralph Charad
Montreal Post
Jewish War Veterans of Canada

Better a teacher than a terrorist

Israel Labor party leader Ehud Barak still has not apologized for saying that if he was a young Palestinian he would probably join a terrorist organization. The retraction is necessary, since Barak's remark unintentionally conveys a legitimacy on terrorist organizations.

Barak subsequently has rhetorically asked, "Should I have said a third grade teacher?" Why not? Yes, a third grade teacher with a strong participation in the Palestinian national movement, or more particularly that part of the Palestinian national movement which *peacefully* struggles for a just peace incorporating a Palestinian state throughout almost all of the West Bank and Gaza strip, and which recognizes that such a solution will bring to an acceptable end the national struggle between Israel and the Palestinians.

Yes, Barak could have said something like that, thereby indicated an empathy for the Palestinian experience and setting himself apart from Bibi Netanyahu who can do no better than to try, as part of his end-run around the Oslo peace process, to lower Palestinian expectations of what they can expect to achieve in a final status agreement. Israelis and Palestinians alike deserve a clearer alternative from Barak.

Simon Rosenblum
National Co-President
Canadian Friends of Peace Now

Claims statistics on continuity not valid

In the March 12 issue of *The CJN*, statistics were presented in an advertisement by Am Echad. In this ad, a large, statistically based diagram is used to back up the arguments offered in the text. That argument, if I may quote, was: "The lesson of the chart is clear. The greater our commitment to our mutual 3,000-year-old Jewish religious heritage, the greater our chance of surviving as Jews."

The chart showed that in the fourth generation, Orthodox progeny would number around 911, starting from 100 in the present generation, and the rest of the North American religious movements would number between five and 24. The chart, as it is presented in the article, is misleading and demonstrates an ignorance of statistics. Am Echad would have you believe that this is a clear indication that Orthodoxy is the only way to propagate Jewish identity, when in fact, the chart primarily shows the effects of the larger average size of an Orthodox family when compared to those of other movements.

Suppose we start off in our current generation with 100 people comprised of 50 couples. Just for argument's sake, we will assume that the assimilation rate is zero and and that the average family size is one. This means that each couple produces one child. By the fourth generation, the total number will be reduced to 13.

I have written a larger piece on this subject but this covers my main point.

Martin C. Winer
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Our soldiers' seder, Germany 1945

By ELLIOTT GLUCK

Every seder I have attended has illustrated the continuity of Jewish life and the family orientation so central to this celebration of freedom. In 1945, however, I celebrated a seder with four significant differences from all others – it was held in the afternoon, it took place in a badly damaged school gymnasium, the "family" were all servicemen unknown to me, and it presaged the end of the Nazi tyranny and the Final Solution from which we would shortly be redeemed.

This story is personal, as I saw it as a participant; I also present the view of Chaplain Sam Cass, as he reported it to the Chaplain-General of the 1st Canadian Army, and that of two Canadian war correspondents who reported this public celebration on German soil. The excerpts from Rabbi Cass and the correspondents are based on material from the Cass Collection, at the National Archives of Canada in Ottawa.

March 28/29, 1945

I do not recall the date itself, but that mid-morning I had a surprise visit from an army chaplain. My Yes to questions about my name and religion resulted in his bundling me into a jeep, telling the driver to take me to a location unfamiliar to me. We drove off at once, and my mystification increased as we proceeded east (as I later learned). After passing a number of tanks under camouflage nets on both sides of the road, we entered a small town, obviously the recent target of some heavy artillery barrages and enemy engagement.

Our destination proved to be a bombed-out building, which contained a considerable crowd of army and air force personnel from a hodge-podge of units and services, as was evident from their flashes and insignia. We entered a large hall with the roof blown off, the walls pock-marked with bullet holes. We sat on whatever we could find, at a number of fold-up tables. A dais had been set up, and on the table, covered with what appeared to be a sheet, a set of candelabra graced the scene.

The head table was soon occupied by a number of servicemen and the candelabra lit. I described the services in a letter to Rabbi Oscar Z. Freeman, then the rabbi of the United Synagogue of Ottawa. It was printed in part in the *Ottawa Jewish Bulletin* dated 8 June 1945:

"I think you will find that the boys who came back from overseas will for the most part feel a greater need for religion in the deepest sense of the word. If I can generalize from my own experience and thoughts, we all want a philosophy of life to build on, and that philosophy can best be built on religious principles. I felt this most strongly at a seder service I attended in Germany. We had almost 200 there. It was in a ruined building in a wrecked German town (Cleve). And yet it was all the more precious to us, because in spirit it took us from filth, destruction, poverty and hate back to our homes at this happy time of year. It made us all realize how important our Jewish way of life is to us all.

"It was not a very impressive ceremony, from a realistic standpoint. Our meal was only faintly removed from traditional army food, but the spirit was there. The candles in front of Chaplain Cass were in a cross current of air, but they burned right through the ceremony. It seemed to symbolize the strength and endurance of our ties with home, and all the things which are precious to us!"

From The Rabbi's Daily Logs

(These brief excerpts from the Rabbi's daily records and monthly reports are quoted directly. I assume all responsibility for the choice of material.)

20 Jan. 45 – Passover is not too far away. In fact, I have been working on it already for some weeks. By the events taking place now, it might well be that Passover will be a real season of liberation. [The Battle of the Bulge had recently ended in Allied victory.]

22 Jan. 45 – This morning I presided at a conference of Jewish chaplains serving within the 1st Canadian Army on Passover preparations...a meagre bill if we could get it...tinned salmon and vegetables...some matzah meal pancakes...enough fresh eggs to have at least a quarter for each...none of us know where we [will] hold the seders.

Chaplain's Bulletin Dated 11 Feb. 45

Pesach, *Zeman Cherusenu*, the Season of our Liberation...will be observed from sundown, Wednesday, March 28 to sundown, Thursday, April 5...I hope that military exigencies will allow everyone to attend at least one seder...While it is impossible for our fellow Jews (the civilian populations) to join us...all of us want to brighten their yom tov ... I suggest that each of us make a gift of tinned fish and other non-leavened food which ... I shall present in your name for distribution on a community basis.

Monthly Report, March 1945

Supplies – The basic religious supplies for Passover...included matzah (unleavened bread), wine, and a kosher tinned meat preparation...tinned vegetables, fruit, tea and sugar...from formation supply points...I obtained paper plates and wine cups in Belgium, as also the green vegetables and bitter herbs required in the seder. Cutlery and dixies were loaned to me by 2 Canadian Corps.

Location of Celebrations – Because of the uncertainties of the operational picture on Passover, it was advisable to postpone definite plans...as late as possible ...Two locations were finally chosen in forward areas – at Cleve, Germany, for 2 Canadian Corps, and at Greve, Holland, for 1 Canadian Corps...

A work gang of German labor was provided at Cleve. [The irony of this is commented on by the war correspondents!] The Provost Corps signed all routes for both locations [to ensure freedom from enemy mines].

Distribution of Matzah – U.K. Jewish Welfare sources permitted approximately two (2) pounds per man... Troops were also able to get it at the celebrations, if supplies did not reach them in time...Troops actively engaged in operations who could not attend services had the unleavened bread with them in the field.

Chaplain Rabbi Sam Cass [CJC Archives]

Notification of Services – Through First Canadian Army routine orders, by signal to Headquarters of all formations and individual circular letters to all affected personnel. [The detail given by Cass under all these headings ensured official recognition of all the formations and the many officers and men who contributed.]

The Celebrations – I conducted four (4) celebrations on the 28th and 29th of March at Cleve, Germany...More than 225 men, Canadian and British, assembled round the tables. There was no doubt at their joy at being able to commemorate the Festival of Freedom on the soil of the enemy of all human freedom. The recitation of the Hagaddah took on new meaning, for in truth, the struggle they were engaged in was the freeing of the whole world from the threat of enslavement and bondage...Many present on the first day were already across the Rhine and in action when we reassembled for the second celebration...The same evening I held celebrations at Grave, in Holland...159 Canadian and British personal, including RAF, attended each evening.

On the afternoon of the 30th of March, I conducted a seder at Nijmagen for the civilian community and about 35 troops. This was the first Passover these surviving remnants of Jewry enjoyed in the past five years. We met in the vestry of the synagogue, formerly the home of the rabbi, who had been deported by the Nazis. The synagogue itself, once a beautiful sanctuary, had been desecrated and stripped by foul vandal hands.

The chairman of the group in addressing them said that the passage of the Hagaddah which reads "This year we are in bondage; next year may we be free" may well be amended for them to read "In the past year, we were in bondage; but this year we are free." This was a dramatic gathering, and its impressions will not be forgotten by all personnel, British and Canadian, who attended." [These words brought tears to my eyes when I first read them – they still do!]

Rabbi Cass expressed his gratitude as follows: "The arrangements outlined in the foregoing paragraph touched on many branches of the Army and Corps headquarters whose splendid cooperation made the celebrations a success and enabled all personnel who could possibly attend to observe the Passover."

The Canadian Media Report

Gerald Clark, of the *Montreal Standard*, wrote about the seder in these words: "With the Canadians beyond the Rhine, March 31 – When Moses parted the Red Sea, he led his people from the oppression of the Pharaohs. This week descendants of those tribes of Israel are commemorating their deliverance from bondage on the soil of a 20th-century Pharaoh whose fanaticism and terror were far more devastating than that of any ancient. Jewish soldiers from all parts of Canada are across another Red Sea. The Rhine flows swiftly behind them."

Ralph Allen reported in the Toronto *Globe and Mail* under the heading, "Army Jews Celebrate Ironically In Germany," from Kleve, Germany, on March 29 – "Three hundred Jewish soldiers of the 1st Canadian Army stood in a much-shelled gymnasium here yesterday and humbly brought back the faith of their ancestors to the country that for 11 years had sought its extermination. Grouped around long wooden tables laden with wine and unleavened bread, they celebrated the ancient ceremony of the Feast of the Passover, much as Jewish members of the British, American and French armies, fighting on their right flank, were celebrating it in other parts of Germany. It was their belief that until today the feast had not been observed publicly in Germany since 1939, but in Cleve there was no one who could say for sure. In this entire community, not a single Jew was left to testify when the Allies took the city a month ago.

"Capt. Samuel Cass, a Toronto rabbi, who conducted Wednesday's ceremony, said there used to be a sizeable Jewish community in Kleve. I searched for the site of the synagogue in what is left of the town but could find no trace of it. Nor have they been able to find any trace of a German Jew here. The whole community might have been swallowed up by the earth.

"...Capt. Cass was assisted in the reading of the seder by Pte. Alfred Cohene of Montreal, a 19-year old infantryman of the Black Watch. As the youngest member of the gathering, Cohene read the traditional four questions and the chaplain, as head of the extemporaneous family, responded with the story of the flight from Egypt... The impromptu banquet hall was cleaned by German women before the ceremony. The irony was unintentional."

Elliott Gluck was lieutenant (Platoon Commander) in the 2nd Armored Brigade (#84) Company, Royal Canadian Army Service Corps, at the time of this seder.

Opinions

A Passover reflection

Pope John Paul has issued the Vatican response to the Holocaust, what his Cardinal to the Jews calls an "act of repentance." While the entire document will be read by few, what has been quoted in the media leads one to think that the Pope's reaction to the Church's role in the Holocaust is, at best, spotty.

By Jean M. Gerber in Vancouver

What caught my attention was this: "The Shoah was the work of a thoroughly modern, neo-pagan regime. Its anti-Semitism had its roots outside Christianity, and in pursuing its aims, it did not hesitate to oppose the Church and persecute her members also."

This attribution of paganism to Nazi theology is compelling, coming as it does in a year when Passover falls on the same weekend as Easter. Furthermore, Jesus was celebrating Passover with his disciples. Sermons cannot help but make the connection between Jews and the death of Jesus.

In the Middle Ages, those sermons were deadly. Priests whipped up their congregations to a fever pitch; mobs descended on the Jewish quarters to avenge their savior's death. Never mind that their theology was faulty; Jesus had to die for salvation to reach them, but congregants were unlikely to understand the fine points. They understood that the killers of their lord were still above ground and they did their best to correct that error of the Almighty. The Crusades were the worst example of this theological deathtrap, but by no means the last.

That the Pope can sweep away the Church's responsibility for centuries of Jew-hatred as a background cause of the Holocaust is shocking. He may say individuals erred, but it is clear that the Church bears responsibility. No matter how many statements it issues absolving the Jews of complicity in Jesus' execution, the average church-goer at Easter will listen to reading after reading from the Christian Bible that identifies the Jews as the instigators of his conviction. In Christian documents, art and music, the Jews are guilty. In the minds and hearts of Catholics in the 1930's, Jews started with a theological handicap they could not lose. Until the Vatican opens all the documents to all scholars, it cannot simply issue statements of opinion and call them fact.

For instance, a pastoral letter issued by the Polish Catholic Primate in the 1930s urged a boycott of Jewish businesses. It is this kind of institutional cooperation with Nazism that the Church must acknowledge.

In the language of students, the Pope just doesn't get it. Masses of pagans didn't invent anti-Semitism in 1933; it was nurtured by 2,000 years of Jew-hatred. The Church as an institution is responsible for that.

As an institution it must open its archives to all scholars and allow them, not Vatican bureaucrats, to examine the facts. The Church cannot apologize for what individuals did; it must speak for itself as the arbiter of theology.

Individuals, on the other hand, have acted.

Readers know that in British Columbia, a resurgence of neo-Nazi groups has put places like Oliver and Salmon Arm on the map of hate groups in Canada.

As far as I know, few rabbis have spoken from the pulpit on this matter, but I know of one Catholic priest who not only preached to his parishioners about it, but solicited their financial support for legal help for David Lethbridge. The Vatican may not be ready to admit its error as a Church, but individuals are making a difference.

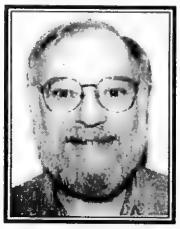
One more example of many. Since 1975, our community has held a major symposium on the Holocaust for public high school students, bringing thousands of teens and hundreds of teachers to hear survivors' stories and learn ways of teaching the Holocaust in school. That symposium was created by a unique committee under the aegis of Canadian Jewish Congress: the committee was composed of a Catholic theologian and several other non-Jews, as well as survivors. All were committed to teaching the truths of the Shoah. Their efforts have given uncounted numbers of teens and their teachers the information and the emotional stamina to withstand Holocaust deniers and to counter racism in any form.

So while I know that Good Friday and Easter sermons will be filled with words that would wound us as Jews, I know too that Christians who understand the origins and the true meaning of their faith will not be learning the lessons of hatred. Until the Vatican can find a way to change its theology, that's the best we can hope for.

Stanley Cup Seder

If the ancient Hebrews took the time to prepare for Pesach the way we do, they never would have made it out of Egypt.

You may not have heard yet, but I was recently appointed Commissar of Pesach Protocol by the Chief Rabbi of Igloolic. (Or is it Oomglic?)



By Shel Krakofsky in London

It is a long overdue responsibility that I welcome and plan to discharge with honor and slanted sincerity. Finally, you are united and directed by a single and enlightened leader.

It would not be prudent to fully enumerate all the regulations, as people are already overwhelmed by their own Pesach lists. So here are just a few of the rules:

- Seniors are not allowed to shop in pairs at any supermarket during the Passover season.
- Seniors who insist on shopping alone must be accompanied by a former cheerleader or a current speed skater.
- Any item marked "kosher for Passover" must be sold at half-price, with double Air Miles.
- All sales of chametz must be reported to Revenue Canada. In Quebec, these sales must be personally delivered to Jacques Parizeau.
- Anyone who leaves home to avoid Pesach preparation and cleaning – especially to Florida, New York or Israel – must, upon their return, perform 100 hours of community service. In my kitchen.

Whatever you do, be sure to make yourself available for further orders.

* * *

There have been requests to reproduce the poem, *Stanley Cup Seder*. Over the years, individuals have contacted me for a copy to read at their seders. I am happy to once again share the poem and recall a time when living and Pesach seemed much easier. And hockey was less complicated to follow.

Stanley Cup Seder
Our seder is longer
though the story's the same,
we'll get it all in now,
there is no big game.
Once we skated through it
the Answers could wait
the seder was rushed,
"...the game's on at eight!"

Bubbie and Zaida told us
to eat slower, read more,
but we'd leave our Haggadahs
to find out the score
and watch on TV
our regular seder guests,
Howe Hull Mahovlich
the Richards at their best.

We knew who escaped
the Egyptian plagues and sins
but with the Leafs and Canadiens,
who'd first get four wins?
So the door was kept closed
Elijah barred from his cup
Zaida could only resume
after Lord Stanley's Cup.

Four cups of wine
this seder's full length,
expansion, a longer schedule
have cut NHL strength
and our passion for hockey
baseball's now the game,
the Blue Jays and Expos
their seders not the same.

Puck finals after Pesach
are certainly no treat,
now baseball overlaps hockey –
like mixing milk with meat.
With Gordie Howe missing
bitter maror we eat,
and without Bubbie and Zaida
it's even more incomplete.

We eat the afikomen
and make a wish for later:
Next year in Jerusalem,
another Stanley Cup seder.

A Pesach wish

Increasingly I see my name cited in the Israeli press. It is a somewhat dubious honor.

Of course lectures and writers love to have others take up their thoughts and quote them, but not when this is done out of context.

By Rabbi Gunther Plaut in Toronto

The latest two instances that caused me to write this column appeared in the *Jerusalem Post* (in English) and in *Ha-Tzofeh* (in Hebrew). In both cases, they are not editorials but opinion pieces (the *Jerusalem Post* is a secular newspaper, and *Ha-Tzofeh* the official organ of the National Religious Party, formerly identified as Mizrachi). Both quote critical remarks I was said to have made about Reform Judaism.

I cannot identify the quotations attributed to me, though I am sure I made them in the context of a serious self-critique of the Reform Movement and they were coupled with "if" and "buts." That is the nature of every self-critique of this kind, and especially so when made in public.

I do believe the Reform Movement exhibits significant weaknesses along with great strength and promise. I have said so in the past and I will continue to say so. I also believe that among the major movements in Judaism, Reform has been and most likely will continue to be the one that consistently examines its successes as well as its failures.

I frequently criticize those Reform Jews who believe that their view of Judaism excuses them from most obligations and that personal autonomy permits them to follow every modern trend. It is the kind of radicalism that I deem to be out of step with the ideals of Reform Judaism as I understand them.

We would all be better off if we would combine our critique of other movements – whether justified or not – with a hefty dose of self-criticism. This is something which I find all too often lacking in those who love to demonize the Reform Movement and label it as sheer heresy or single it out for some other opprobrium.

Quite aside from all else, it is well to remember that every movement, whether religious, social, political or intellectual, has a whole spectrum of putative spokespersons. It so happens that there are radical and conservative supporters of Reform, and the same is true of both Conservatism and Orthodoxy. We all like to cite those opinions that show them in the worst light and ourselves in the best. Doing so may have some political advantages, but it is neither totally honest nor helpful to klal Yisrael.

I respect others for their interpretation of Torah and its demands. The late Rabbi Gedalia Felder, dean of Canadian Orthodoxy, often spoke about this and both he and I accepted each other as friends for who we were – without necessarily embracing each other's point of view. Our community would be immensely strengthened if we began to find our road back to civility, intelligence and true Jewish interaction. That is my Pesach wish for all of us and an act of true self-liberation. Chag Samayach!

The Kirshner File

A writer's quest for family roots

Helen Epstein has written a poignant family memoir of three generations of Jewish women: her mother Frances (Franci),

By Sheldon Kirshner

her grandmother Pepi and her great-grandmother Therese. The book, *Where She Came From: A Daughter's Search For Her Mother's History* (Little, Brown), was published recently.

When she embarked on this literary odyssey, not long after Frances' death in 1989, she sometimes wondered whether the effort would be in vain.

Frances, a dressmaker originally from Prague, left behind a 12-page chronicle and a 144-page oral account of a bygone era shot through with human drama and filled with an interesting cast of characters. But could Epstein verify the facts, or reconstruct the vanished world of Czech Jews before World War II?

A 50-year-old American best known for *Children of the Holocaust*, which she wrote mainly in Toronto, Epstein spent seven years on *Where She Came From*. She scoured archives and libraries and interviewed people in what is now the Czech Republic, Austria and Israel.

"It was such an exhausting research project," said Epstein, a resident of Cambridge, Mass., who was in Toronto as a guest of Holocaust Education Week. "But I loved writing this book."

In retrospect, Epstein thinks she succeeded for a number of reasons. Apart from her mother's reminiscences, which served as compass for her inquiries, she had the added advantages of knowing Czech, and of having been a seasoned journalist. A graduate of the Hebrew University in musicology and of Columbia University in journalism, she had worked as a reporter for the *Jerusalem Post* and had freelanced for the Sunday edition of the *New York Times*. Then there was the matter of timing. Communism in Czechoslovakia had fallen, and archives were thrown open.

As she delved into her family's past, she learned more about the women who had preceded her. Therese, an innkeeper's daughter who was married off to a peddler against her will, was the epitome of a working-class woman. To Epstein's regret, she never found a photograph of Therese.

Pepi, orphaned at the age of eight, was a dress designer in Vienna who balanced a marriage and a career. She was murdered in Riga by the Nazis.

Frances, who was Pepi's business partner when she was only 15, eluded the crematoriums of Auschwitz by posing as an electrician. Barely surviving Bergen-Belsen, she was liberated by the British. In Prague, she married Kurt Epstein (who passed away in the 1970s). In 1948, the couple left Prague with their only child, Helen, and immigrated to the United States.

Epstein had a passionate and complicated relationship with Frances, who died shortly after she collapsed at her sewing machine. During her life, Frances rarely discussed her youth and talked mainly about her concentration camp experiences. Before Germany's annexation of Czechoslovakia, Frances had been "a flirt, a party girl and a clothes horse." The Holocaust, Epstein said, bleached the frivolity out of her. "She used to say she lost her laugh in the war."

Epstein, whose appreciation of Czech culture was deepened by her quest for family's roots, may well write a sequel to *Where She Came From*. Its focus would be on Frances, the sole member of her family to survive the Holocaust.

Hollywood player

Several dominant figures have loomed large in the multi-billion dollar Hollywood film industry, and in the 1980s and early 1990s, Michael Ovitz was one of the select few.

Smart and secretive, he was neither a studio mogul nor a producer or a director, but a talent agent who headed the Creative Artists Agency (CAA), which wielded enormous influence.

As Robert Slater tells us in *Ovitz* (McGraw-Hill Ryerson), his revealing biography, Ovitz revolutionized the business. Before the Ovitz era, an agency acquired a client and then sought a script for the said actor. Ovitz reversed the process, selling the "package" to a film studio, and thereby becoming a formidable deal maker.

Invariably, *Ovitz* reads like a Horatio Alger novel. It's the story of a fiercely ambitious man, the son of a liquor distributor, who desperately wanted to stretch his wings. Starting as a mail room clerk in the William Morris agency, Ovitz quickly moved from that dead-end job to the position of president's assistant. Impressive in that role, Ovitz was promoted to agent.

Eager to advance, Ovitz and four other agents quit William Morris and in January 1975, formed CAA. The first two years were tough, even with austerity measures in place. But they succeeded, pushing aside adversity.

Eventually, Ovitz bought out all but one of his partners, turning CAA into what Slater claims was "Hollywood's most powerful institution." This sounds like an exercise in hyperbole, but there is no doubt that CAA was a force to be reckoned with. Among its clients were Tom Cruise, Paul Newman, Robin Williams, Steven Spielberg and Sean Connery.

Slater, a seasoned journalist based in Jerusalem, devotes a fair amount of space to Ovitz's unhappy 14-month interlude at the Walt Disney Company. In 1995, having been appointed president of that entertainment conglomerate, Ovitz sold his shares in CAA. Yet life at Disney proved to be bitterly disappointing for Ovitz. Given no formal responsibilities by his boss, Michael Eisner, Ovitz drifted. He left with a $128-million severance package, a testimony to his astuteness.

Slater, who clearly admires his abilities, is confident that Ovitz will be a " player" again. This is a man destined for further greatness.

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JEWISH EDUCATION
The Next Generation

Bring your seder to life

By DR. ELLIOTT MALAMET

Food being dipped, glasses being filled, the religiously fervent discussion about our side finally achieving victory after having been downtrodden for so long – sounds like it's playoff time.

Or seder time, an exercise in vague discomfort for many Jews who confide that they can't wait to get through the "religious stuff" in the Haggadah to arrive at the real focus of the evening – the meal. But the seder was created to provoke curiosity rather than to become one.

More than a history lesson or a tribute to God's might, the seder is trying to model the art of asking a question. Rabbi Joseph Soloveitchik points out that we are trying to inculcate in our children and also in ourselves the spirit of inquiry. Because God, he says, needs to be sought out. Part of what it means to grow Jewishly is to develop the mindset of actively pursuing things rather than passively ingesting them.

So why have many seders become so uninspiring? For one thing, because we have not learned to ask our own questions, to translate the Jewish story of liberation into ideas that will be real for each person at the contemporary table. The Haggadah is attuned to an age when Jews were fully informed of the laws of Judaism and hence the Jewish child would instantly notice the change in the daily religious routine. Because this is often no longer true, the rituals that were designed to incite comment have ceased to be understood.

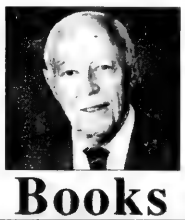
To many people, unfortunately, they seem utterly arbitrary, if not bizarre, as though you could just as well take horseradish and throw it against the wall; kids would ask about that too. Even in religious households the seder can become a static affair, each year bringing many of the same discussions.

Yet the seder should be an exciting event, because it probes one of the fundamental tensions within reality, which is that human beings can be physically free and yet at the same time a slave to something. One can see this tension even in a very small ritual such as Yachatz, which derives from the Hebrew word "half." There are three matzot on the seder plate; in Yachatz, the seder leader takes the middle matzah and breaks it into two unequal pieces.

On the one hand, these pieces can represent slavery, because only somebody poor, destitute, cuts his food in half and saves it for another time. In *Survival in Auschwitz*, Primo Levi recalls the problem that everyone in the camp had every day – what do we do with our incredibly meagre ration of food when we get it? Do we eat it right away in the morning or do we put a little bit away for the afternoon? This is Yachatz, the calculation of how to stave off hunger, the action that a poor person makes. In this version, the breaking of matzah is equated with slavery.

But another way of understanding Yachatz is as a symbol of liberation. How? Breaking bread is also a sign of sharing. When you divide your food into two, this immediately invites other people to participate in your bounty. It's a kind of invitation. By dividing your food, you're already saying, "I'm not an island unto myself."

Questions abound, especially ones that could be real for children. Why would you break your food in half? What's the last time you shared something with somebody? Was it hard to do? What would you never share no matter how much your friend asked you? What happens to all the food in the world that we don't eat? When we wake up, where do our dreams go?



Books

By Bernard Baskin

A scholarly achievement

***The Bible As It Was*, by James L. Kugel (Harvard University Press, $50)**

This book is a pathbreaking scholarly achievement. The author, a professor of Hebrew literature and the Bible at Harvard and Israel's Bar-Ilan University, explains and illustrates how biblical interpretation functioned in the years 100 BCE to 300 CE. It makes clear how ancient readers heard and regarded the familiar text.

Kugel draws on the contributions of almost 100 interpreters of scripture, Jewish and non-Jewish, from such varied and unlikely sources as Josephus, Philo of Alexandrea, the Dead Sea Scrolls, the Cairo Genizah, the books of Enoch and Jubilees and the early Fathers of the Christian Church.

The reader is offered a rich tapestry of comments on key biblical stories and personalities (largely from Genesis) from Creation and the Tree of Knowledge, through the Exodus from Egypt and the journey to the Promised Land.

This work involves midrash in its widest sense. It derives from the conviction that the Bible is divinely given or inspired, meaning, that every word has to be scrutinized for its essential meaning, that properly understood it is pertinent for every age, and that narrative gaps can be filled in, vague allusions imaginatively expanded and difficult and problematical passages reconciled or explained away.

Sometimes, even the smallest biblical detail or seeming contradiction can be interpreted to give resonance to vital matters of Jewish law or fuller comprehension of the text.

The author's own comments on the culled selections are helpful and lucid. Some examples from the book follow:

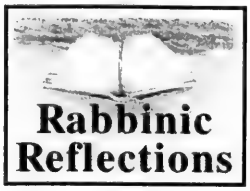
• In the ancient world, Chaldea was famous as a home of astronomy and astrology. Many interpreters therefore assumed that Abraham the Chaldean must have been something of an astronomer. Thus a number of early sources present him as an astronomer and a teacher of occult lore. The book of Jubilees says: "Abraham sat up during the night on the first of the seventh month, so that he might observe the stars from evening until daybreak so that he might see what the nature of the year would be with respect to rain."

• Why did God ask Abraham to sacrifice Isaac? Was God challenged by Satan or by some other angels? In Pseudo Philo, we read: "And He gave Abraham a son in his extreme old age. But all the angels were jealous of him and the heavenly hosts hated him.'" Therefore, God said to Abraham, "Kill the fruit of your womb for Me and bring him forth before Me as a sacrifice."

• The Bible indicates that Miriam and Aaron spoke out against Moses, because of the Ethiopian woman whom he had married. Since the text nowhere else mentions any other wife, some interpreters naturally concluded that Zipporah was, in fact, the "Ethiopian" in question. Writes the Targum Neophyt, "Miriam and Aaron spoke against Moses with regard to the Ethiopian wife that he had taken – but was not this Ethiopian woman Moses' own wife Zipporah? For just as an Ethiopian woman's skin is distinct from that of others, so was Moses' wife Zipporah distinguished, lovely in appearance and beautiful of form, and distinguished in good deed from all the women of that generation."

• The Catholic Vulgate edition of the Bible states that when Moses went down from Mount Sinai, he did not know that his face was horned as a result of speaking with God. The author explains "This translation was apparently based on the apparent connection of the word "beam" with "horn" in Hebrew... The implications of Jerome's translation were not witnessed at once, but starting in the late Middle Ages, Western sculptors and painters frequently represented Moses as having horns."

This large and handsome volume, enhanced by a splendid bibliography and a section on Terms and Sources, will be welcomed by scholars and anyone interested in the realm of biblical study.



By RABBI
REUVEN TRADBURKS

Customs surrounding Pesach an expression of love

Pesach is animated by so many customs that it is hard to remember which are customs and which are requirements.

The Torah says to eat matzah and not to eat chametz. Chametz is defined as flour and water that have been left sitting for more than 18 minutes without baking. Once the baking starts, the chametz process is stopped.

Who says that matzah needs to be so thin? Who says that matzah needs to be crisp like a cracker and not soft like pita? Why couldn't it be a little thicker and maybe not cut your gums while you chew it?

Custom. The Rama in the Shulchan Aruch says that we should make the matzah like crackers. Why? If the matzah is made too thick, maybe the inside won't get cooked thoroughly and it will remain chametz. We also bake the matzah at an extremely high temperature in order to avoid the possibility that some part of the matzah may not get baked well enough and will remain chametz.

Why get so nervous about the matzah if the Talmud didn't feel a need to make these requirements? Usually we take our cue from the Talmud – if the rabbis in the Talmud were nervous about a requirement, then it became law. If they weren't worried then why are we? Are we holier than they? Why are we more nervous about the chametz than the rabbis of the Talmud?

It's because the Jew loves the mitzvot. The Torah says not to eat chametz. We love that mitzvah so much that we want to be absolutely sure we do not even come close to eating chametz. We will bake the matzah flat and hot, so that it comes out brittle – it may be brittle but it isn't chametz.

The Torah says to eat matzah. There is a custom to not eat matzah the entire month before Pesach. We want to eat that matzah with love and excitement and anticipation.

The Torah says to tell the story of the Exodus. We will stay up well into the night to do that mitzvah. We will tell the story, sing Dayenu, dip our fingers in the wine for the plagues, and do the mitzvah with love and with passion. After we've finished the Haggadah, we'll stay up even later singing songs, holding on to the mitzvah as long as we can.

All the customs surrounding the seder and the Pesach season are an expression of the love of the Jew for the Torah and for the mitzvot. We want to do the mitzvot in the best possible way.

This year let's smile as we spread the butter on the matzah as it cracks, and as we comment on the burnt corners; let's smile for the passion we feel for the Torah and its mitzvot.

Rabbi Tradburks is the spiritual leader of Kehillat Shaarei Torah in Toronto.

By MARK MIETKIEWICZ

A Pesach smorgasbord

Today for my third and final column on great holiday items on the Internet – a smorgasbord – kosher l'Pesach, of course.

If you haven't finalized your seder menu and are looking for something a bit different, here are some suggestions. Rather than offer isolated recipes, Epicurious suggests two full seder menus **[http://www.epicurious.com/b_ba/b02_menus/seder.html]**. There's the Modern Passover Feast and the Sophisticated Seder Banquet, in which you dine on Salmon and Smoked Salmon Rolls with Dill Sauce, Fennel, Leek and Spinach Soup, Prime Rib with Roasted Garlic and Horseradish Crust topped off by a Chocolate Sorbet.

You can also find more traditional and non-traditional recipes at Marketnet **[http://www.marketnet.com/mktnet/kosher/recipes/passover/index.html]** and Holidays on the Net **[http://www.holidays.net/passover/recipes.htm]**. If all of that is a bit too rich for you, here are some suggestions for a low-fat Passover **[http://jewishfamily.com/scripts/newjfl/paper/article.asp?ArticleID=102]**.

But don't forget one of the great Passover staples, sponge cake. Gil Marks has revealed some of the secrets of baking sponge cakes and also takes a look at some variations including a Chocolate Sponge Cake, Apple-Almond Torte and Lemon-filled cake roll in A Parade of Passover Sponge Cakes **[http://www.jcn18.com/newstand/marks/spongecakes.htm]**.

And finally, a recipe with star quality. You can really impress your family by whipping up Steven Spielberg's Recipe for Matzah Brei **[http://jewishfamily.com/scripts/newjfl/paper/article.asp?ArticleID=90]**.

With just six eggs, two cups of half and half, four whole matzahs and four tablespoons of vegetable oil, it's probably Spielberg's smallest budget production ever.

One of the key pre-Pesach traditions is to sell your chametz to a non-Jew so that you don't own any leavened products during the holiday.

There are several forms on the Internet that you can print out and mail away to a rabbi to act as your agent in this sale **[http://www.chabad.org/pesach/chomez.html]**.

But Montreal's Beth Israel Beth Aaron has gone really high-tech **[http: //www.shul.org/chometz.htm]**. You can fill out their chametz contract on-line and e-mail it directly to Rabbi Reuben Poupko.

Looking for more on Pesach on the Web? Try these links: Happy Passover.com **[http://www.HappyPassover.com/]**; Lights in Action **[http://www.lia.org /links.html#Passover]**; Maven **[http://www.maven.co.il/subjects/idx125.htm]**; Passover and Kosher Information **[http:// members.ocean.com.au/harryc/Passover.htm]**; and the Orthodox Union **[http://www.ou.org/chagim/pesach/]** which publishes an annual guide to Passover and the products under its supervision.

Does your family have a creative Pesach ritual that you'd like to share?

You can strike up a conversation at **[http://www.jewishfamily.com/scripts/newjfl/forum/forum.asp?ForumID=69&TopicID=2]** or share just about any thought at the Passover Discussion Board **[http://www.melizo.com/holidays/passover/wwwboard/]**. For example, Batya is looking for information about the Kos Miriam and the feminist Haggadah issued by Ma'ayan while Steven Cooper wants to enliven his seder by singing Passover lyrics set to show tunes or folk songs.

One of the most famous lines of the seder is the invitation to "whoever is hungry, let him come and eat." So for everyone who has ever endured a seder that included just about every relative, friend, acquaintance and stranger they've met in the past year, I leave you with some of the Ten Ways to Tell You've Invited Too Many People to Your Seder:

Reason No. 9: To recline while drinking the wine, you all have to lean in unison.

Reason No. 3: Even the kids complain that they don't have enough bitter herbs.

And the No. 1 Way to Tell You've Invited Too Many People to Your Seder:

When Elijah finally shows up, you have to give him his wine "to go." **[http://Shamash.org/reform/uahc/congs/ky/ky003/seder.html]**

Have a kosher and happy Pesach.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at mdm@inforamp.net.

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Hershon: We must remain vigilant against anti-Semites

By GOLDIE HERSHON

Since my election nearly three years ago, it has been my pleasure to deliver an annual Passover message to members of the Jewish community. This represents the final opportunity for me to do so. My mandate comes to a close at the upcoming 25th National Plenary Assembly of Canadian Jewish Congress May 24 to 26 in Winnipeg.

At the first Passover seder, we retell the story of the Festival of Freedom, the Exodus of Jews from Egypt. Passover also represents an opportunity for family and friends to sit together and discuss current Jewish issues.

As you gather on this occasion, we hope you will think about what kind of role you can play as part of the advocacy arm of Canadian Jewry. The Winnipeg plenary serves as an opportunity to examine, discuss and debate issues of mutual concern. We hope you will consider joining us as a delegate.

There were many seders when we would pray for the release of Jews in the former Soviet Union, Syria and Ethiopia. Thankfully their freedom did come. We must, however, remain vigilant against those who wish to bring hardship upon us. Anti-Semites and Holocaust deniers continue to spread their venom in our country, with the Internet becoming their newest tool.

This Passover we can look back on a successful year of political advocacy on the dossier related to suspected Nazi war criminals resident in Canada. Community programs, rallies, vigils and meetings with elected officials have resulted in significant progress. Since last summer, there has been one deportation while three others were stripped of their citizenship. New cases are also forthcoming.

In Israel, this will be a very special Passover as the Jewish State celebrates its 50th anniversary. Here in the Diaspora, we express our support for the Middle East's only true democracy and pray for peace.

Passover represents an excellent opportunity to look at the agenda before us and see how as a cohesive Jewish community we can work together to ensure continuity for the future.

Goldie Hershon is the outgoing national president of the Canadian Jewish Congress.

Guest Voices

A modest proposal

By MARTIN LOCKSHIN

We Jews in the Diaspora often pride ourselves on the way that different elements of our community work together without too much acrimony. When we look at the situation in the State of Israel – at the terrible tensions that exist between religious and secular Jews or at the pitched battles between Orthodox and liberal Jews there – we have reason to feel that the situation here is so much better.

Yet it is good to remind ourselves that the better situation here in the Diaspora is *not* really because of our moral superiority. The modern State of Israel is perhaps the first time and place in Jewish history where religious and secular Jews have had to work together. To put it simply, we get along with each other here in Canada because we can, almost always, ignore each other. Each Jewish denomination can run its own program of marriages, divorces, conversions or whatever, without really worrying about what any other denomination thinks. In Israel, the structure of the society as a "Jewish state" forces the state to take stands on issues about which the denominations of Judaism do not agree.

Should we then assume that there is nothing we can do here on the sidelines in Canada to further the cause of "one Jewish People"?

I would like to suggest that maybe there is one small step we could take here in the Diaspora to improve the state of the union of the Jewish world.

I have not attended services in Toronto in *every* Jewish house of worship, but I have been to quite a few and I have heard reports from almost all of the others. I think I can safely say that one sermon theme shows up in almost every Toronto temple and synagogue: criticism of other denominations of Judaism from the pulpit.

My suggestion is a very simple one: let us encourage the rabbis of Toronto, of all denominations, to provide us with the leadership that we need by lowering the level of the rhetoric. Specifically, I would suggest that the captive audiences who have come to pray ought not be subjected to harangues or attacks or other polemics directed against a denomination other than the one present in the synagogue.

Traditionally, rabbis have used sermons as vehicles for criticism of their congregants, challenging the assembled to better themselves and live more Jewish lives. Such criticism, as uncomfortable as it may feel, is to be commended. Criticism of the other denominations or of their leaders is much easier for congregants to listen to, but the ultimate result, from the perspective of klal Yisrael, is to increase the feelings of distrust between Jewish denominations.

I purposely stop short of suggesting that rabbis refrain from all public criticism of other branches of Judaism. Some theoretical case can be made for the need of Orthodox rabbis to explain to their members what they find objectionable in non-Orthodox Judaism and the need for Reform and Conservative rabbis to explain to their congregants what they find objectionable in Orthodox Judaism.

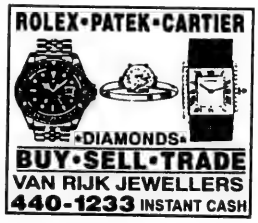
My proposal would not prevent rabbis from doing that, if they felt that it was in Judaism's best interest. My more modest proposal is that congregants ask of their rabbis that, when they gather together specifically *to pray*, the congregants will not be subjected to sermons whose theme is "the problem with the other denomination(s) of Judaism."

In my dreams, I see the Toronto Board of Rabbis and the Vaad Harabanim of Toronto both adopting this position. What a powerful statement that would be in favor of Jewish unity if our city did that!

Falling short of that goal, perhaps some few rabbis of the various denominations might be willing to declare that their houses of worship offer "factionalism-free prayers," and assure all the potential worshippers that they may hear criticism in the sermons, but they will not hear triumphalist criticism of "those other Jews."

May He who makes peace in the Heavens, make peace for us and for all of Israel.

Martin Lockshin is associate director of the Centre for Jewish Studies at York University.



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Community Matters

TIME TO FIGHT FOR ISRAEL'S SOUL

Israel's soul is being tested as never before, according to an Orthodox rabbi with a distinctly open view of Conservative, Reform and Reconstructionist Jews.

Rabbi Donniel Hartman, speaking last week to key UJA Federation community leadership, described divisions among Jews in Israel as a "schism which is increasing and growing larger."

He blamed the absence of external dangers and the tendency of Israelis to practice "shul politics" as the main reasons for a deep divide, which he commended the UJA Federation movement for trying to heal. "There isn't a single force for good in Israel that can survive without your support," he said.

Rabbi Donniel Hartman

Unlike a synagogue, Hartman maintained, "the State of Israel is not the particular property of one denomination...a nation is not governed by one idea."

"A synagogue can be as narrow minded as it wants to be. As distinct from a synagogue, we have only one country. The state was founded on the principle that Israel belongs to every single Jew."

The rabbi, who is associate director of the famous Jerusalem-based Shalom Hartman Institute, founded by his father, challenged both those among the Orthodox who dismiss Conservative and Reform religious practices, and the majority of Israelis who have "opted out of the game we call Judaism."

"Israelis," he added, "are living in a country disassociated from religious tradition. For the first 50 years, we fought for the body of our country. The challenge of the next 50 years is to build the soul of Israel."

Hartman warned that religious legislation is not the way to excite secular Israelis about Judaism. His prescription involves education, a pluralistic outlook, helping people practice Judaism at their own comfort level, and a large dose of humility. "I live by the ideology that a Jew is a Jew is a Jew," he said.

Hartman also urged UJA Federation contributors to intensify their battle for tolerance. "Not one institution fighting for pluralism would be in business today," he stressed, "without UJA's support."

The luncheon at which Hartman spoke - sponsored by Edward and Marsha Bronfman, together with Sam and Beverley Cohen – was one of many UJA Federation speaking engagements.

Festival takes Israel to heart of Toronto

Ontario Place, one of Toronto's most exciting and picturesque theme parks, is the setting for next month's Israel at 50 Festival following the UJA Federation Israel 50 Fun Walk, Sunday, May 24.

This year, walk participants celebrating Israel's 50th anniversary, will be stepping together from Toronto City Hall to Ontario Place for the Festival. The Walk begins at 9:15 a.m. Sponsorship kits can be obtained by calling the Fun Walk Hotline at (416) 631-5700 or directly from UJA Federation offices, 4600 Bathurst Street, 5th floor.

"Ontario Place is a great spot for this year's post-Walk party," explains Ray Rubin, who is co-chairing the Israel 50 Festival with Tillie Margolis. "The new downtown Walk route ends at the lake shore so it's a natural location."

The Festival, which starts at noon, or as soon as the first walkers arrive, will include live musical entertainment at the Molson Amphitheatre and three other stages, a "Musical Salute to Israel," sponsored by UJA Federation's Board of Jewish Education, featuring 1100 school children, an outdoor Israeli-style shuk (market) with over 40 vendors, floral displays featuring native Israeli flowers and plants, a giant kosher food tent decorated like a kibbutz dining hall and an eighty foot *Time Tunnel*, depicting highlights of Israel's 50 years of statehood.

There will even be a live camel available for a photo opportunity at the park's entrance, and a Speaker's Corner where Festival-goers can record video birthday messages to send to Israel.

Admission to Festival attractions, including the Children's Village and all theatres, is free for Walk participants with $25 or more in sponsorships, and costs $10 for all others. Family passes are also available for $40. For more information, please call (416) 635-2883 ext. 321.

Campaign Climbers

A recent UJA Federation's Women's Campaign retreat focused on exercising both body and mind. Thirty participants challenged their problem-solving and team-building skills through activities such as conquering a climbing wall and navigating the high ropes. (l to r) Susan Roitman, Miray Granovsky and Maxine Warsh.

Volunteer Views

Volunteering at Reena's Toby and Henry Battle Centre has opened a whole new world to Miriam Katan.

Although Katan, a mother of three who helps run two family-owned automotive businesses in the city's north end, started volunteering to enrich the lives of others. She says her time at Reena makes her life a little brighter, too.

Each day, more than 100 developmentally challenged adults come to the Battle Centre to take part in a wide range of social, recreational and educational programs.

"I really feel like I'm making a difference when my friends at Reena come up to me with smiles on their faces and their arms outstretched for a hug," explains Katan, who runs evening computer classes for young adults once or twice a week. She also helps to plan social events for the Café Reena program every second Monday.

"I try to be their friend," says Katan, who has brought along her eldest son Gilad to some of the programs. "I wanted to share this wonderful experience with my son and show him how much volunteers are appreciated."

"Miriam is one of the most reliable volunteers we have," says Arlene Margolese, Manager of Reena's volunteer services. "She will roll up her sleeves and do whatever needs to be done."

If you would like to become a Reena volunteer or find out about other volunteer opportunities available within the community, call Shelly Rotman (416) 635-2883 ext. 137.

Miriam Katan with Reena client Robert Lessor.

Community Matters, *a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Greater Toronto Area

For the glitterati, Passover means many things

By JOYCE SINGER
Special to The CJN

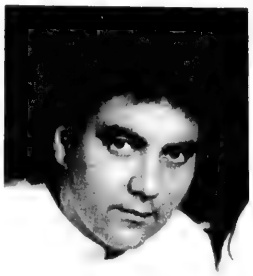
Why is Passover such a popular holiday for so many of us?

Perhaps it's the deliciously unique culinary delights making their annual appearance (matzah kugel, yummm!). Or the warmth of the family gathered round the seder table to reflect, once again, on the story of Pesach.

Possibly it's the poignant moment when the Four Questions are asked by the youngest.

Then again, it could simply be the sheer exhilaration of being the one to discover the afikoman!

Don Green, co-owner of Roots and father of three children, 15, 13, and 8, says that Passover is full of great memories. "As a kid, I was always in a hurry to get the services over with, so we could get to the fun of finding the afikoman. That



Marc Thuet

was probably the highlight for us kids.

"Since moving here, we try to have my brother's family and my [business] partner's family over, and if there are any 'wandering Jews' out there whom I know of, who are travelling about, then I'm happy to invite them, too.

"I like exposing non-Jewish

Honey Novick

friends to it. They love their first experience of a seder."

Yuk Yuk's chief grand poobah, **Mark Breslin**, says that Passover is "one of the few Jewish holidays with an actual sense of joy to it. It's one of the few Jewish holidays where we don't celebrate our own sense of being miserable.

"I'm not a sentimental guy, as you probably know, but the fondest of my memories are the nice times I had with my family. When I was growing up,we had what I call 'hockey game seders,' where the seder wraps just when the hockey game is about to begin! The timing was incredibly coincidental.

These days I go to my sister's with a date. We have wonderful stuff prepared lovingly by [a caterer]. My sister and brother-in-law spend hours slaving over a hot counter."

Musical entrepreneur **Honey Novick** says, "Every year Holy Blossom has a third seder, which is an outreach to friends and family of

Mark Breslin

people who are affected by AIDS. I was invited to sing. We do a lot of the traditional Passover music, but we've included a song I wrote the words to…The melody comes from the Ladino Jews of the 16th century. Even Verdi used this music, *A Deo Querido*, in *La Traviata*. I simplified the melody and put different words to it.

"My special memories about Passover. It's always springtime, a time when friends and family prepare by cleaning, arranging, cooking. It was a big production number. The difference between Chanukah and Passover for me is that while Chanukah is a triumph of faith and spirit, Passover is about the historical challenges. The significance is different."

Centro's co-proprietor and executive chef **Marc Thuet**'s wife and children are Jewish. What does a top French (Catholic) chef prepare for the family seder, we wondered.

"I'll do a stuffed veal rack,with some dried California cherries, some dried prunes and dried apricots. My wife's aunt will bring the soup over. I'll play around with the desserts and the main course. At the seder, I do everything, too. You know how young kids are. If they don't see daddy doing it, they don't want to do it either.

" For me it's very important that my kids are brought up into the Jewish religion. Everybody should have some spiritual meaning in life. And for both religions, family is very important. My kids are 12, 10, five and three. My littlest one goes to Temple Sinai school. I went to the Temple's Shabbat dinner and my 3-year-old Jules was really a part of it. I was very proud of him."

Can one expect a "Mega-seder" at Mayor **Mel Lastman**'s house this year?

"I don't think so, unless the kids call me Mr. Mega-Mayor instead of Papa. My grandchildren range from 11 to 1 year old."

Will the mayor's wife be slaving over a hot stove this year? "Are you kidding? She's the greatest orderer in the world. She orders for Pesach from a caterer…Our seder consists of our two sons, their families and my wife's brother and niece.

"The grandchildren are wonderful; they know everything and they make sure I do everything properly. One year I had Barney, the purple dinosaur, visit our house for Pesach!

"When I was a kid, my grandfather used to get so mad at me. I'd try to sneak away to listen to the hockey game on the radio or the TV. What bothers me, is that I grew up asking my grandfather the *fier kashes*. Now it's so strange – I'm the grandfather."

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Greater Toronto Area

Saudis support peace but...

By SHELDON KIRSHNER
Staff Reporter

TORONTO—Saudi Arabia in principle supports the Oslo peace process, but it has no intention of establishing formal relations with Israel until the Palestinians attain statehood and Syria regains the Golan Heights, says Joseph Kostiner, a Tel Aviv University specialist in Saudi history and politics.

The Saudis regard a comprehensive solution to the Arab-Israeli dispute as an antidote to regional tensions and Arab radicalism, explained Kostiner, a senior research fellow at The Moshe Dayan Centre for Middle Eastern and African Studies. "That's their end game."

But the Saudi government has not actively backed the Oslo process because it has yielded insufficient results so far, and therefore, contributed very little to defusing instability in the area, he added in an interview.

"The Saudis fear the process has been too partial," observed Kostiner, currently a visiting political science professor at Georgetown University in Washington, D.C.

Syria has been left out of negotiations, at least since the Likud's return to power in 1996, and the Palestinians still have a long way to go before they can establish an independent state on the West Bank and the Gaza Strip, he noted.

In short, the Saudis want Israel to be "more forthcoming" in meeting Arab demands, noted Kostiner, who has written monographs and a major study on Saudi Arabia's historical development.

As well as accepting Syria's overall position on Mideast peace talks, Saudi Arabia agrees with the Syrian view that Qatar and Oman should keep their ties with Israel to a minimum.

Kostiner, who was here under the auspices of Canadian Friends of Tel Aviv University, said that Saudi Arabia has no border disputes with Israel and accepts its existence. However, because it is a strict Islamic state, Saudi Arabia is hardly open to Israel and Jews.

"There's an instinctive, religiously-based estrangement from Jews and Israel."

Turning to a related topic, Kostiner said that Saudi Arabia has still not restored subsidies to the PLO. They were cut off when the PLO adopted a pro-Iraqi policy following Iraq's 1990 invasion of Kuwait.

"There has been no real fence-mending, even though Yasser Arafat has visited Saudi Arabia several times since the 1991 Gulf War. There's still no financial assistance to the PLO."

Kostiner said he was not surprised when the Saudi leadership, during the recent Iraqi crisis, refused to allow American aircraft to strike Iraq from bases on its soil.

Iraq was not threatening Saudi Arabia, which was the case in 1990. Furthermore, there was a pan-Arab consensus that the crisis over Iraqi compliance with United Nations resolutions should be defused by political means.

Nevertheless, he pointed out, Saudi Arabia theoretically supports the removal of Saddam Hussein, Iraq's president.

Periodic media reports notwithstanding, Saudi Arabia is in no immediate danger of dissolving into political chaos, he said.

"The kingdom has problems. Oil revenue is down, the social welfare system is under siege and there is a restive middle class. But Saudi Arabia is *not* on the verge of revolution. Not at all. The Saudis can manage their problems."

Saudi Arabic under Crown Prince Abdullah the Second, is likely to solidify ties with Iran, play a bigger role in the Arab political arena, and move toward greater security cooperation with neighboring Arab states, he said.

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Greater Toronto Area

Grade 6 student shows anti-racism initiative

By FRANCES KRAFT
Staff Reporter

TORONTO — Matthew Harris has proved to his schoolmates that one person can make a difference when it comes to fighting racism.

The Grade 6 student at United Synagogue Day School (USDS) took it on himself earlier this year to call the hotline run by the department of Canadian Heritage for the International Day for the Elimination of Racial Discrimination (March 21) and order anti-racism posters, stickers and teachers' guides. He asked for the name of a speaker and was referred to Karen Mock, director of B'nai Brith Canada's League for Human Rights.

The result was a March 27 assembly at his school for grades 4 to 6 and another for junior high students. Mock was so impressed by Matthew's initiative that she presented him with the League's Student Human Rights Achievement award in front of his classmates and was to recognize him formally this week at the League's Media Human Rights Awards dinner.

Although it's not uncommon for Mock to hear from students, they are usually part of a committee or have already discussed the matter with a staff member at their school, she said.

"The most wonderful initiatives come from the students themselves. Matthew is a fine young man, and he has a vision of how he wants to see the world," said Barbara Tweyman, general studies vice-principal at USDS' Bayview campus.

Matthew Harris and Karen Mock

Matthew had approached her after he spoke to Mock, and Tweyman gave him the green light to plan the assemblies.

Unbeknownst to Tweyman at the time, it was her own daughter, Justine Tweyman Erez, who had inspired Matthew when she taught his Grade 4 general studies class at the school's Richmond Hill branch.

The class spent a lot of time focusing on human and animal rights, and the students all took to the subject, said Tweyman Erez, who is now studying for a PhD in education at the University of Toronto.

She wasn't surprised to learn that Matthew was the one who'd initiated the project. "He really was one of the initiators. He's an amazing kid...and very serious about this."

Even Matthew's parents didn't know about his phone call, said his mother, Janet. "We're very proud. He's never done anything quite this big, [but] when he believes in something, he goes full force."

A self-described computer freak who has been involved in a variety of extracurricular activities, Matthew thinks he might like to become a lawyer or a psychologist when he grows up. He plans to stay involved in human rights issues on a volunteer basis.

His decision to bring anti-hate material to his school was sparked in part by hearing evidence of racism from other students and around the neighborhood. "I thought I had to do something," he said.

"Jokes are not funny if they hurt," Mock said at the assembly. "Sometimes people argue that [racist] jokes are funny, or that it's okay to tell them about your own people."

It's not, she emphasized. "People start to have self-doubts." She urged students to speak up if they hear any type of verbal abuse.

"It's okay to say, 'I don't think that's very funny, and besides, not all people [from that group] are like that,' or, 'It's not nice of you to call my friend a name because you didn't like what they were wearing.'"

Neither students nor teachers should embarrass anyone publicly, she noted. Rather, they can tell the person privately that what was said was offensive.

"If you're not sure what to say, you can always call us," said Mock. "I don't ever want to hear that someone at USDS called someone a wimp, a tattle-tale or a suck because they went to a teacher to report abuse or racism. In our culture, that's not tattle-taling. It's standing up for someone who's being abused."

Racism starts small, she noted. Stereotyping can lead to prejudice, discrimination and even violence, she said. "You often hear people say, 'It's only words.' The Holocaust started with words."

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Greater Toronto Area

Many challenges await new head of JIAS Toronto

By RON CSILLAG
Staff Reporter

TORONTO — Sharon Zeiler is taking over the busiest branch of Jewish Immigrant Aid Services (JIAS) when it is at a crossroads.

Jewish immigrants keep coming to Toronto, but at the same time, the federal government is considering a range of proposals whose effect, many fear, would reduce overall immigration.

So Zeiler has her work cut out at JIAS Toronto, where she assumes the executive director's post vacated by Perry Romberg, who moved over to UJA Federation.

Sharon Zeiler

Her appointment was announced recently by Sandra Atlin, chair of the JIAS Toronto regional council.

Zeiler comes to the job from the Bernard Betel Centre for Creative Living, where she was director of wellness and community support services. She was also executive director of Metro Toronto Meals on Wheels, and holds a master of business administration degree from York University.

Fresh from celebrations which marked JIAS' 75th anniversary, the Toronto branch has adopted a new set of priorities to chart its direction for the next five years. These include improving delivery of client services; establishing a corps of volunteers; and expanding the agency's role in the integration of newcomers to Toronto's Jewish community.

In the meantime, Jewish newcomers keep arriving. Zeiler says recent levels in Toronto – between 550 and 600 families, or from 1,200 to 1,600 individuals – will likely be repeated for this fiscal year, which ends June 30.

The bulk of new arrivals are still from the former Soviet Union – mostly from Russia – with a smattering from Iran, eastern Europe, South Africa and South America.

JIAS helps them with housing, language and skills training, job searches, financial help and other settlement services.

Changes denounced

Zeiler jumps into the fray just as JIAS is grappling with sweeping changes proposed to Canada's immigration and refugee systems. Jewish groups and immigration advocates have denounced them as mean-spirited and fear they could lead to a new closed-door policy (*CJN*, March 12).

The radical changes contained in the federally commissioned report, one of whose authors, Susan Davis, is a former JIAS national director, include abolishing the current Immigration and Refugee Board (IRB), with its right of appeal, and giving preference to immigrants who speak English or French and to newcomers with money to invest.

JIAS is lobbying Ottawa to change some of the suggestions.

"Our hope," Zeiler says, "is that [the federal government] will recognize these changes before [the reforms] appear."

Another priority for Zeiler is the "psycho-social" aspect of settlement. She'd like to see more Judaic programming to help immigrants forge links to the Jewish community, and to encourage volunteerism among emigres.

Zeiler is busy planning for JIAS Toronto's annual meeting, to be held June 4.

All in all, "I feel very lucky to be here," she says.

Baycrest seeking summer volunteers

TORONTO — Baycrest Centre for Geriatric Care is looking for teens and young adults to volunteer this summer.

The Youth Program, now in its 17th year, attracts about 300 young volunteers from across Metro, who spend a few hours a week during the summer working with elderly people in a variety of programs at Baycrest.

The volunteer experience is open to young people age 13 to 25. As in previous years, the program fills up quickly and anyone interested is encouraged to get an application in as soon as possible.

"It's a unique opportunity for students to work with the elderly and gain practical job skills that they can add to their resume for future jobs," says Sheri Jonas, of Baycrest's Volunteer Services.

In fact, she adds, some alumni volunteers have gone on to become full-time employees of Baycrest after graduating from university and college.

Volunteer positions are available in several Baycrest departments this summer, including social work, therapeutic recreation, creative arts, nursing, computers, food and nutrition services, and clerical. In addition to the practical job training, the students develop leadership skills and gain independence while learning firsthand the challenges facing Canada's frail and elderly population.

Those interested in volunteering are asked for a weekly commitment during July and/or August – as little as two hours a week. Evening and Sunday volunteer opportunities are also available.

No previous experience is necessary. A one-day orientation for 1998 youth volunteers will be held June 25 at Baycrest.

For more information, call Sheri Jonas at Baycrest's Volunteer Services, 416-785-2500, ext. 2575.

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Greater Toronto Area

DJCS launches Israel Experience incentive program

TORONTO — An Israel Experience incentive program for high school students is being introduced by the Downtown Jewish Community School of Toronto (DJCS), beginning this summer.

Qualified DJCS high school students will be eligible for a one-time grant of $500. Students who have been enrolled for a minimum of three years or have been part of any teen group Israel trip organized under the auspices of Israel Experience or a recognized synagogue, youth or camp group will qualify.

"The commitment of our school to this incentive program suggests a clear recognition of the critical importance of both continuation of Jewish education past bar/bat mitzvah and the power of Israel experiences in the solidification of Jewish identity," said Joan Schoenfeld, principal of the DJCS.

The DJCS high school program for grades 8 to 9 and 10 to 13 is entitled Judaism 101. What is Your Judaism about? Issues of Jewish Identity in the Modern World. It is unique in Toronto. Two rabbis, one Orthodox and one Reconstructionist, share teaching responsibilities. Topics are developed from the individual interests of students and have included such subjects as Jewish Attitudes on Black Magic, Anti-Semitism in Canada, Dating and Marrying Jewish Only – Is It Racist?, and Heaven, Hell and Reincarnation in Judaism. No writing assignments, tests or papers are required. Instructors are chosen for their enthusiasm, leadership and special ability to bring their subject to life for their students.

Classes are held Wednesday evenings at the Bloor JCC. For more information, phone Schoenfeld at 924-6211.

Don't miss *The CJN* on the web at www.cjnews.com

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גידי קורן וחברים

יהודי הוליבוד - עדנה מנדלסון:

לפני מספר שבועות שיתפתי אתכם בהתרשמותי מהסרט על היהודים שהקימו את הוליבוד, והיבעתי אכזבה מהתנהגותם. להלן מכתב שקיבלתי ואני מפרסמו כלשונו: "לגידי קורן- נדמה לי שלא השתחררת מחמנהג הילדותי של לחפש את "הטובים והרעים" בסיפור. אכן הכרישים היהודים ההוליבודיים לא הפיקו סרטים ולא התריעו על הסכנה האורבת לאחיהם, אך אם היית עוקב אחר הסרט ביתר תשומת לב, אולי היית מבחין בחוסר הבטחון הבסיסי של יהודים אלו בצפון אמריקה. בזמן המלחמה נרמזו למפיקים שפעולות מחאה והתראה הם לא במקום ולא יתקבלו "בעין יפה". אני משוכנעת שליהודים וישראלים שגדלו והתחנכו בארץ או בתפוצות כמוך יש 'הרגשת גבי' שלא היתה לכרישים בהוליבוד- האחרונים ברחו מפוגרומים, לא היתה אז מדינת יהודים, ולא היה הליגה למלחמה באנטישמיות. חוסר ההבנה שלך למצבם של אותם יהודים בהוליווד רק מחדד את מעמדם הטרגי בעיני כיהודים שכמעט השיגו את הכל אבל לא בדיוק באמת שישאר בינינו."

אז מה, עדנה, לא יכולה להיות למישהו דיעה שונה משלך בלי שהוא יהיה "ילדותי" ובלי משפטי עוצמה כמו "אם היית עוקב אחר הסרט ביתר תשומת לב", או "חוסר ההבנה שלך"? הכוחניות הישראלית עדיין כל כך חזקה עלידי: אינני מכיר אותך, אבל אין לך מושג כמה שכתיבה כוחנית כזו מורידה מהאפקטיביות של הדברים שרצית להגיד. את כבר לא בגיל שאני או מישהו אחר צריך או רוצה לשנות אותך, אז דיר באלאק! לגבי העובדות - צפיתי בסרט שוב, ואני סבור שאת טועה. נרמז למפיקים היהודיים לשתוק כאשר ניסו פעם אחת להתריע על עלית היטלר, והמאיים היה אביו האנטישמי של הנשיא קנדי. עם הצטרפות ארה"ב למלחמה איש לא ניסה להשתיק אותם, ההיפך. זה שהם ברחו מהפוגרומים מסביר מדוע הם שתקו כשראצו שישה מליון מאחיהם! מסופקני. זה שהם לא גדלו במדינה יהודית מסביר מדוע החליפו את נשותיהן היהודיות בשיקסעס מקומיות! אין ספק שיש הסבר מדעי לכל התנהגות מגעילה, ובכל זאת יש אנשים ששמרו על צלם אנוש גם בהוליבוד.

אהוד מנור - חתן פרס ישראל:

במדורים הקרובים אקדיש מידי שבועיים פינה חמה לשלושה אמנים שזכו בפרס ישראל השנה. זכיה זו היא פיסגת ההכרה של העם הישראלי באמנינו ומדעניו, זכיה בשנת החמישים - אפילו יותר. השבוע- אהוד מנור, פזמונאי שיוצר בישראל כבר שלושים וחמש שנה. הוא אחראי למאות שירים שאתם שרים ואוהבים לשמוע, כולל "בשנה הבאה", "ברית עולם", "אחי הצעיר יהודה", "אבאניבי" (שזכה בארוויזיון), "ימי בנימינה", "בוא איתי אל הגליל", "חי" ועוד כשמונה מאות אחרים. הוא גם תרגם עשרות מחזות זמר ומחזות במה רציניים לתיאטראות ישראליים. ומה שרובכם אולי אינכם יודעים - מנור הוא בעל תואר דוקטור בתקשורת מה שמאפשר לו להבין את מה שקורה בתקשורת העברית ולשים את זה בפרספקטיבה. קשה להשוב על בחירה מתאימה יותר לפרס ישראל בשנת היובל הנה במתנה- אחד מפזמוניו המרגשים שמתאים במיוחד לאירוע הזה:

אין לי ארץ אחרת	לא אשתוק
גם אם אדמתי בוערת	כי ארצי שיננה את פניה
רק מילה בעברית חודרת	לא אוותר לה
אל עורקי אל נשמתי	ואשיר כאן באוזניה
בגוף כואב, בלב רעב	עד שתפקח את עיניה
כאן הוא ביתי.	

"I must tell you that my Passover kugel was so delicious that even after second and third helpings, not one of my guests said 'Dayenu!'"

Greater Toronto Area

Hospital bed shortage making home care crucial

By BEN ROSE
Staff Reporter

TORONTO — Women face a waiting period of two years to be admitted to the Baycrest Centre for Geriatric Care, and the waiting period is considerably longer for men, according to Sorele Urman, Baycrest associate director of social work.

It is crucial for home support services to be improved because of the "terrible problem" of a shortage of beds in places like Baycrest, she said.

Urman was speaking in the first of a three-part health series at Leah Posluns Theatre sponsored by Mount Sinai Hospital, the Bathurst Jewish Centre (BJC) and the Jewish Women's Federation. TV host Micki Moore was moderator.

Baycrest has a waiting list of 897, Urman said, though not everyone on the list could take a bed immediately if one were available.

The new Baycrest wing under construction will have single rooms only, which, she said, is preferable to the present double rooms.

Some information about the new health rules in Ontario presented at the meeting surprised those attending.

For example, under the new Community Access Centres (there are six in the Toronto area) a co-payment is necessary for people in nursing homes or homes for the aged. A ward rate of $1282 a month can be lowered to $854, depending on income, while the co-payment for a semi-private room is $1,500, and for private room, $1,800.

Sometimes nursing homes and homes for the aged will give people only two days notice that a bed is available, Urman said. This causes a problem that in some cases is solved by payment of the co-payment until the bed can be used.

The majority of acute care patients leave Mount Sinai Hospital to go to their own homes, said social worker Maureen McGillivray.

Only 49 percent of patients over 50 admitted to the hospital eventually go on to long term care, while 16 percent are transferred and 12 percent go to a rehab unit.

McGillivray said some elderly people do not want home support for various reasons, opting for long term care.

An intermediate geriatric care centre at the hospital for those awaiting long term care is proving a boon.

Women make up 75 percent of those designated as care givers, said Prof. Judy Globerman of the University of Toronto.

Employed women give as much of their time to caregiving as do unemployed women, but the reverse is true of men, she said.

URO helping survivors

TORONTO — Applications from Holocaust survivors will be accepted and processed by the United Restitution Organization (URO) in Toronto and Montreal for a fee of $50.

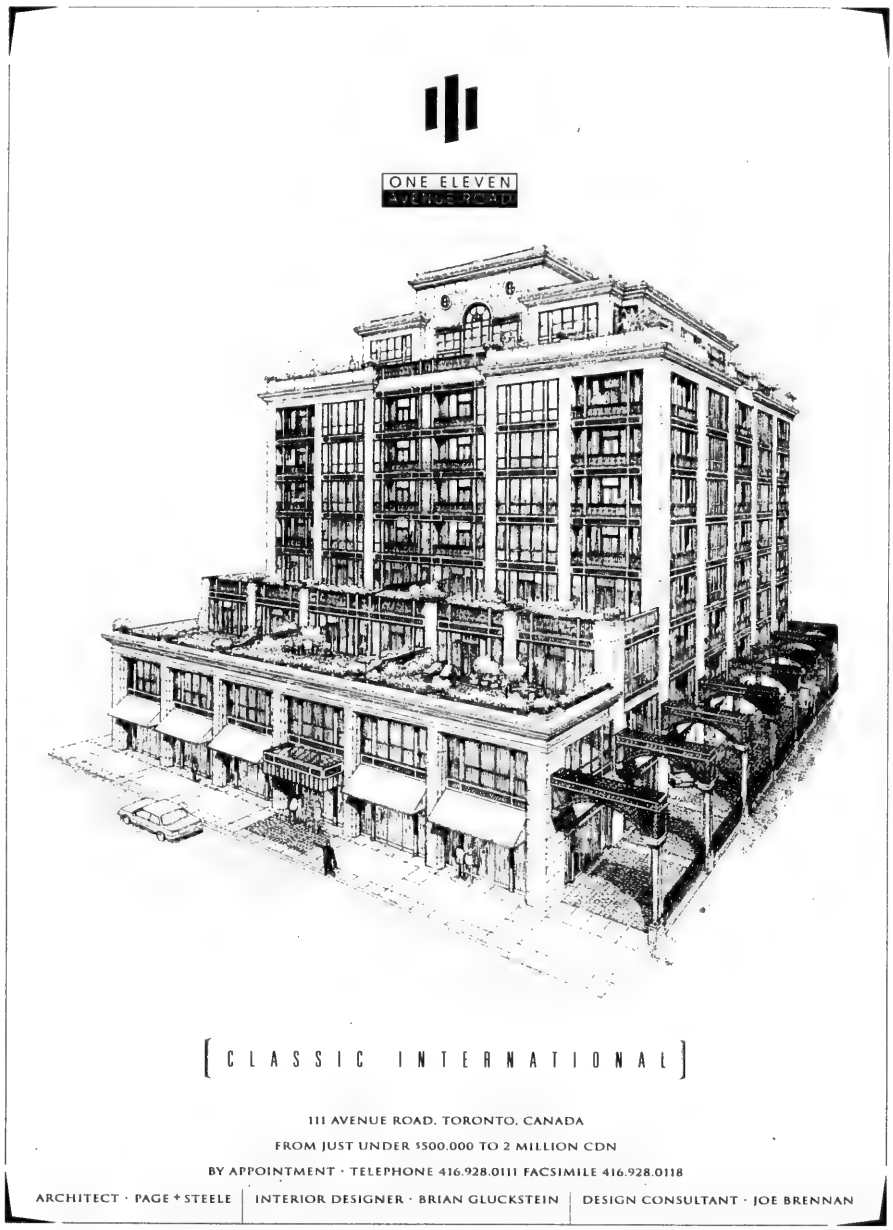
A *CJN* story (April 2) which gave a New York address will only frustrate applicants because the forms they want filled out are too difficult, said Kurt Herzstein, a caseworker with URO, mistakenly identified as its director in the *CJN* story.

URO is accepting applications from survivors for both the Article 2 Fund and the Hardship Fund, the latter being a onetime payment restricted to Poles and those from certain parts of Russia.

The Article 2 Fund, Herzstein explained, may qualify applicants for a monthly payment of $395 (based on the current rate of exchange for German marks).

In view of this, he says the fee of $50 charged by URO is reasonable.

The Toronto office is staffed Monday, Tuesday and Wednesday, from 9 a.m. to 12 noon 630-2920. The Montreal number is 481-7933.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What's New

By Carolyn Blackman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, April 13 is deadline for April 23 issue and Monday, April 20 is deadline for April 30. I receive calls and sort mail on deadline days only. Phone 391-1836, fax, 391-0829.

Saturday, April 11

POTLUCK SEDER

The West Toronto Jewish Community Association is hosting a potluck Passover seder, 6 p.m. to 11 p.m., Swansea Town Hall. Cost $20, $10 children. Call 588-9436 for reservation.

Monday, April 13

SLIDE SHOW

Cranbrooke Friendship Club presents **Tutzi Haspel-Seguin** who will give a slide presentation of her sketches, 12:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Cost, $4 includes lunch.

Wednesday, April 15

GOLD WITH GUILT

Yad Vashem and Canadian Friends of B town Jerusalem present **Isabel Vincent**, Shaarei Shomayim Synagogue, 8 p.m., $10 general, $5 seniors, students free.

And What Else Is New

BAYCREST VOLUNTEERS

Baycrest Centre for Geriatric Care seeks volunteers to lead discussion groups and video hours, and to do friendly visits. Call **Sheri**, 785-2500, ext. 2575.

DISTRESS CENTRE

Volunteers needed at 24-hour Distress Centre. Full training provided. Call 598-0166, downtown or 486-3180 uptown.

SECULAR SEDER

The Morris Winchevsky Community School and United Jewish People's Order is holding a third seder, Sunday, April 19, 6 p.m., Baycrest Terrace. Tickets must be purchased in advance at 585 Cranbrooke Ave. or call 789-5502. Adults $30, children under 12, $20.

MIMOUNA DAY

Petah Tikva Anshe Castilla Congregation will celebrate Mimouna, Sunday, April 19, 4 p.m. Members $12, non-members $15.

HEALING PROJECT

Toronto Jewish Healing Project, for people who are physically ill and interested in learning to cope, presents a six-week session at Lipa Green Building, Tuesdays, May 5-June 9, 10 a.m.-noon. Call **Etta Ginsberg McEwan**, 944-3359.

ART CLASSES

Registration has begun for spring classes in drawing and painting for all levels, Beth Sholom Synagogue. Call **Terri**, 487-7244.

HEBREW STUDIES

Keren Hatarbut Institute, 788 Marlee Ave., is taking registration for courses at all levels, for adults, teenagers and preteens. Free introductory lesson for beginners. Call 787-0197.

CHILD SURVIVORS

The Federation of Jewish Child Survivors/Hidden Children of the Holocaust will hold its 11th annual conference Oct. 16-19 in Washington area. Reservations until Sept. 1 by calling 635-2883, ext. 153.

LISTENERS NEEDED

York branch, Volunteer Centre, seeks women volunteers for a telephone support project. Training provided. Call 781-0902.

CPR HEARTSAVER

St. John's Ambulance CPR Heartsaver, Sunday, April 19, 9 a.m.-1 p.m., Beth Emeth Bais Yehuda Synagogue, $35 includes lunch. Infant and child CPR April 26. Call 905-731-9441.

SUNDAY SEMINAR

Temple Sinai presents **David Factor** who will speak on communication skills in family and business. Service 9:30 a.m., breakfast

[Cont'd. on page 23]

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What's New

[Cont'd from page 22]

9:50 a.m., program 10 a.m. Cost, $3. Call 487-4161.

LANGUAGE VOLUNTEERS

Hungarian, Russian and Yiddish speaking volunteers needed to provide companionship to isolated seniors. Call **Arnold Foss**, Senior Care, 635-2860.

JF&CS GROUPS

Jewish Family & Child Service offers the following groups. Call **Pat Lieberman**, 638-7800, ext. 215.

Adult Children Losing a Parent, begins April 23.

Living With Teens, begins May 6.

Looking Ahead, a group for recently separated individuals, begins May 12.

Parenting When Your Child Has an Eating Disorder, a new group that provides education and support, begins April 28.

YAD BEYAD

Volunteers needed in Israel in July to teach conversational English to immigrants. Training provided, volunteers need not be teachers. Call **Philip**, 633-3531 or **Elaine**, 635-5157.

BBYO

BBYO and Downtown Jewish Community Council are hosting a birthday celebration for Toronto youth to commemorate Israel at 50, Sunday, April 26, 3-6 p.m, Bloor JCC. All high school age teens welcome. Call 905-707-9907.

FOR SENIORS

Club Hadar meets Mondays and Thursdays 1-4 p.m., Garnet A. Williams Community Centre, 501 Clark Ave. W., Thornhill, Room 2 for Tai Chi discussions, bingo, **Viola Gladman**, 905-886-2625.

Earl Bales Seniors' Club, spring fair, Sunday, May 3, 9 a.m.-3:30 p.m., all new merchandise; knitting classes Wednesdays, 736-8116. Next dance with live band, April 26.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays, 15 Hove St. April 9 is bingo. **Aaron Dahary**, 661-4689 or **Malka**, 630-5771.

Shaarei Shomayim Friendship Club, May 4, 1 p.m., general meeting and discussion on dry-eye syndrome and the new cataract process, no charge; June 16, Oak Creek Boat Farm Cruise and entertainment; July 14, three-hour Kingston cruise. Call **Lena Sugar**, 785-5773. Donations to Laniado Hospital, call **Dorothy Bloomfield**, 787-1526.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1033 Steeles Ave. W., 225-2112.

Hearing aid checkup and repair, Tuesday, April 14, 12:15 p.m. in cafeteria.

Learn about therapeutic touch with a therapeutic touch practitioner, Tuesday, April 14, 11:30 a.m.-1 p.m. in synagogue.

Niagara Casino, Tuesday, April 28. Depart from centre 9:30 a.m. $12 members, $15 non-members includes light lunch.

Israeli Club Etrog meet 7 p.m. Tuesdays for movies, lectures, dances, bingo. April 14 is a free evening.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave., 924-6211.

Senior's Club, Thursday, April 9, 2 p.m., chapel, film with Tom Hanks, *Every Time We Say Good-bye*.

Registration underway for day camps including half-day camp for children under 5, summer fun, Main Space School of Circus, Cityscape, and Discovery at the Royal Conservatory of Music.

Join the JCC for an evening of Yiddish music and dance Saturday, April 18, 8 p.m., featuring klezmer band and special guests **David Wall** and **Martin Van de Ven**. $10 in advance, $12 at the door.

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St., 636-1880.

Tickets now on sale for Senior Adult Services, Oneg Shabbat luncheon, Friday, April 24. Call **Teme**, ext. 364.

Senior Adult Services, Tai Chi, intermediate/advance level starts Friday April 24, 9:30-11 a.m. Register at first class. Co-sponsored with North York Board of Education and BJC. Call **Yvonne**, ext. 259.

ABOUT PEOPLE

EZRATH NASHIM-HERZOG

Jeff Toledano has been appointed executive director of Canadian Friends of Ezrath Nashim-Herzog Hospital.

Toledano, a graduate in social work from Yeshiva University, has worked in the non-profit sector in the areas of fundraising, strategic planning, administration and coordinating special events.

NCJW

Terry Winston has been appointed executive administrator of National Council of Jewish Women, Toronto section.

1998-99 EXECUTIVE

Jewish Women International recently installed its 1998-99 executive. Pictured from left are Dena Levant, vice-president; Francine Fogel, vice-president; Noreen Shelson, president; Beverley Mandel, president-elect; Fern Sussman, immediate past president.

GREEK DAY

Greek Day, an annual event celebrated in Grade 6 at Bialik Hebrew Day School takes place after several months of studying Greek history, culture and literature. Pictured are students who came to school dressed in ancient Greek clothing.

PURIM PARTY

National Council of Jewish Women (NCJW), Toronto section and Jewish Immigrant Aid Service recently sponsored the Community Integration Purim party at Council House. Pictured are the winners of the costume contest with Luda Felik (on left), supervisor of Community Integration program, and Sheila Mostyn, executive vice-president, NCJW, Toronto section.

SINGLES EVENTS CAN BE FOUND ON PAGE 18

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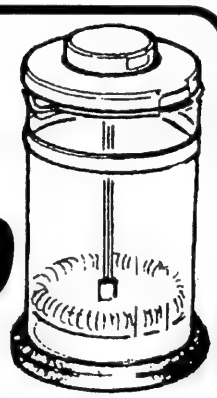

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On Campus

Ryerson student launches Internet radio show

By PAUL LUNGEN
Staff Reporter

TORONTO — Passion is no ordinary word.

Not when it is employed by multimedia maven Aaron Weiss.

For Weiss, passion is his guiding principle in a novel project he launched a little over a year ago – an Internet radio show that explores the personal lives of athletes and entertainers.

Titled *Heart and Fire*, the program is accessible at a Ryerson Polytechnic University Web site, [www.ryerson.ca/rta/spirit/heart].

The show breaks new ground in combining elements of radio and print and putting them on the Internet for a true multimedia experience. Internet aficionados can listen to recorded interviews through their computer speakers while at the same time reading a full transcript of the discussion on their monitors. Photographs of the interview subjects are provided as well, and the *Heart and Fire* home page is colorful and attractive.

Technical bells and whistles aside, for Weiss, 24, the show's concept and content are what makes it stand out from the rest of the cyberspace herd. Unlike sites maintained by established radio stations, the material on the Ryerson site was created specifically for the Internet and was designed to incorporate an "interactive experience." Participants are encouraged to comment on interviews and to e-mail suggested topics and questions.

More than that, Weiss said, the program allows him to probe deeper than an interviewer working in the mass media. While the program is outwardly about "athletes and the arts community, it's about who they are and what they have to offer to our community."

Heart and Fire "is real. It deals with real issues that affect people in our industry."

Aaron Weiss

Athletes' statistics, records and salaries take a back seat to a discussion of important events and influences in their lives, he said.

A prime example is the interview with Carlos Rogers, who was then with the Toronto Raptors. Weiss describes it as one of the show's all-time highlights. In the interview, Rogers talked on a very personal level about the tragic death of his sister and what it meant to him. The interview brought tears to the eyes of those at Ryerson handling the technical side of things.

That's the kind of effect Weiss is hoping for – something real, something from the heart that touches listeners on a personal level. "If people can be moved to some degree or another, that's a great accomplishment," he said.

A second year student in Ryerson's radio and television arts program, Weiss is a self-professed idealist who shuns the commercialization that seems to drive many in his field. He's adamant that he'll never accept sponsorship for his show regardless of the business community's interest. That would only lead to dilution of the product and the loss of creative control, he said.

Instead, he hopes to see the show become so popular he'll be able to sell it to the established media. With the proceeds of that sale, Weiss plans to create a scholarship for Ryerson students and give back to the academic institution that helped him.

The show is produced and hosted by Weiss, while Michael Mancuso and Trevor Trinkhouse serve as associate producers. *Heart and Fire* runs about 48 minutes and it is updated monthly. So far, it has featured interviews with Jose Cruz Jr. and Shannon Stewart of the Toronto Blue Jays, and actors David Arquette and Jessica Beitchman, among others.

For Weiss, *Heart and Fire* is the latest project in a media career that began when he was a brash bar mitzvah boy. Back then as a "wrasslin" fan of some note, he approached the director of a community access channel on Newton Cable TV and suggested hosting a half-hour phone-in show on the professional sport.

With arena footage, WWF videos and other features, the show proved a success. Weiss moved on to Rogers Cable, and at 15, he produced two shows for the U.S. cable station, Sportschannel America, again on wrestling. Since then, he's produced television programs for City-TV and he's been a finalist for many awards, including best youth program at the Hometown Video Festival in Sacramento, Calif.

Weiss credits his mother Nicole, a Holocaust survivor, for giving him the freedom to pursue his own career path. He plans to earn a masters degree in radio and television arts, become a professor and write books and do documentaries, he said.

LASTMAN HELPS OPEN MULTIFAITH CENTRE

Toronto Mayor Mel Lastman accepts a braid of sweet grass from Catherine Brooks, executive director of the Anduhyaun Women's Shelter, at the recent opening of a Multifaith Centre at Ryerson Polytechnic University. Earlier, Lastman was presented with a kippah and tallit. The centre is a non-denominational prayer room and meditation centre for all Ryerson students, including its roughly 1,200 Jewish pupils.

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Les Amoureaux aux Lys, Marc Chagall
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Passover

2nd Annual Literary Supplement

Featured Works

Prose

The Cloth Coat, *Alvin Abram*
The Flying Mandlebaum, *Philip Einstoss*
Her Friday Savings, *Polly Gryfe*
Holiday in Kovno, *Susan Kantrowitz-Akrish*
Wonders, *April Shour Laufer*
Hide and Seek, *Marsha Lederman*
The Lesson, *Shelley D. Lippman*
The Winter My Grandfather Died, *Marc Miller*
July 15, 1942, *Muguette Myers*
Command Performance, *Joseph Peretz*
Sophy, *Judy F. Schatz*
Reminiscences of a Medical Practice, *Ben Scott*

Poetry

David, Contemplating a Photograph of Bathsheba, *George I. Bernstein*
Leaving Israel, *Ronald Epstein*
The Four Sons, *Michael Eskin*
Four O'Clock, *Malca Litovitz*
Friday Before Purim, 1997, *Miriam Lock*
Imago Dei , *Morton Manilla*
Family Owl, *Marina Mashaal*
Navi,*I. A. Mozga*
Remembering Tel Aviv, *Palomba Paves-Yashinsky*
Kotel Ha-Ma'aravi, *Edith Rothschild*
Third Generation, *James Sevitt*
Someone Who Has Never Seen, *Lazar Sarna*
Wandering Jews, *Deanna Silverman*
Yom Kippur Nights, *Simcha Simchovitch*
The Partisans, *Elsa Thon*
Landscape of Bogria, *Sylvia Maultash Warsh*

The Canadian Jewish news

SECTION B

A MODERN RESCUE: THE STORY OF THE ZABARI FAMILY

The above sketch is a portrait of the last Zabari family in Yemen. They began their aliyah to Israel under cover of secrecy in 1992. Their story is told in a photographic essay throughout the pages of this supplement. Seen here, clockwise from lower left, David Zabari, the patriarch of the family who died in 1991, one year before the family was allowed to leave for Israel; Yaacov Zabari, David's son; Sada, Yaacov's wife; Kadia, David's second wife; Adina, born to Yaacov and Sada in Israel. ***[All the photos of the Zabari family in these pages were taken by Naftalie Ben David for the Jewish Agency in Israel]***

Dream-like poetry

The painting on the cover of this supplement is called *Les Amoureux Aux Lys*. It is by Marc Chagall. It magically conveys a sense of dream-like poetry in which his subjects, two lovers, are completely enveloped.

"Dream-like poetry" describes perfectly the majority of the submissions we received from our readers to our second annual literary supplement. In response, it seems, to a deeply felt, unresolved, human ache in the hearts of at least two generations of Jews, many, many writers sent us reflections, reminiscences, reveries and remembrances – poems and prose – of the Shoah and of loved ones lost.

"Dream-like poetry" is also the way to describe the modern-day rescue and exodus of the Zabari family from Yemen to Israel.

Jews lived in Yemen from the days of the First Temple. Despite constant persecution over the years, the community preserved its ancestral customs and traditions in remarkably unaltered form. However, after waves of immigration to Israel in 1882, 1948, 1962 and 1992, fewer than 500 Jews remain in Yemen.

A 15-item photographic essay on the rescue of the Zabari family, the last Zabari family to leave Yemen, appears in this supplement alongside a small selection of the original literary works from our readers. The photo essay and these literary works are perfect companions.

We are pleased and proud to publish our second annual literary supplement. We hope it enhances our readers' Pesach holiday.

Dry Bones

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Wonders

By APRIL SHOUR LAUFER

And G-d brought us out of Mitzrayim with...signs and with wonders. (Devarim 26:8)
The Midrash points out that the deliverance of the Jews out of Egyptian bondage took place in the very last hour. If the people had remained only a short time longer in Egypt, their souls would have been sunk hopelessly under the bondage of slavery.

I never expected to live. I didn't expect a thing, absolutely nothing. There was no waiting for tomorrow. Morning came and I never looked up at the sky. I didn't think what if, or maybe. Each day was like the other – except – sometimes worse.

My life as I had known it no longer existed. I no longer recognized who I was. The person who had been a wife, a mother, a helper in her family's business and then later helping out in her husband's shop; the person who had been happily coddled both as daughter and daughter-in-law, and less envied as the big sister to her seven siblings; the person who was so proud of her family's history as manager of the lands of Count Szilassy, a history that had established the family as successful entrepreneurs; the person who maintained the traditions of her grandparents, but who was still in touch with the modern world; that person was gone, hardly even a memory.

I was as indistinguishable as a rock or a piece of dirt.

It is difficult for me to imagine how I was able to suffer so much. In one way, I am a survivor but in another way I really did not survive at all.

I got up in the morning. I moved from place to place. I took food into my mouth – a black liquid that was called coffee or some hard crust of black bread or some piece of almost food that I found or dug up or rescued. There was never pleasure in the food, there was no sense of nourishment and certainly not satisfaction. But it kept me alive – alive. I know that because I am here today. But then, I hardly thought of myself as being alive.

My life that I had known was gone

I didn't think of myself as me anymore. That I had surrendered – no, not surrendered. The truth was that my life was taken from me.

When they took us to the showers and shaved our bodies and put on our grey dresses – what was that that happened to us? It is not politically correct to say I gave up, to say I didn't care. I am supposed to say how I was brave, how much courage I had to keep on going but when I think about it, in my heart, I think I did not care. I think I didn't know what life meant anymore. My life that I had known was gone and everything and everyone who was dear to me was gone.

I was in Auschwitz, Ravensbrueck, and Malokow, and I walked out of each of these places but the truth is that I died on the day we arrived in Auschwitz.

I died with my dear and beloved mother-in-law who was like a mother to me; I died with my sweet husband who I had been happily, oh so happily, married to for 14 years; I died with my children, my pale, frightened children whose life had meant such joy to my husband and I, my children whose birthdays ended in 1943 because we never celebrated Yuri's 11th birthday or Peter's sixth birthday.

I died on the day we arrived at Auschwitz. The person who was left standing at the gates of Auschwitz was another person. The person who was pushed in line with the other young women, who stood naked while they shaved off her hair and who was given a grey dress to cover her nakedness was someone else, it wasn't me.

It was this other person who survived. It was this other person whose legs and feet were so swollen and so inflamed after the forced march from Auschwitz to Ravensbrueck that she could hardly bear the pain. And still she was forced to keep on going. The barracks deep in the forest had a name given to them — Malokow — but it meant one more place and each one worse than the previous one.

If I say: "Yes, yes I was in places

[Cont'd. on page B4]

DAVID ZABARI, YEMEN 1988
Like all Yemenite men, David Zabari was taught to read from all directions.

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The pain made me too dizzy to stand

[Cont'd. from page B3]

worse than Auschwitz," not many could believe such a thing. Even when I say it I have a hard time believing it.

In Malokow, I couldn't think of anything except the pain in my legs and feet. The pain made me too dizzy to stand. I went to the hospital in the barracks in the forest, in the place that was worse than Auschwitz.

Once I had been afraid that this would mean death but there was nothing left for me to do. How strange to use the word "fear." I had seen so much and experienced so much I do not think I had a sense of fear anymore or maybe because I was almost delirious with the pain the question of fear never entered my mind.

I wonder. I wonder had I known that I would survive, with a weight of only 35 kilograms, and that I would return to my home and walk through the streets that there would be those who would spit on me because I had survived; I wonder if I had known that I alone of my dear family would survive, I would have been afraid.

Consumed by agony

In the end, going to the hospital meant staying alive but at the time I was not thinking about life or death, I was consumed by the agony of my legs. The day I went to the hospital they had opened a second barrack for those who were sick with things other than typhoid.

When I think about it today it seems strange that they allowed anyone to go to hospital. Everyone was dying in this place. There was such starvation, such illness. Maybe because it was close to the end of the war they just didn't want to bother about shooting us? Maybe because we were going to die anyway they decided to let us be? But that was not quite true. Even in those last weeks of the war the Nazis kept order. If someone had a fever she was immediately taken away.

In the hospital, I was able to lie down on a cot without leaning on anyone else, or touching their skin or having to share our lice. The barrack very quickly filled with others. We hardly noticed each other. Each one of us was so sick, so weak, or dying. Each one of us fell into our illness as if it was the end; as if it was our last hour.

Though I lay there in terrible pain I swallowed whatever I was given, the soup, the scraps of food. Even when I got sick with diarrhea I still reached out my arm to take food. And when the girl next to me could not take any more food, I took her soup before someone else took it.

When I look back at all that happened, I wonder why I was not one of those shot, or gassed, or dead from typhoid or starvation. Starving. In Ravensbrueck I remember I found a tin in the garbage and I picked it up and stood in line and stretched out my arm so I could drink the watery soup. By the time I arrived in Malokow I had no energy, no life, but I still survived. I kept going, though I do not know how. I do not think I was trying to live but it seems that something inside of me wouldn't let me die.

I lay in the hospital through the Passover of 1945. I had been in the camps almost one year.

The two nurses who looked after our hospital barrack were incredibly kind and gentle. I did not understand their kindness and certainly would never have expected it. It was a wonder that anyone would bother to look after us at all. We were in such a bad way. Their job was really only to bring us food or to help feed us. There was no water for bathing. Each Sunday we got two potatoes to eat. This was the most we received the whole week. And sometimes, not every week, but sometimes, these women who were caring for me while I rested in the hospital, they put away an extra potato for me. And I would save the potato and eat it in the evening.

When I remember this, I think of how I died in Auschwitz and how this other person survived and maybe that extra potato made the difference between dying and living? We had nothing, no hope, no strength, no human place in our lives and here was this unbelievable kindness. It was simply unimaginable that anyone should care. Maybe that extra potato helped me hold on to some kind of faith or hope? I really do not know but after everything that happened to me, after all these years I still feel such an overwhelming emotion inside me, such a gratitude that I was shown this kindness. What a wondrous thing.

This story is based on the memoirs of Frida Laufer ZL 1903-1997.

Four O'Clock

Four o'clock, and the day falls over the ocean.
Leaves whisper to themselves in the trees
where winds blow
on white space at the foot of the mountain.

I want to remain true to freefall
with its gunshot intelligence, its fearful fishing
in anticipatory streams.

God reveals secrets in white waves,
black question marks,
the open pages of falling books.

by Malca Litovitz

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A Very Happy Passover

Faigie and Rubin Zimmerman

Hide and Seek

By MARSHA LEDERMAN

This fear engulfs me. It squeezes me, pulls me in tight. It surrounds me.

I hear them. Or someone. But probably it is them. I cannot see very well. I hear someone approaching. Closer, closer. They are running. They are close, but still I see nothing. I see fear.

And then I see her. She is alone. Like me. She is large, and beautiful. German shepherd. Like Maddie. Large spot on the left ear. Smaller one on the right hind leg. Just like Maddie's.

In a moment, I understand. It *is* Maddie. Maddie and me, in a field on a beautiful summer day. The air smells sweet and feels soft against my skin. And Maddie is frolicking in the clean, wild grass. But we are far from home. And I lost Maddie's leash long ago.

The fear is back. I begin to realize what will come out of what, in a sane world, would have been a happy reunion. When Maddie sees me, just smells me, she will rush happily and – worse – loudly toward me. She will envelop me with kisses and panting and playfulness. As if I'd just come back from the market on a cold evening and she hungered for her meal.

Perhaps she won't remember me. It's been close to a year since they took her away. No pets for Jews; especially useful ones. Pets, that is. No such thing as a useful Jew. I remember when they took her away. I wondered who would be next.

* * *

"Happy anniversary, my beautiful bride!"

"Beautiful, who are you calling beautiful?" I rush to him with a feather duster in my hand and my cleaning dress on. "Why are you home so early?"

"Well, I wanted to tell you the good news."

"Good news? What good news?" Several possibilities surface: a new apartment, a promotion at work, a motor car, perhaps?

"We're not alone anymore."

"Hmmm?"

"It's not just the two of us in the Goodman family anymore."

My God, was I pregnant? Did the doctor visit David at work and tell him so he could surprise me? Elation. Pure and wonderful. Elation.

"David," I laugh, almost hysterically, "what are you talking about?" I know. I'm sure I know.

"Come outside, Rosie."

Outside? What's outside? A pram?

He comes to me and holds me and looks into my eyes

As soon as the door opens, there is a loud yelp. A dog. A small German shepherd puppy, tied to the gatepost with a brown leather leash. The third Goodman.

A wave of disappointment washes through me. But how could I have been so stupid as to think the doctor would go to David and tell him I was pregnant, especially when it had been two months since my last visit? I suppose hope makes one crazy.

"So?"

"He's great, David," I half-lie.

"*She*. It's a girl. Because I know how much you want a little girl."

* * *

He comes to me and holds me and looks into my eyes. He can see the formed tears, but I no longer feel the urge to cry. So I don't have a child. I have David. I feel like the luckiest woman in the world. I am.

* * *

Today I thank God each day that He did not bless me with a child. A Child in this world? In this hell? A child could not survive. A child could not be a child.

But what business have I thanking God, anyway?

* * *

"David, we have to take this dog out for a walk."

"Rosie, we have to stop calling her 'this dog.' Don't you think she needs a name already? It's been four days. Come to think of it, we've now been married one year and four days. Happy anniversary."

"Oh God, please don't start with any more presents, you hear?"

"Yes, master. The dog?"

"Let's name her after someone; a person's name. Not a dog's name."

"Okay. Who?"

"What about your sister?"

"Esther? She'd consider it the ultimate insult. Not only are you using her name while she's still alive, but you're using it for a dog. Something tells me she wouldn't react too well."

"Something tells me you're not thinking. I didn't mean Esther. I meant Madelaine."

"Oh, Maddie."

Madelaine had been born on David's seventh birthday. And died

[Cont'd. on page B6]

KADIA ZABARI IN THE FAMILY KITCHEN, YEMEN 1988
Women were largely confined to the home and not formally educated. Many had to supplement the family income through the sale of home crafts such as basket weaving.

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TD

'It's a great name'

[Cont'd. from page B5]

three days later. He had somehow allowed himself to get so attached to her in those three days that he never quite got over it. He always referred to her as the birthday present that was taken away from him.

"Come on, David. It's a great name. And a great way to think of Maddie more often."

"I think of her often enough."

"But in a good way."

Maybe David is tired. Or maybe his desire to give me what I cannot have – life – overtakes his reason. But he agrees. "Rosie, if you want to name her Maddie, that's fine with me. No. It's better than fine. I think it's a great idea. And I think you're a great wife."

"Even if I can't have children?"

"Can't have children? You haven't been trying hard enough. Let's go work on it." He kisses me with the passion of a rainstorm in the spring. And Maddie's walk is forgotten.

* * *

When they took Maddie from us, we'd had her for almost three years. I truly loved her like a child. At least I thought I did. I'd never had a child, so I didn't know what it felt like to love one. But I imagined it felt something like the way I felt about Maddie. My parents thought I was crazy. But then by that time they'd been taken too.

Oh, Mama, where are you?

And then there was this relief. This terrible, sublime relief that it had been someone else and not one of us. So they took Maddie for labor. Better than one of us for death.

We wouldn't have been able to keep her for much longer anyway. Food was getting scarce. Maddie was getting hungry. Soon she would get ferocious. Maybe even turn against us. But probably not.

David and I continued to live on love. Alone.

* * *

That morning, we made love, like we always did on weekends. Now every day was a weekend. There was no work for us. Unless you call survival work.

Hanna from the apartment downstairs told me that morning that there might be some bread available, about two miles from where we lived. David wanted to go for it, but he seemed so small, so drained, that I insisted. Besides, I longed for female companionship and a return to some kind of normalcy. Hanna was always good for a laugh. Even then.

PREPARING DINNER
Kadia is seen here preparing for the family meal.

'People are not as blind as they appear to be'

"So what were you and David up to this morning?"

I smiled. "Oh nothing. Just the usual."

"The usual, huh? How do you two find the strength? Especially now?"

"Hanna, what are you talking about?" I was blushing. I felt it. It felt good.

"Rosie, Rosie. When are you going to learn? People are not as blind as they may appear to be. Or as deaf. I hear noises. I know what's going on. I'm just glad somebody's got some happiness in their life. And with David, I bet it's pretty good happiness."

We laughed. Like schoolgirls on their way to an after-school lesson. Only this week it wasn't piano. It was survival.

I returned, triumphant. Seven pieces of bread. Seven! A little old, yes, but *seven*. I knew David would be proud. I planned to fry them in some fat and have a real feast. Like before.

But the house was quiet. No sign of David. No sign of anything. Except...

On the night table next to the

[Cont'd. on page B7]

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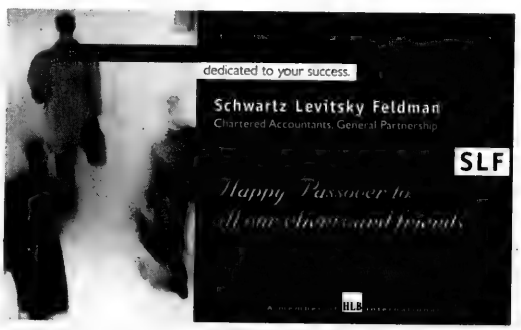

Written with haste

[Cont'd. from page B6]

unmade bed lay a piece of paper. On it, he had written "Rosie." It was messy; it had been written with haste and trembling. Rosie comma. Simply Rosie comma. What was to follow the comma? Some explanation of where he'd gone, who with, why? Some admission of his deepest feelings, his deepest love for me; for another? A simple goodbye?

I was not to know. I had only that comma. And the blank space beneath it.

For a moment I went crazy. I imagined that Hanna had set it up. That she and David had been having a love affair. That she'd planned the whole bread thing so that he could leave without having to explain anything to me and they could be together. For a moment I believed it. I needed to; to believe *in* it. Like a religion. But the belief didn't last. Like a religion.

I knew they'd be back for me. We'd already discussed it. There was a movement in France. They could help; it would take just three days to get to the border on foot. And a crossing at night through the dark, quiet trees was possible.

I ran with the unwritten letter. The seven pieces of bread lay on the unmade bed, uneaten. By now they have surely molded over. Like my parents? Like David? The spot on the bed was still damp. Love tears.

* * *

Maddie has noticed me. She is running toward me. Galloping with joy! Her old mistress! Oh, Maddie! My child!

But there are no licks or kisses of reunion. There is growling. A hysterical, sickening bark. I remember that bark. I remember its poison aimed at other dogs on our street. At passing strangers. At the men who came to take her away. I cannot remember it being aimed at me.

And now here they come. Twelve, maybe 13. It could be 50. No matter, I have not even strength to fight one.

They have brainwashed more than a nation; they have brainwashed my dog.

Here, Girl. Here.

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Family Owl

(For my grandmother, Violette)

When I was little and younger, I imagined her:
the family owl.
She would only leave her gathered birds of nest
to swoop imperceptibly back into the kitchen to bring
more mothered food.
Eat, my family, her eyes would say.
Do you have everything your mouths need, said her hands.
Her arms breasted like wings and hugged her family's air wide.
Her hair's golden roots pulled back high like a soft feathery crown.
Her mouth became delicate oval.
Her eyes sparkled without wind's blink.
"Who?" she would say, her body flying
in and out the kitchen doorway.
It wasn't even really a question most of the time.
"Who?" she would hum with her body
until at long last her flight or arc took its place
between the family chairs,
her legs still straight,
her arms gently curled for tuck on mysterious lap,
her shoulders, upright, finally, softly resting.

by Marina Mashaal

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Passover Greetings
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Happy Passover

At this holiday of Pesach, Best Wishes for Peace and Happiness

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Holiday in Kovno

By SUSAN KANTROWITZ-AKRISH

They were all dragged from their homes, scholar and laborer alike. Women and children. Neighbors who got along and those who didn't. Unfinished dinners still cooking and left to burn. Clothes sprinkled, ready to be ironed. Baths before dinner interrupted. Wet hair and all, everyone huddled together in the cold street. What good was the warmth of their houses now? Might as well let the goats roam round the scrubbed floors and chew the wooden chairs. Potatoes dug from the fields were thrown aside, left to rot. Food that seemed so precious before now paled before the horror of what was happening. No time to do anything now.

A ray of sunshine fell across the corner of the group. He was cold. He tried to edge his way toward the ray. His toe slid its way toward the beam. Now his foot reached the middle of the glow. It was so warm! He shut out the loud noises, the crying, the barking of the dogs. He concentrated on the warmth. Such a simple thing! He never thought about it before. He spent much of his time outside in the sun. If he hadn't run away from cheder so often, he would have been just as pale as the rest of the boys. But he was tanned from running in the woods, his legs strong from jumping over branches and stones. His arms flexible and built up from countless swims in the lake.

Now, again, he wanted to run. He was caught with everyone else because it was Passover and he had come home on time. The rabble that surrounded them had caught him. He plotted his escape. But if he ran, he would have to leave his mother and father and sisters. Then what would they do without him? He was the one they counted on to be there – to help protect them, to carry on the family name – to say Kaddish for his mother and father when they grew old. He couldn't leave them. They needed him.

His mother was being pushed against his left side. Instead of trying to give him more room she held onto him. She began whispering in his ear. "They are not looking this way. Make a run for it. I hid Sarah behind the bed. She is still sleeping on her blanket under a pile of clothes. No one knows she's there. Grab her and go. Run!" He was stunned. Could it be she really wanted him to take his baby sister away? Where to? To the woods? His woods? "Go on, go on, she prodded him. Hurry up."

He abruptly pulled his foot back

He abruptly pulled his foot back into the group. He slowly sidled his way to the very edge. Then he dashed sideways and was able to hide his small body in the darkness besides one of the houses. He crept along until he came to his house. He went around to the back and jumped inside. The candles were in their silver holders, waiting to be lit. The matzah lay covered on a sideboard. Dishes were laid out ready to be put on the table. The floor had been scrubbed clean and polished. Curtains that were beaten white and starched and ironed hung on the windows.

Days of cleaning and cooking and preparing culminated in everything being just so for this coming night. Candles and fish and soup and a white table cloth brought uncontrollable joy and excitement to even the smallest members of the family. The children had happily skipped home instead of just walking that day. The women had chirped to each other, on their best behavior to get along. Men who were always preoccupied, lightened up and acknowledged each other with a vigorous handshake instead of just a nod and a faint smile. Brothers stopped fighting with each other, and sisters begged each other to take the best clothes for the evening.

He moved towards the matzah in its special tray

He moved toward the matzah in its special tray. He took the cloth off and looked at it. Round and dry and hard. Not his favorite. Stuck in his throat all the time almost gagging him. Maybe when he got to be a man he would be able to eat it better. Now, however, it was difficult. He looked around the room. Carrots were steaming. Cake, a mile high from the addition of all those eggs, held his stare. Soup with knaidlach, gefilte fish orange from all the sweet carrots added to it, chocolates that his father had shlepped for days from Warsaw to their little village, hard boiled eggs, raisins, apples and grapes.

He suddenly remembered Sarah. He looked under the pile of clothes under the bed. She was still sleeping. So small. He lifted her out and wrapped her in some of the clothes. Her eyes blinked once and then closed again.

He heard noises. He kept very, very still. The noise passed.

It was time to leave for the woods.

With Sarah in his arms, he went into the main room and took one last look around. He went over to the sideboard and took out several pieces of matzah. He broke them into small pieces and stuffed them into his coat pocket.

Then he gingerly backed away from the room. His feet were like lead. He was scared. He knew he shouldn't leave home on such an important day. It was Passover and he should be there with his family. But his mother had said no.

He had to will his feet to move away and out. Tears poured down his face as he slowly forced his way out.

Holding Sarah, he swiftly scanned the area, felt the matzah in his pocket and ran with all his might towards the woods.

Happy Passover

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Command Performance

By JOSEPH PERETZ

The year 1943 drew to a close. This was the second Christmas since my internment in a German labor camp located in the tree-covered mountainous region of the French Ardennes. The entire area was now under the command of an SS major, the very same one who had greeted us upon our arrival with the threat that 10 men would be shot for every escapee.

I was lying on my bunk bed, looking out the window of our wooden barrack, which creaked with every gust of wind. A light snow was swirling, somehow muffling the sound of the music emanating from the *Lagerfuhrer*'s quarters.

The other inmates were sitting around talking, reading, or like me, just daydreaming. Somebody mentioned that Chanukah should be around this time. But who knew when? Days, weeks, months blended into each other. Would this damn war ever end?

The mention of Chanukah brought back memories, long faded memories. I could still smell the aroma of the freshly fried latkes, crisp out of the pan, still sizzling when my mother brought them to the table. With my eyes closed, I could see her face in front of me as she busied herself in the kitchen, wearing her flower-patterned apron. I wondered where she was now.

Recently a gentile neighbor of ours had informed me that my entire family had been picked up in a raid by the Nazis and deported to an unknown destination.

My thoughts were suddenly interrupted when the door of the barrack opened, letting in a blast of cold air. We all sprang to attention as one of our guards entered. He was bareheaded. The snow sparkled on his blond hair and on the shoulders of his uniform. He seemed to be in fine spirits in more ways than one. There was a smile on his lips, a sight denied us since we had set foot in this godforsaken place, 18 months ago.

In a loud voice he announced that *Der Majoor* wanted to hear the Jews sing for *Weinachten* (Christmas) and asked for volunteers to accompany him to the *Wachtstube* (guardhouse).

In my younger days, I had a good singing voice and once auditioned for Jack Kluger, a bandleader in Antwerp before the war. His renowned orchestra played for dances held in the city's biggest hotel. My friend, who was the drummer in his brother's band, had introduced me to him. He liked my voice but expected his vocalist to also play an instrument, which left me out.

Realizing that the request of the *Majoor* was the equivalent of a summons, I offered to comply. Looking around the barrack, I asked a few of my fellow inmates to join me.

Five of us followed the guard outside. The snow crunched under our feet as we made our way to the guardhouse. The barbed wire surrounding the camp glistened with a thin layer of frozen snow.

We entered the *Lagerfuhrer*'s quarters, where the members of the guard had joined him in a Christmas party.

The room was decorated with streamers, criss-crossing the ceiling. In a corner stood a small Christmas tree adorned with colorful ornaments. A table was covered with the remnants of their Christmas meal. The mashed potatoes, sticking like paste to the plates garnished with green peas, made my mouth water. Compared to our meagre daily ration, their leftovers looked like a feast. Several bottles of liquor were set up on a side table.

They all seemed in a good mood and from the looks on their red faces, it was clear that they had been drinking.

To my surprise, I did not see the *Majoor.*

Herr Dhoring, the camp commander, was reclining in an armchair. The top button of his uniform was open, his stockinged feet resting on a hassock. His cheeks were flushed and there was a faint trace of perspiration above his bushy eyebrows. The smell of alcohol was overwhelming when he told me in his strong guttural German dialect that the *Majoor* was in his villa (which was about seven kilometres from our camp).

He picked up the telephone, dialed the number, said "Heil Hitler," and spoke briefly with the major, before handing me the receiver and saying: "Sing."

Still thinking of my mother, I started singing *My Yiddishe Mame* in Yiddish, while the other singers acted as a background choir and hummed along at the end of every sentence.

The Germans must have understood some of what the song was about. They quietened down and listened, subdued by our singing.

At the conclusion of the song, I handed the receiver back to the *Lagerfuhrer* who, after a short conversation, returned it back to me, saying that the major wanted to hear another song.

After I conferred with the others, we decided quickly and sang a rousing rendition of Hatikvah, all voices blending and singing as loud as we could.

Thus ended our contribution to the Christmas celebration, exactly one week before the camp was disbanded and its inmates transferred to Auschwitz.

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July 15th 1942

By MUGUETTE MYERS

We lived in Paris till July 1942. It was around 9 p.m. on July 15. I was home with Maman. A friend of Maman, was visiting us. There came a knock at the door. It was Maman's sister-in-law, all out of breath. (She was able to hide her Jewishness because she was blond with blue eyes. Talk about chutzpah! Being multilingual, she *worked* as a translator at German headquarters, which enabled her to know ahead of time of impending raids.)

"You must leave immediately," she told Maman, "because tomorrow the Germans are coming to take away all the Jewish women and children!"

She then left in a hurry because she had other people to warn.

Mme Dumas asked Maman what she planned to do. "What can I do?" she replied. "I have nowhere to go! Tomorrow when they come, I'll take Muguette and go with them".

I was not quite 10 years old. I started to cry. "I don't want to go with you," I told my startled mother. "I won't go, I won't!"

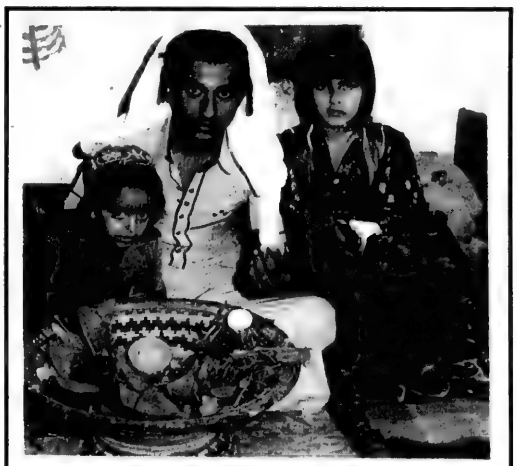
Seeing that I was becoming hysterical, Mme Dumas told Maman to pack a few things and come with her. She would take us to her house to spend the night and then we could decide what to do.

We had yellow stars sewn onto our coats. Mme Dumas and Maman, each with a pair of scissors, removed them. We left our apartment and took the metro to go to Mme Dumas'.

The curfew for the Jews was 8 p.m. and we were only allowed to travel in the metro's last wagon. Maman, Mme Dumas and I entered another wagon. She and Maman sat together in a seat. The seats in the Paris metro, unlike North American seating, face each other. The metro was filled with German soldiers. I took a folding seat flanking the doors.

On the seat facing me was an old gentleman. I noticed that he kept staring at me. He stared at my face and at my coat. I was frightened and intrigued at the same time. He finally caught my eyes and then stared again at my coat. I looked down and saw on the left side of my beige coat *the yellow threads delineating the yellow star.*

I remember putting my right hand on my left shoulder, and slowly pulling out the threads. I saw the old gentleman smile and he got off at the next stop.



PASSOVER IN YEMEN

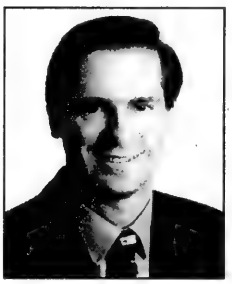
Yaacov, Nadra and their young cousin, Yissachar, are seen here behind the seder plate.

Imago Dei

The expert on Jewish affairs
was grabbed on a dirt road
in shoddy Buenos Aires.
Gone were the days when he
strutted as if evil had acquired
a patent of nobility. His
mouth twisted in the glass
booth like a cheap, rubber
mask.
Proof that God did not give
a soul to every face. And
the whore of Heidegger
proclaimed
the banality of clerks. Thereby
giving Germany yet another
alibi.
No, the appearance of this
creature
revealed a foul mass that
the Lord had left untreated
when He rested from his work.
Israel, did He leave you
to decide whether man
is cleft in half? Severed
at the start, or by his own
design.

by Morton Manilla

Best Wishes For A Happy, Healthy Passover



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Passover Greetings
Special Literary Supplement

The Lesson

By SHELLEY D. LIPPMAN

The last time I held my grandmother's hand was one week before she died. I remember it well, because we were sitting at her kitchen table talking about my mom, my grandmother's youngest daughter, who died of breast cancer the year before.

Born in 1902, my grandmother – or Nana as we called her – had known a great deal of hardships. But nothing had affected her like my mom's death. She seemed broken. Despite her own grief, though, Nana had really helped me through the crisis by talking with me, loving me and sharing her time and her self.

I remember glancing down at Nana's hand which held mine so gently. It was soft and veiny and it trembled slightly as we talked about mom. We spoke in soft whispers which somehow helped hold back the tears – tears we both knew might never stop once started.

I can see Nana's fingers now, marked by time – one pointed slightly this way, another twisted that way. And if she was angry at you, she'd shake that crooked second finger and you'd tremble where you stood! But now, her fingers were still as they lay lightly on mine – a connection across the generations that momentarily bridged the gap caused by our shared loss. Nobody understood me like my Nana.

As always, Nana was making chicken soup. A piece of Jewish perfection, a cure-all. She kept rising from the kitchen table to stir the steaming broth. She skimmed off some brown froth, tasted the soup, added a pinch of salt, a bunch of fresh dill – mm, I can still smell it – and then she added those few secret ingredients. No recipe, of course. I watched intently, trying to see as much as I could; I made mental notes.

That soup... quieted the screaming emptiness

That soup completely satisfied me. It filled my stomach, and for a moment it quieted the screaming emptiness, the longing for my mom. And for Nana, I believe the act of making it for me helped ease her own pain.

She used her huge aluminum soup pot, all banged up and scratched, etched by years of use. History. Her mother, Minny, had cooked soup in that pot back on the farm in Norwich, Connecticut. Nana used to tell me how they were "the only Jewish farmers for miles." As a child, she'd been a student in the one-room schoolhouse, and had "eavesdropped" on what the older kids were studying.

"I loved the history and the geography," she told me. "I dreamed of going to all those exotic places they were learning about."

Nana became a teacher herself, and forever loved to educate and enlighten others. And she certainly

[Cont'd. on page B13]

Yom Kippur Nights

Alive in the memory are Yom Kippur nights
in my hometown, in Poland.
The sky there was dark and dreary
and a sombre stillness hovered around
as if the entire world held its breath
in awe before the Day of Judgement.

In studyhouses holy congregations
gathered, in reverence
before the One who lives eternally
and weighs the deeds of all on this day.
The tall yahrzeit candles flickered
like the hearts of the assembled men,
their tallow dripping into the sandboxes
like the warm tears from women's eyes.

In a corner, Father, wrapped in his tallis,
was beating his fist into the chest
in solemn confession of the Al Het;
and in the women's gallery
Mother poured her heart before the One Above
in prayer for her five little doves.

by Simcha Simchovitch

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Cherished times

[Cont'd. from page B12]

travelled; She boasted of having seen all seven wonders of the world, and had a checklist to prove it!

I cherished these times with Nana. Whenever I planned a visit, I'd make sure to leave the whole morning or afternoon free so that I could relax and enjoy her company and her stories – almost lose myself awhile – before running off.

And she really loved to be with me – which is something I treasure. You know that feeling when someone totally and completely loves you.

I made a difference in her life

When I pulled into her driveway, Nana would be waiting for me, peeking out through a crack in the front door. Her smile told me how happy she was to see me – that I made a difference in her life. She was so excited that she would start talking even before I got out of the car. I could see her lips moving, but I couldn't hear her. I wonder now what she was saying.

And than, once I'd walk into her cozy little vestibule, she would reach up to hug and kiss me and her lips would linger on my cheek – one, two, three seconds at least. I counted once. And I'd smell the chicken soup simmering in the kitchen and I'd feel loved. It was that simple.

That day, I mustered up the courage to ask Nana to teach me how to make her famous chicken soup. I think I was afraid that she would take my request as some sign that she was at the end of her life and I thought she'd better "pass on the treasured Jewish secrets" before it was too late! But I asked, and she was happy to oblige. We set a date for the following Tuesday at noon. Nana told me to just come over; she would order all the ingredients from her grocer. She had her systems. It would be the cooking lesson of my lifetime, and I was ready to learn.

I spoke with Nana the night before the lesson and shared my incredible excitement. She was pretty laid back – calm and flattered, I think. We chatted about the Jay Leno show from the night before and she said she couldn't believe how women were "sleeping all over the place" these days. I guess there had been some actress on the show talking about her love life. Nana was shocked, and slightly intrigued by it all too. I could tell by the way she chuckled when we talked about it, I told her I loved her and said I'd

[Cont'd. on page B14]

LEARNING TO READ
Yissaschar, Kadia's grandson, is seen here studying the preliminaries of the aleph bet.

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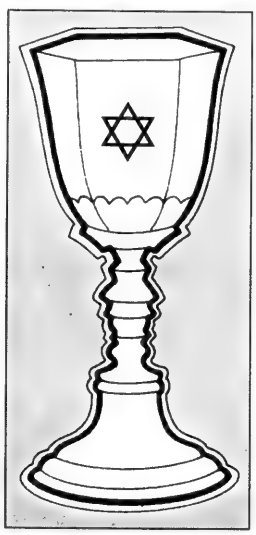

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Nana died in her sleep

[Cont'd. from page B13]

see her the next day. I had no idea that it would be our last conversation.

Nana died in her sleep that night. When she wouldn't answer her door at noon the following day, I had to get my husband and a locksmith to break into the house. It felt like such an invasion to shatter the glass on her rear door and walk right in like that. I desperately hoped that she would appear, shaking her crooked finger and yelling at us for making such a mess. But instead, we found her lying in her bed, wearing a fresh pink nightgown. Bath water from the night before was still in the tub, and on her feet, her little blue slippers gently cradled her toes. My mom's picture was next to her bed. It was a picture Nana would sometimes hold and cry over. In fact, I still say that Nana died with a broken-heart.

And outside on the front doorstep was a grocery box, delivered that morning and left on the stoop when no one answered. It was brimming with bunches of fresh dill and parsley, carrots, onions, celery, chicken...and a few secret ingredients.

With a deep hole in my heart, I carried the box to my car. I could barely see through the tears that simply wouldn't stop. I also took Nana's big aluminum pot with the scratches and dents. I loaded it into my car and set off for home – I was determined to teach myself how to make Nana's famous chicken soup. A tribute to her. Surely, I could remember, I must remember. Think, think, think! How much water? Do I take the skin off the chicken? Do I put the chicken, or the water in the pot first? How much time do I cook it? And what about those secret ingredients?

I did my best. I felt the powers of my Jewish ancestors and their traditions guiding me. And when I burned the chicken a bit, I actually heard Nana's voice, and her mother's voice, and her mother's voice before her say, "That's okay – you'll learn. You've done really well for your first lesson."

Now, some years later, with a family of my own, I am continually fueled by my memories of Nana and the many lessons she taught me. Lessons about being a Jewish woman and about living well and trying new things. And my chicken soup is actually quite good – Nana would be proud. I like to serve it piping hot, with soft pieces of juicy chicken added to each bowl at the last minute.

I never quite figured out all of Nana's secret ingredients. But that's okay. In fact, dare I say, I have even added some of my own.

Kotel Ha-ma'aravi

How sacrilegious my wish
To give verbal expression
To my first encounter with you.

A thought perches for a fleeting instant
On a corner of my mind
What have I ever done
To deserve to stand near you?

The black characters in the Book of Psalms
Do a wild and grotesque spiritual dance
As they mingle with my tears.

And beneath the diurnal heat of an eternal sun
My heart shivers
In the chilling shadows of all the Jews
that ever lived, suffered and died
With the silently screaming prayer
On their parched infants' children's mature and ancient lips
To return to you.

by Edith Rothschild

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Remembering Tel Aviv

on Canadian winter days
when damp chills descend upon my shoulders
when streets turn ghostly and noiseless in the snow
I stand by my window
remembering Tel Aviv

city of raucous rhythms
city of diamonds, song and Russian fiddlers
where ochre-colored beaches unfurl under a perfect sky
where impish children dance around a city fountain

I remember Tel Aviv
city of crowded souks
where one gets drunk on
fragrances of mint, dill and thyme
spicing up the pungent air
where pomegranates vie with crimson watermelon halves
and ripened figs garnish the stands
true offerings of the land

I remember Tel Aviv
city of cafes
where old Rumanian immigrants
sip their ritual coffees on Ibn Gvirol
holding their strudel slices delicately
with gnarled and quivering hands

I remember Tel Aviv
its Arab fishermen in old Jaffa port
its Yemenite women swirling in jeweled veils
its white museums filled with Chagalls
and Modiglianis
its balconies adorned with pink geraniums
and hummingbirds,

I remember Tel Aviv
city of dark-haired soldiers boys and girls
parading on Dizengoff
radiant and strong
changing a song of peace

on Canadian winter days
when damp chills descend upon my shoulders
I long for Tel Aviv city of springtime
city of diamonds song and Russian fiddlers
city of passion and fervent hope

by Palomba Paves-Yashinsky

The Four Sons

What says the wise son? What are all these testimonies, statutes and judgments?
Sit him down and instruct him on the laws and customs of the Passover.
Tell him we were all worthy of being saved, irrespective of our religious stripes.
No man was better in Hashem's eyes, we were all redeemed as one people.

What says the wicked son? These customs are irrelevant to me.
Challenge him, do not be afraid to stand before him and criticize him.
He represents the extremes, intolerant to anyone who is different.
Such a person will never be worthy of redemption.

What says the simple son? What is this thing all about?
Explain to him how we were brought out of Egypt with a mighty hand.
Do not ignore him because he is unable to reach your intellectual heights.
Such a person is full of kindness and compassion and deserves our attention.

What about the son who is unable to ask? Open up his mind.
Tell him that the seder is the story of how we came out of Egypt.
Encourage him to participate in all the customs of our festivals.
Only through his actions will he find his place in the House of Israel.

by Michael Eskin

Third Generation

This lullaby is written for those preparing to embark on The March of the Living.

The journey you have chosen,
Presents joys and tears.
Rejoice, sing, dance freely,
While confronting your fears.
The actuality of the Holocaust
Stares you bitterly in the face.
Be strong, act with courage,
Remember God's grace.

Remember the blood, the pain and the sorrow.
Yet open your mind to the needs of tomorrow.

Be honest with yourself,
Let your emotions wind their course.
Look deep into your heart,
Find inspiration from remorse.
Absorb every detail,
Ignite your mind to create.
The memories so personal,
Yours to contemplate.

Remember the blood, the pain and the sorrow.
Yet open your mind to the needs of tomorrow.

by James Sevitt

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Her Friday Savings

By POLLY GRYFE

She awoke slowly, reluctantly gaining conscious, her mind drowsy and sluggishly responding to the ping of the alarm clock and the early morning light. Half asleep she muttered good morning to her husband and then remembered today was Friday. Suddenly she was alert. The new day had purpose and stimulation. All the children were coming tonight – 18 at the table.

She wryly chuckled at her childish excitement at this regular weekly event. Her Wednesday phone calls usually decided the number at the table and seldom did she and her husband usher in the Sabbath alone.

It had begun when the first of her children married, and now after nearly 20 years, with four married children and eight grandchildren, Friday night had become a family tradition.

In a world of the diminishing family unit, they had, without cloying intimacy, established a pattern of sincere dedication to one another. As the day progressed, she cooked and baked, and the familiar house took on the fragrance of a provocative aromatic bouquet.

She was no gourmet cook. The food was wholesome and plentiful. Soup, a melange of leftovers; roast a study in juicy red and brown rivers; applesauce, a trifle lumpy and stewed from slightly bruised, marked down fruit; and finally chocolate chip cookies in various shapes and sizes but piled high in large numbers.

The table soon sparkled with cloth, glass, dish and spoon. Seating was arranged, including the inevitable high chair for the youngest grandchild.

She stood surveying her work and mentally checking everything. Only then did she feel the tiredness creep over her body. Idly and in abstract thought, she mused to herself. Was she a fool to devote so much of her time and energy to the children? In this expanding women's world of new opportunities and widening horizons, was she a slave of habit? Now into her 60s, how much longer could she carry on like this? With truthful perception, she admitted to herself that her old fashioned role was an integral part of her life and she would never change now. Dismissing these thoughts, she sat down near the window to watch for their arrival.

Eager young hands helped place the food on the table

She and her husband had been the first to move onto the street of modest homes, and after 18 years, they had watched their neighbors and families arrive and grow. She smiled, remembering the jovial comments about her Fridays. They needed no calendar to know the day of the week. They just counted the cars parked on the street. They laughingly threatened to surreptitiously include their own children at the table; she would be too busy to notice the increase.

She must have dozed, for suddenly voices were shouting hello, hangers in the hall cupboard were clacking and overshoes were falling with a flopping noise. The front hall was in danger of buckling with the stress and strain of humans large and small.

She and her husband were hugged and kissed, as each child made a dash for the table, clamoring and choosing their favorite place and deciding whose turn it was to sit beside grandpa. The high chair always stood beside her chair.

Seating arrangements completed, a respectful silence pervaded while she made the blessings over the Sabbath candles and her husband intoned the prayers for the wine and bread.

Eager young hands helped place the food on the table and healthy appetites proceeded to enjoy the efforts of her day. The table conversation rose and whirled about like a symphonic crescendo of sound, each vying for attention and trying to outdo one another in the telling of events of their week. The subjects were varied and ran the alphabetical gamut from accountancy, art, books, babies, calisthenics and economics to medicine, politics, surgery, weightlifting, war and weaving.

In a short time, the once laden table was strewn with crumbs and empty dishes, disorganized cutlery and crumpled linen.

Hunger gratified, grandchildren asked for and received permission to scramble off chairs and investigate the TV or the ever growing collection of books and toys that were always found about the house in abundance. The regrouped adults continued their conversation over second cups of tea, and she felt the air of kindred camaraderie and high spirits all around her.

Too soon it was time for them to leave. Once again, the front hall bore the onslaught of children and adults; coats and boots were claimed and donned. This time, the walls rang with goodbye and thank you and she and her husband received dutiful hugs and kisses again as they watched them leave by the open door.

She closed the door and turned, the deafening silence welcome and intimate with meaning after over 40 years of marriage. They arranged the disheveled rooms without speaking a word, knowing with practised and accustomed habit how and where each item belonged.

The task was soon done and the last dish stacked. She sighed. "Another Friday come and gone," she thought. "Another deposit in the bank of family memories."

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Landscape of Bogria

On the occasion of the 135th wedding anniversary of Ruchel and Isaac Wegman

If we could lay the past out like a landscape
and sketch in silhouettes of ghosts instead
of trees and fields and houses
we might see, a little to the left
where Ruchel was born,
there a little further where she married Isaac,
then in the centre of their lives
each child was born, seven daughters, two sons
dusky figures floating in an ornament of time,
If the past could stretch before our eyes
Bogria a hundred years ago,
just yesterday,
the wooden walls, the muddy streets verging into forest
would we know them any better, those
who are named for, whose faces
haunt us while we sleep?
We might find them round a table, laughing
picking bones out of their herring,
eyes and hair dark as a Polish night
voices as familiar as rain on the grass.
We could watch them poking raisins into cheesebuns,
laying challah in the oven for *Shabbos*
when Ruchel would wave her sturdy hands
above the candles and murmur blessings,
her children gazing high into the air
unaware that their roots would one day be severed,
that their landscape, our past, would curve
across an ocean and land in
alien soil. How could they know that
we would yearn for them across a gulf
of years from another continent, hungry for the knowledge of their faces
yet strangely satisfied that their eyes follow us
when we look in the mirror.

by Sylvia Maultash Warsh

TO A DISTANT RELATIVE

Until very recently, families in Yemen had virtually no contact with relatives in Israel. In this photo we see Kadia and her children Yaacov and Nadra.

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The Winter My Grandfather Died

By MARC MILLER

Der zeyde iz geshtorbn auf mayn geburtstog
On a zay gezunt, on a plan
Itst benk ich noch im vi noch a fargangenem zumer
Dem zisn altn man

My grandfather died on my birthday
without saying goodbye, without a plan
Now I long for him like for a long gone summer
For that sweet old man

— by *Moyshe Zuchmir*

The winter my grandfather died, I was in New York beginning a PhD program in Yiddish literature. I was working on an exhaustive study of the poetry of the little-known Montreal Yiddish poet, Moyshe Zuchmir.

My grandfather had been sick for a few weeks and he was hospitalized at the beginning of November. I had spoken with my mother and she had assured me that he was all right, that this was just a routine procedure. The doctor merely wanted to take some tests. There was no need for me to come home. Since my family has always been prone to hysteria, I assumed that if something was truly wrong, they would not hesitate to scare the life out of me and make sure I was on the next bus, train or plane home.

After my grandfather had been in the hospital for two weeks, my mother told me that the doctor had said my grandfather needed emergency surgery. He had a torn bowel and if it was not repaired, he would die. Moreover, the surgery itself was risky because of my grandfather's age and physical condition, and therefore his chances of survival were one in two. Kind of like betting on red or black in roulette.

As soon as I got off the phone, I made arrangements to come home. My friend Rebecca came with me on the first bus we could catch at Port Authority. It was the overnight and it arrived in Montreal at 6:30 a.m.

I took a cab straight to my grandparents' apartment. I had planned to get my grandfather's car (still truckin' at 86) and drive directly to the hospital where I had hoped to cheer him up. However, when I arrived, my grandmother told me that he was gone. Just like that. "Marc, he's gone."

I am afraid that I cannot describe how I felt at that exact moment. To tell you that my head spun, that my throat filled with tears, that my legs became so numb that I could not stand would not even begin to convey what I felt. Please let me skip over these first few hours of shock and pain and continue my story with the funeral arrangements.

My father and I arrived at the funeral home and were met by one of the three brothers who manage the home.

We were treated with kindness, understanding and patience and we were told that all the arrangements would be taken care of by the funeral home. From the casket to the burial. From the siddurim at the shivah house to the obituary announcement in the newspaper.

The family time alone with the casket, the funeral service in the chapel, the burial at the cemetery, these events are all fused into one incomprehensible blur in my memory. I can remember seeing friends and relatives in the chapel seats from my perspective in the family section off to the side. Also, there were two men whom I did not recognize in the small room reserved for kohanim. Then there were more people in the muddy cemetery, relatives who say *nor auf simches* (we should come together only at celebrations), but whom I saw *nor auf levayes* (only at funerals), friends whom I've known my whole life, and limousine drivers chatting and smoking.

The shivah was at my grandparents' apartment. A large group came directly following the funeral and descended upon the brunch spread. Seeing them gorging themselves mystified me. It did not anger me, as it did my father who himself refuses to eat in any shivah house, but rather, it was curious to try and understand how anyone could eat at this particular time. I could envision myself eventually eating, but at this point it was out of the question. A dear man had just been lowered into the ground and covered with mud and dirt. Soon his body would begin to decompose. And these hypocritical cousins, or "bad-time Charlies," as my father calls them, were elbowing each other in the tiny, overheated kitchen, for combination egg salad and tuna party sandwiches.

After three days of prayer services and inane conversations with people trying to feel better about themselves rather than truly wanting to console me, I decided to go back to New York. This environment was suffocating me. I needed to grieve on my own terms, to cry alone.

I boarded the bus back with Rebecca and we settled into our seats, preparing for the nine-hour ride.

"I feel like I could have done something if I had been here," I said.

"You can't blame yourself," she responded. "He was quite sick."

"I suppose you're right," I said, and pulled out the book of Moyshe Zuchmir's poems which I had neglected for a week. I opened it at random and came across the following short poem. It didn't make me feel any better, but at least it distracted me.

Hempsted,
Mayn shtetle Hempsted
Mayn heymele vu ich hob
Di ale yorn farbracht
Zent ir a mol geven in Hempsted?

[Hampstead,
My little town of Hampstead
My little home where
I spent all of my years
Have you ever been to Hampstead?]

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a poem for the seven girls
who stood looking
across the river
in the island of peace
their gazes falling
on the soldier
lifting the gun

falling

a poem for the seventy-three boys
in the skies
flying upwards
on a mission
falling falling
to earth
in an explosion
of fire

do you remember
the teenagers
on the street
in Jaffa?
wearing masks and makeup?

or maybe it was Bat Yam,
something once happened
in Bat Yam.

and then the masks
were on the ground
and all we could hear
was the sound

of ambulances
in every direction

I saw bloodstains
I saw tears
I saw the expressions
on their faces

I can't even remember
what year it was anymore

some people think
it doesn't matter anymore.

(one tragedy blending into another)

a poem for the people
who sat drinking coffee
in Apropo
a few hours ago

(I don't know yet how many or who)

I cannot watch TV
this time
I've had enough
enough enough

I'm going to light my candles
now
starting Shabbat
again
as the week twirls round and
round

like the white dress
of the little girl in her costume
Queen Esther in the palace

or a ballerina on the stage

or a white cloud floating
where I can see it
from here
falling

maneuvering itself
between the smoke
and the dying ashes

and the cries of angels

by Miriam Lock

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Reminiscences of a Medical Practice

By BEN SCOTT

I opened my office for the practice of medicine shortly after the end of World War II. At that time, automobiles were not yet available for purchase and a rare house call was usually made with the then customary streetcar, a very tedious and lengthy but financially affordable procedure. My brother Irving, aware of my dilemma, generously kept saying, "If you have a night call, don't hesitate to call me and I will drive you to your call and home."

Late one night in February the phone rang and I was asked to see a very sick child whose home was located in a distant suburb. It was 3 a.m., the streets were covered with ice and snow and the temperature was at exactly zero. I knew I would never be able to reach this address by streetcar and a taxi would cost more than I could afford – even if I were to be paid for this call. I was in a quandary when I suddenly recalled my brother's invitation.

Gingerly I reached for the phone and after three rings, as I was about to hang up, a sleepy bewildered voice asked, "Who's calling?"

"It's me, Ben. I have a night call to Lachine," I answered.

"Lachine? What's in Lachine? Tell them it's too early, you'll see them tomorrow – it's the middle of the night, he muttered as he hung up.

I was sitting up in bed trying to find a way to get to my patient when he called back. "I'll be right over. Wait for me," he said.

My most memorable night call

He vaguely knew where the suburb was located and carefully drove through the pitch black night until he reached the address. I still marvel at his success.

As we drove up, he took my medical bag and made a dash for the door as I followed.

There were only a young woman and another child in the house. They were puzzled and a bit apprehensive when they saw two men rush into their home, but were soon reassured by our obvious concern for the patient, a handsome 5-year-old, sick and in a high fever. As I was searching for a non-available lubricant for the rectal thermometer, my brother recommended using butter – it worked admirably! The home was very poor, cold and bare.

Medication was urgently needed, but no pharmacy would be open at this late hour. Suddenly, with determination, my brother took the prescription I had written and ran into the night.

He reappeared a short time later with the precious medicine and explained that he had wandered about until he found a pharmacy and awakened the pharmacist who lived above his store. He purchased the medicine and quietly offered it to the young woman as he whispered to me, "This is a poor house; don't ask for any money!"

We rarely spoke of this call though I have often thought of that night. My brother has since passed on, but I know that even this one blessing alone would have been enough to gain entry to heaven.

* * *

The following story happened many years ago when I was in general practice in Montreal, when being a GP was looked down on in many hospitals. The GP's request for patient admission was usually referred, and requests for hospital staff appointments denied. This story was much different and reassuring.

I was covering for a friend on holiday when his answering service asked me to see a patient who was very sick. She was a recent immigrant from Italy living with her husband and two children in a very tiny two bedroom apartment. I found her sitting up in bed, with a temperature of 104 degrees, dripping sweat. She pointed to a very red, swollen painful and tender knee which she could not move. A careful examination resulted in a provisional diagnosis of acute rheumatic fever, which required confirmation, hospitalization and management – not available in her present environment.

Carefully and in my meager "Italian," I broached the subject to my patient and to her husband. The answer was not long in coming. He listened carefully and quietly, and then invited me into the next room which served as their kitchen. Slowly and methodically he combed through all the dishes until he picked out a large plate which he balanced on his open hands as he approached me. When he was just a step in front of me he slammed the plate on the floor and shouted angrily, "When my wife is in the hospital, who will take care of my children?"

It took me awhile to recover from the onslaught and I did some quick thinking and then started to laugh.

"Well," I answered, "you're a good husband, but a very bad businessman. You see, if you keep her at home without proper medical care, she may be able to look after your children for a few years, but then could become very seriously ill and you would have to pay lots of money for many years to have someone look after you and your two small children. *But* if you send her to a hospital where she can get

[Cont'd. on page B21]

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A seriously ill patient

[Cont'd. from page B20]

the proper care for a week or two she can come back all well and care for all of you and it would cost you nothing!"

He ruminated on this and finally agreed to the hospitalization. I had succeeded in winning over one party to this plan.

The second part proved more daunting. There was a deep-seated mistaken conviction in that district that there was only one reliable hospital in Montreal and if hospitalization were mandatory that one would be acceptable – otherwise, nothing doing! I called their admitting office and asked for the chief resident in medicine, who turned out to be the admitting officer. I felt that with him, I had it made.

I reviewed the case in great detail indicating that should investigation confirm my diagnosis, this would serve as a great teaching case since a rheumatic fever in an adult was so very rare.

His reply was brief and insulting

His reply was brief and insulting. "Doctor, he said, "about the investigation, we are not here to do your dirty work!"

I was stunned. "What is your name? I asked, and then tried to caution him about the boorishness and hospitality of his reply and the added risk he was exposing himself to. I then proceeded a second time to repeat the entire history as though for the first time.

"My answer is the same," he replied.

Again I explained how seriously he was involving himself. And a third attempt was no more successful.

"We are not here to do your dirty work!" was his final reply.

"Very well," was my answer. "Now I will tell you what I plan to do. I will call the police and have this patient in your emergency room within half an hour and then check to make sure she is admitted. In the morning, I will review this story with the medical director. You will need a good reason for your attitude, but remember I did try to prevent this from happening.

She was admitted to the hospital at 2 a.m. Tests confirmed the diagnosis. I reached the medical director and reviewed the previous day's events and added: "I realize that my status in the medical hierarchy is only the very first step, but I believe it is an important one. I need to know whether the responses I received from your admitting officer represented his views only or those of the administration. Are you closing your doors to us? We carry only a small black bag, we do not have a 10-storey building, fully equipped, to help us on our calls. What change must I make in my practice?"

He answered briefly: "Can I call you back in 30 minutes?"

My response was "I have nothing more important to do. I will wait by the phone."

Exactly 30 minutes later, he called back, "I have the entire night staff with me and I have confirmed your report. I apologize for what happened. What would you like me to do with this doctor?"

"Your decision is your own," I said. "All I ask for is a courteous, reasoned reply to my calls for help in dealing with a seriously ill patient."

"Please," he answered, "don't stop sending us your patients. Your work is vital to both your patient and the hospital."

I was very grateful for this help and was able to call when the need arose in the future.

REUNION IN REHOVOT, AUGUST 1992

Kadia is reunited with her son, Yosef Awawi, from a former marriage, who left for Israel in 1962. Beginning in August 1992, under coverage of secrecy, for the first time in 30 years, the Jews of Yemen were allowed to leave for Israel.

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Everybody had barrels. After all, everyone made their own wine and old barrels were plentiful and withstood a year's storage and punishment in basements.

Each Passover, the family would gather to unwrap each barrel's contents and relive the memories of past generations. Treasured pieces brought from Europe were discussed and a link with the past forged.

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Passover Greetings
Special Literary Supplement

The Flying Mandlebaum

By PHILIP EINSTOSS

There were five of us who met at the Cafe Europa. There was Saltzman the poet, Cohen the engineer, Steinbok the wine merchant, Lefkowitz the tailor and me, of whom, it is true, not much can be said. Judging by occupations one could perhaps surmise that we had nothing much in common. And that may have been true in a superficial, day to day kind of way. But one should never make the mistake of judging a man's heart by the occupation fate has handed him, because in our hearts, as Lefkowitz would say, we were cut of the same cloth. And that cloth? The absolute certitude each of us possessed, that he was always right and the others always wrong.

Socialism, Zionism, Communism, Mysticism, Spinozaism, Nietscheism, Constructivism, Presentism; every night between seven and nine, except for Shabbat in deference to Cohen's religious sensibilities, the five of us fought and harangued over myriad ideas, philosophies, essays, reviews, poetry, music. Each of us vied to be the first one with a thought or interpretation. Then the other four would seize upon it and attack, or agree, or maniacally shake fingers, or even pull hairs from his own head.

Now, it must be admitted, what is true is what is true and in matters of thinking Steinbok was not what one would call swift in flight. He knew his wine all right, a Bordeaux, a Burgundy, champagne; in matters such as these no one could hold a candle to him, as the expression goes. But one had to admit, that when it came to his brain, Steinbok was not a frequent visitor.

Steinbok knew his wine all right

And Lefkowitz, may he rest in peace for all time to come, the placement of a button, the width of a lapel; his savvy in things sartorial was beyond question, but when it came to some Plato or maybe a little Dostoyevsky, a plague on the anti-Semite, well things became a little thick.

But what they and perhaps even the rest of us lacked in natural intellectual talent we made up for in pride, vision, and the ability to repeat: so that's your opinion; dozens of times in an evening.

And now it is time in my little story to bring up the name Mandlebaum, who worked in lady's undergarments. Mandlebaum was not part of our circle. In fact, he was someone, it is true, to whom not much attention was paid. Nothing bad against him, nothing good either; he went to the same cafe we did, had his coffee or tea or whatever it was he had and mostly kept to himself.

The general consensus was that he was probably smart or probably stupid, nothing in between. He was worth, we figured, no more than ten thousand zlotys, maybe if you stretched it a little, fifteen. And his father, or so it was rumored, died in the arms of a woman who was not his wife. And that was what we knew of Mandlebaum.

One evening, while the five of us were heatedly discussing whether Cubism was good or bad for the Jews, Lefkowitz nudged me and said that he wasn't sure but it looked like Mandlebaum was drinking an awful lot of whisky. I looked over and saw Mandlebaum bringing what appeared to be a glass of whiskey to his lips and swallowing down the liquid inside. I stared a little while longer and I could see by the way Mandlebaum's head was drooping and by the loose movements of his hands that he was drunk.

"Maybe," I said to Lefkowitz, "he's depressed because he got in a load of oversized panties." We were chuckling when we heard Mandlebaum's voice just above us "Excuse me. Excuse me."

We all stopped doing whatever we were doing and beheld Mandlebaum, standing next to our table, swaying back and forth.

'You're trying our patience'

"Nu, Mandlebaum, what is it? We're busy talking about important issues," said Cohen in a matter of fact way.

"I got something to say."

"Mandlebaum, you're trying our patience," responded Cohen while grinning at us.

Mandlebaum slammed his hand down on our table. "I said I got something to say."

"For crying out loud Mandlebaum, what is it?!" demanded Steinbok.

The rest of us were getting ready to subdue Mandlebaum, even though he was much bigger than any of us and even though none of us believed in violence, God forbid, when Mandlebaum said "It's just that...it's just that, I can fly."

Well, naturally we all started laughing, and Lefkowitz laughed so hard that he fell over and landed on his head.

"I'm serious. I can fly. I'll even make a bet. You can come and watch me. I'll go to the top of the cafe and fly away. I'll bet."

I have not as of yet mentioned the other part of our group's raison d'etre, if you will, but what is true

[Cont'd. on page B23]

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'You have a bet'

[Cont'd. from page B22]

is what is true and what is true is that we also met to gamble. Not in a traditional, horse-betting sense, mind you, more in an everyday way, betting on how long it takes to get served a drink, how long before another pogrom begins in Russia, how many times Rabinowitz the horse trader can visit the town prostitute in a given week, that sort of thing, innocent stuff really. So when Mandlebaum said the word bet, he said, as he knew, the magic word.

"Okay, okay," said Steinbok. "I'll bet 2,000. Two thousand zlotys against you being able to fly. And if you can't fly, you pay me 2,000 zlotys."

Mandlebaum didn't even take the time to think about it. "Okay, you have a bet." We all quickly laid bets. I personally wagered 500 zlotys. And before anyone could say a word there was 5,000 zlotys against Mandlebaum.

Now we knew Mandlebaum was reasonably well off, and after all, there was always a need for ladies undergarments, but five thousand zlotys was a lot of money. And since the idea that Mandlebaum could fly was preposterous, one couldn't help but conclude that 'Mandlebum', as the saying goes, had gone off the deep end. But, and there's no denying this, craziness is a very attractive quality, at least from a point of interest perspective. And so we invited Mandlebaum to sit down and have a drink.

"So how long you been flyin'?" asked Steinbok incredulously, but in good humor.

"Oh it's been several years. You know, I've flown around the country a fair bit. Lodz, Krakow, Gdansk. But don't get me wrong, I've been to some exotic places too. You know, Chicago, New York, even London." We tried our best to hold in our laughter especially when Cohen asked Mandlebaum if he had liked England to which he replied, his face twisted in recollection, "Not so much; it rained a lot."

The time passed and we were actually enjoying Mandlebaum's company. Truth be known I had never seen Mandlebaum smile much before, sitting unhappily in the corner of the cafe the way he did. But now he was laughing and telling jokes and we were all having such a good time that I for one, found myself wondering why it was that we had never invited Mandlebum to sit with us in the first place.

Lefkowitz suddenly stood up. "It'll have to be now because I have to get home."

Mandlebaum asked what would have to be now but then he seemed to remember because he became very quiet and pensive looking.

Mandlebaum climbed up The Europa's fire escape to the roof and we stood below watching. Steinbok began to wonder out loud if Mandlebaum really could fly. After all, he reasoned, Mandlebaum was going this far. He probably would have chickened out long ago if he'd been lying.

Maybe he could fly. Cohen, who it must be admitted was smarter than the rest of us in entrepreneurial matters, said that he had many ways to market Mandlebaum. "I could sell rides on Mandlebaum's back, or have him deliver packages and envelopes."

Both Cohen and Steinbok changed their bets and wagered money on Mandlebaum being able to fly. Rosenstein, who owned the cafe had come out to watch, and claimed that he had actually seen Mandlebaum fly. "He was going over me real fast and he even waved."

It was with some disappointment then that we saw Mandlebaum climbing back down the fire escape. "It's all a lie," sighed Lefkowitz. We decided we'd give Mandlebaum until Yom Kippur to pay up. And that was three weeks away.

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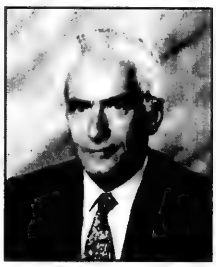
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The Cloth Coat

By ALVIN ABRAM

The outer door opened to a senior citizen recreation centre. Lillian Sax entered with her friend Marilyn Cohen. They followed the corridor to the coat rack and removed their coats. Lillian smiled as she placed a hanger into her sleeves. "I see Sarah Perlstein is here."

"Whose is that?"

Lillian pointed to a small, well worn cloth coat with a torn left pocket and a portion of the inner lining pulled away from the cloth. "That belongs to Mrs. Perlstein. She refuses to buy another one."

"Must live alone," Marilyn said.

"How did you know?"

"I work with seniors at Baycrest. Loneliness makes their answers sharp."

"Maybe. I never got to know her. If you're so sharp, can you pick her out from the ladies at this meeting?"

"That shouldn't be too hard. The coat size tells me she's about five-foot-two and small in build. The torn left pocket could mean she's left-handed and has a nervous condition. She must place her hand in her pocket often to hide her shaking."

Lillian's mouth dropped. "You're right. Her left hand does shake a lot. She's a Holocaust survivor. I can't believe you figured all that out just by looking at her cloth coat."

Marilyn smiled. "Too many mystery novels."

They entered the auditorium and after a few minutes of scrutinizing the small audience, Marilyn pointed to a single woman sitting about half way back from the podium. "Her?"

Lillian looked. "You're right. But you can't see her hands from here. Why her?"

"Size, sitting alone and no smile. What she needs is company. I'm going to sit beside her." Marilyn made her way to where Mrs. Perlstein sat. "Hello," she said, "my name is Marilyn Cohen."

Mrs. Perlstein smiled. "Hello. I'm Sarah Perlstein."

Marilyn offered her services to the senior centre as a volunteer and as the weeks passed, she would see Mrs. Perlstein on occasion and offer her greetings. One day, while Mrs. Perlstein was having lunch, Marilyn sat beside her.

Mrs. Perlstein smiled.

"I understand you are a survivor. From Poland?"

The smile slowly evaporated from Mrs. Perlstein's face. "Yes," she answered.

"I have a a lot of friends who are survivors. Do you find it difficult to talk about what happened?"

Mrs. Perlstein's lips trembled, and after a few minutes she said, "sometimes."

'This is unexpected'

"Maybe some day, you'll tell me about yourself. I think it is important that those of us who were not there understand what it was like."

Mrs. Perlstein nodded.

"Hello, Mrs. Perlstein, it's Marilyn Cohen. I'm in your building doing an errand, would you like company?"

"Why, thank you. It would be very nice. Please come upstairs."

Mrs. Perlstein smiled when she opened the door. "This is unexpected," she said, ushering Marilyn inside and taking her coat. As she stretched to reach the coat bar, Marilyn offered her assistance and placed her coat on a hanger.

Marilyn pointed to the coat that had the torn pocket and shook her head.

"It's in need of some repair, I'm afraid," Mrs. Perlstein said.

"It might be more practical to buy a new one than repair this one. You must have had it a long time."

Mrs. Perlstein's face became solemn. "Yes," she said, gripping her left hand which shook uncontrollably.

"Are you all right, Mrs. Perlstein?"

"Yes. Yes. It will go away. Sometimes when my mind wanders, my hand takes on a life of its own. Anyway, at my age, I don't need a new coat. I'm seventy-two. If I buy a new coat, it will outlive me." She laughed.

Marilyn smiled. "It will keep you warm and it might extend your life."

"To tell you the truth, I have lived long enough. I have seen too much and have much to forget."

"I hope not. Would you share some of your past with me? Sometimes to talk about it, is to help to release the ghosts that haunt your memories."

"What do you know of ghosts?"

"My friends have told me of theirs. Talking can be magic. It exposes the sores and sometimes it lessens the pain. I'm a good listener. Won't you talk to me? I would like to know you better."

"We hardly know each other. Why me?"

"At the risk of sounding typically Jewish, why not?"

Mrs. Perlstein laughed. "My story is no different than others. I come from Lodz. When the airplanes came, my younger brother was away at work. He had left before six in the morning. I was home sleeping. He never returned. Our house was near the factories. As a result, it was bombed. Somehow, I lived. My parents did not."

"You never heard from your brother?"

"Nothing. The walls of the ghetto went up immediately. I was a seamstress. When they liquidated the ghetto, I was sent to a labor camp to make German uniforms. Afterwards, I was sent to Auschwitz. I survived. I saw too much. My left hand didn't start to shake until after the war. It was my left hand that guided the cloth through the machine. I believe I am being punished for surviving." Mrs. Perlstein had tears in her eyes and her hand began to shake.

Marilyn reached out and gently took her hand. She held it until it stopped shaking. "I don't think you are being punished. Its your body reminding you what it had to endure.

[Cont'd. on page B25]

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Ghosts that haunt

[Cont'd. from page B24]

"Mrs. Perlstein smiled. "You have your answer; I have mine."

"Are you feeling well, Mrs. Perlstein?"

"No, but thank you for caring."

"Let me care some more. Let me take you to get a new coat. Let me take you to Spadina Avenue to extend your life. Your old cloth coat has one more purpose – to get you another coat. How am I to know more about you if you freeze before I learn everything?"

Mrs. Perlstein laughed. "You are very stubborn."

"That was what my mother always said."

Mrs. Perlstein grinned. "All right, I could use a new coat."

The car stopped on Spadina Avenue near Phoebe Street. Marilyn got out and quickly moved to the passenger side of the car to open its door. Mrs. Perlstein removed herself and stood by the car looking about. "It's been years since I was here. It don't look Jewish any more."

"No it doesn't. Come, it's this way."

They entered a door on a side street and slowly climbed the narrow steps to the second floor. Marilyn asked for the owner who hurriedly appeared. "We came for a cloth coat for my friend. Do you have her size?"

The owner looked at Mrs. Perlstein and noted her height and slouched posture. "Yes, but it will have to be altered," he said. "Come with me."

Mrs. Perlstein was very cooperative and smiled often when she tried the different coats. The owner nodded his approval and went to get his tailor. When he returned, an elderly man followed behind him, a thin tape measure hung around his neck, his lapels were filled with pins.

"What do you think?" the owner asked.

The tailor puckered his lips and walked around Mrs. Perlstein, his eyes focused on the coat hanging on her bent body. His head bobbed a few times and finally, he grunted, "yes." He immediately stuck a pin into the coat. He pulled on the shoulders, pinched the back where it hung loosely, tightened his grip on the cloth and stuck in another pin. A pin here, a pin there, his hands constantly gliding gently over Mrs. Perlstein's back and slight frame.

The smile had left Mrs. Perlstein. She appeared uncomfortable; her eyes moved in the direction of the tailor's hands and her left hand began to shake uncontrollably.

"Marilyn, please. I would like to leave," she said. "I would like to leave." She removed the new coat and retrieved her own and before it was on, she hurried down the steps to the street."

Marilyn had a startled look on her face. She apologized to the owner and chased after Mrs. Perlstein. On the street, she saw her standing by the curb, tears in her eyes. "Are you all right, Mrs. Perlstein?"

"I'm sorry," she said. "It was foolish of me."

"Are you all right?"

"Yes. Yes. I'm sorry. We'll come back another time."

"What was the matter?"

"I had the strangest feeling when the tailor's hands touched me. It felt like my brother's hands were on me."

"Are you all right now?" Marilyn asked.

"Yes."

They walked to the car and Marilyn opened the passenger door. Mrs. Perlstein didn't enter. "I want to go back," she said. "I want to ask his name."

It was her brother.

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Sophy

By JUDY F. SCHATZ

The clouds hung low under the Buffalo sky. It was dark, too dark, for early afternoon. As I looked out of the living room window, hundreds of strange looking birds were congregating on the lawn. These birds were unlike any other I had ever seen. They reminded me of pigeons but were much prettier with their grey and white feathers. In a blink of an eye, they took off and flew away. The branches of the ash tree in front of the house appeared to move rhythmically as if orchestrated by the wind.

I sat down with a cup of tea to look through an old photo album. It was nice to reminisce about my early years. The first picture was of Mutti, (an endearing term in German, for mother) as a young woman. How attractive and sad she looked. The next page was of Mutti and Papa. I knew this was their wedding picture: Papa, so handsome and Mutti, so very elegant. There was a naked baby picture of me with blond ringlets and big eyes and a bit chubby. Then there was a picture of Sophy and me. This brought back many memories as I hadn't thought of her for a very long time. In this picture I was probably two years old.

Many years later I asked Mutti how she met Sophy. "She worked for us as a maid," Mutti said. "It was her first job in Berlin. She had come to us from a small town. Her parents were farmers. She had two brothers and a sister, but seldom spoke of them. They didn't seem close. She was very helpful and especially enjoyed taking care of you.

"When you were little, she always looked forward to taking you out in the carriage. And you were always eager to go out with her.

"When I cooked or baked, she watched you very carefully. She said her mother cooked very simple food, but nothing had ever tasted or looked as good as the food in our home. Sophy said she hoped she would be able to cook and bake like me when she got married."

"It was on the walks with you," Mutti continued, "that she met a young man, Juergen Hoffman, who worked in a tailor shop. She would stop to talk to him. They became friends, started dating and soon planned to marry.

"Since no one in her family was coming to the wedding, I made a lovely dinner for them. The table was set with flowers and candles. The meal was delicious. Papa served the wine."

After her wedding, Sophy would come to visit from time to time. I remember once, when I was five years old, just before my sister was born, I stepped into our hall and knew immediately Sophy was in the house because of the sweet smell of her perfume.

I rushed to meet her.

"Hi Fannychen," she said. "I came to see you, Mutti, and the baby.

"Oh, the baby isn't here yet. But Mutti promised it will be coming very soon."

Then Sophy asked me if I would like to come and stay at her home. She said it was all right with Mutti.

Mutti packed a little suitcase. There was something in it for Sophy as well. I carried my teddy bear.

This is how my weekend at Sophy's started. She always made me feel special and it pleased me. I wondered why she did it. Perhaps because she had had no children of her own.

[Cont'd. on page B27]

Someone who has never seen

someone who has never seen Israel
is a fish denying water

go explain
an El Al plane
a luxury-sized eagle
with an aquiline cockpit
held up in the heavens
by an on-flight minyan,
ribs full of passengers
roaming for another seat.

it comes in for a landing
eyes flushed with sacrifice,
its cargo-hold swarms with fish
and other sleeping and dried spirits
that have never even seen water

by Lazar Sarna

Sophy's house

[Cont'd. from page B26]

Herr Hoffman was home on Sunday and we all ate together. The food tasted just like Mutti's and I told Sophy that. She explained, in fact, that Mutti had taught her how to cook.

We rushed to go to the amusement park where I got a big balloon. Sophy took my hand; Juergen took the other.

"Fanny, " he said, "I want you to call me Uncle Juergen."

When I was old enough to take the subway by myself to Sophy's house, I no longer stayed overnight. I went there less frequently, but it was still very enjoyable. If the weather was nice, we went to the zoo or to the botanical gardens. We also went on picnics.

Sophy would pack a lunch that we ate on blankets on the meadow of the park. I told her about my friends, my activities, and about books which I had read.

In turn, she spoke of her new friends and how busy her husband was. She said he had to hire more tailors and she even helped out in the shop. At times, we listened to the park band and bought ice cream. Once I took my scratch pad and made a drawing of her. She thought it was good enough to frame.

The years went by so swiftly. Then came the election of Hitler.

On that day, my friend Sil and I kept writing the election results down as they came in. We kept adding them constantly, becoming more and more discouraged. Our parents listened to the radio with us. By the end of the night, Hitler had become the Reichs Chancellor of Germany.

The men in their brown shirts with swastika armbands marched along the street, singing *Wenn das Judenblut from Messer spritzt*. On April 1, 1933, all Jewish stores in Berlin were closed. The Magen David and *Jude* were smeared on our store windows. Uniformed Nazis patrolled the entrance to our store.

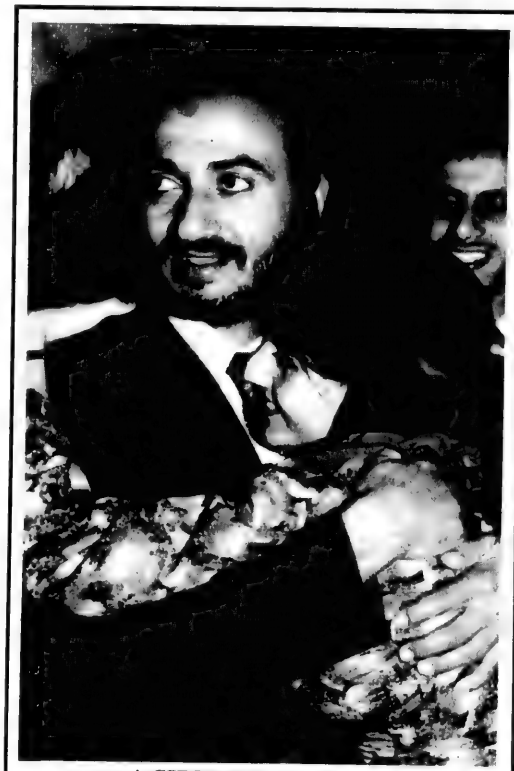
Throughout the turmoil, however, I continued to see Sophy. One morning, she phoned and said "Let's get together, but this time, you tell me where to meet."

I thought for a few moments and suggested we go to an art gallery.

"An art gallery?" she answered. "It never occurred to me to go there. Good let's do it." Art galleries, theatres and movies were still not forbidden for Jews.

Sophy was waiting for me at the entrance. What a stunning looking woman she was. I said, "Sophy, you look absolutely smashing in that beige suit. I'm sure your husband made it for you."

[Cont'd. on page B28]



A SIBLING REUNION
Yaacov and Nadra are reunited in Rehovot in January 1993.

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'You don't look like a Jew girl'

[Cont'd. from page B27]

"No you are mistaken. Jeurgen is far too busy now. One of his tailors made it. He is moving again to a bigger place. Fanny, how have you been? You look pretty good yourself."

As I left their home, Sophy said to me "Let's get together again soon."

At that time the Jewish Federation in Berlin suggested to my father to convert the liquor store to a grocery-delicatessen. They wanted to issue vouchers for needy Jewish families to redeem for food in our store. A number of these people who came to our store were embarrassed and felt humiliated to receive charity. They were highly educated professionals and had been proud Germans. My parents now needed help to work in the store. As I waited on our new customers, I could sense how degrading it was for them to hand the ration (scrip) back to me.

When I stacked merchandise on the shelves, I thought back to my school, teachers and friends. My formal education had come to an end, terminated by the government.

Sil had been my good friend since early childhood. We argued often, didn't agree about many things, but in spite of that we were very fond of each other. He probably was the first of my friends to leave Germany.

It soon became a weekly occurrence to see someone off at the train station. Some went as far away as Australia. Others to countries in North and South America. Every time I returned from the train station I felt another void in my life. One day when I returned home, Mutti was hanging up the telephone. She said, "I just spoke with Sophy. She wants you to come for Sunday dinner. Please let her know if you can make it."

I gladly accepted her invitation. She and her husband had moved to Dahlem Dorf, a nice suburb of Berlin. Her apartment was in an elegant new building. I was carrying a bouquet of flowers Mutti and I had selected. I rang the bell. A maid opened the door. Sophy, who was right behind her, exclaimed, "Fanny, I am so glad to see you. This is Helga. Come with me into the living room. Make yourself comfortable while I put these beautiful flowers in a vase." The room was tastefully decorated. I told her that.

"This room is very cozy. You really did a splendid job."

With her arm around my shoulder, she walked me to the balcony where Herr Hoffmann was sitting in an easy chair reading the paper. There were two beer bottles on the small table next to him. "Fanny," he said "you sure have grown up: tall, slender and blond. You certainly don't look like a Jew girl."

We sat down at the table

What a strange thing to say, but I tried to overlook it. I replied "You really have an attractive apartment. I like the way Sophy decorated it."

We sat down at the beautifully set table. Everyone was in a festive mood. Helga served the dinner, wiener schnitzel with mushrooms, my favorite. It was so nice of Sophy to remember how much I loved it.

"I really wanted to invite you for your birthday, but your aunt beat me to it," she said. "So, I have a little gift for you."

She handed me a gift-wrapped box, in it, pure silk stockings. I was stunned.

"This is a big surprise. I'm truly overwhelmed."

I got up and gave her a kiss. To top off the meal, Helga walked in with a decorated cake and everyone sang happy birthday to me. "You are so thoughtful and kind," I said. "I really do appreciate it."

That's when Herr Hoffmann chimed in. Looking directly at me, he said, "You are different from the other Jews. Not at all like those fat Jewish women with rings on their fingers. The Hellners are not loud people. My Sophy is a wonderful cook and housekeeper because your mother taught her. However, our Fuehrer, Adolph Hitler, is right. We have to make Germany *Juden rein*."

I couldn't believe what I was hearing. Sophy didn't say a thing. Soon afterwards, Herr Hoffman left for a meeting. Sophy and I sat for a while on the balcony and then I went home with my gift. That was the last time Sophy and I spoke. When I came home, Mutti wanted to know how my birthday party was. I said, "They have a beautiful home. Sophy gave me pure silk stockings. Mutti, I will tell you more about it, but I have a terrible headache. I must go to my room."

That night I could hardly sleep. I couldn't understand why Sophy didn't say anything. She should have said something. When Herr Hoffman repeated Hitler's statement of making Germany free of Jews, I thought what was Hitler going to do to us, put us all into camps, send us to a God forsaken island or have us all killed? That was too preposterous.

A short time later, quite unex-

[Cont'd. on page B29]

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A frightened little girl

[Cont'd. from page B28]

pectedly, I received a scholarship to study dress design at the Herko Fashion Design School. Mr. Herko was a fine artist and a very good teacher. We had live models. I learned to draw figures in action and hoped one day to design dresses.

In December, 1937, a Nazi salesman reported to his group that my father said Hitler was ruining Germany. That was completely absurd. My father would never have said anything like that, especially to a German. The German authorities reacted swiftly to the report. They ordered my father to leave Germany by the end of the month. That was just a few days away. My mother, fearing further retribution, told our relatives and friends not to come and see him off. She was afraid we were being watched and didn't want anyone else to meet the same fate. It was a sad goodbye. Mutti, Ruth and I went with him to the station, not knowing what the future would bring, not knowing when or if we would see each other again.

We were forced to close our store and give up our apartment of eighteen years and move in with another Jewish family. My sister left the following May with the children's transport to the United States. This was arranged by our dear friend who was in charge of a Jewish organization that helped Jews emigrate. She was sent to Detroit where the Jewish Federation placed her with a Jewish family. My mother, my cousin Ernst and I put her on the train. Ruth was fourteen years old. She looked very attractive and confident but I knew underneath she was a frightened little girl. We all put on an act till the train left but we cried all the way home.

After five and a half months of waiting, our passports and visas finally arrived. Now we could join my father in Milano. My mother was packing the suitcases and suddenly stopped "Fanny, she said, let's go to the movies." This was most uncharacteristic of her, but it was probably due to her anxiety about my sister's leaving.

As we left the theatre, we saw our No. 7 streetcar go by. Since the weather was so pleasant, we decided to walk home. There was a flower stand on a corner of the *Berliner Strasse*. On the spur of the moment, I bought a little bouquet of violets because I knew my mother loved them. The flower lady pinned them on my mother's grey dress. Mutti always liked to wear a small bunch of flowers on her outfit.

We strolled along like we didn't have a care in the world, but there was a great deal disturbing us. We looked at the wares in the shop windows, admired the displays, and when we came to a large clothing store, I saw the name in large letters: JUERGEN HOFFMAN. "Oh look Mutti," I said, "Herr Hoffman's shop."

I looked in and saw Sophy standing there. I immediately recalled the many good times we spent together, how nice she had been to me. I loved her. So, I suggested to Mutti, "Let's stop in and say goodbye." "Absolutely not," she replied. "If you don't want to go in, I will go in by myself," I insisted. "Fanny you shouldn't," she said. "I love her," I said, "and I shall never see her again."

Mutti answered, "She loves you too, but things are different now. Come, let's go home." I was insistent. I told Mutti, "I have to see her."

Very reluctantly, Mutti followed me inside. Herr Hoffmann spotted us and walked toward us. I said to Mutti, "Look he's coming to greet us." When he was near us, he said, "Frau Hellner and Fanny, Jews are not welcome in this store," and he pointed to the door. Sophy just looked at us. She stood there. She didn't move. She didn't say anything. We walked out.

Navi

A small silver fish,
the car slides into traffic.
It is the last I see of you:
Jonah in his coach
off to some Nineveh.

I watch from the window,
heart like a mad Chassid
dancing on the road below
in search of an accident,
or a ride that goes on forever.

"Tarshish!" I whisper–
but you never arrive.
And I should have known:
The future cannot be rewritten;
it can only be sung.

by I. A. Mozga

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David, contemplating a photograph of Bathsheba

(at an Air Force base somewhere in the Negev)

O for your kiss! For your love
more enticing than wine,
my eyes disrobe my dove
the eyes of sun and morning shine.

Are you really for real
or formed of sunrise air,
could the mind's meanderings
compose a face so fair.

The twinkling night-sky pales
in your lucent shining eyes,
the moon in envy hides
beneath the perfume of your sighs.

Merry laughter, rippling clear
as a tumbling little mountain stream,
your sadness at another's tear,
your soul, as pure as a child's sweet dream.

Your hand's soft touch upon my brow
caressing cool as twilight's sigh,
the wondrous music of your voice
like an angels' chorus from the sky.

To win your love, jewelled crowns would fall
and gold and kingdoms lose their worth,
heaven's entrance would be left unsought
while you my sweet remained on earth.

by George I. Bernstein

A NEW LANGUAGE IN A NEW LAND
Sada, her young baby in her arms, and sister in law, Nadra, attend an ulpan in Rehovot.

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The Partisans

Wrapped in darkness, dragging their feet through mud
Moving forward by moonlight to reach the forest path
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Partisans, lonely warriors of liberty
They dream of freedom to live with dignity
A sacred mission fighting for their land
Without possessions but rifles in their hands
The sky their roof, dense trees their dwelling spot
Frost bitten in winter, summer swells their throats
Partisans young and old ready to attack
The shiny boots, sudden in a night pitch black
No drums for comrades fallen in a battle
No sound of laments only weapon's rattle
No face is known, no names on heroes list
The only tribute, a tear our eyes mist,
Courage an ally, endurance lead to victory
Brave partisans, you are a gem in history
Your songs of glory filled at last the air
Merit for your pain, sorrow and despair.

by Elsa Thon

THE TRADITIONS CONTINUE

Jewish life in Yemen revolved around the synagogue and the beit midrash. It continues that way for the Zabari family in Rehovot.

Wandering Jews

Toddlers in synagogues
cause smiles of pure delight.
And toddlers in synagogues
give parents cause for fright.

Will they yelp or will they cry
as they bob up and down?
or
will they try a new cute trick
that makes the rabbi frown?

Perhaps they'll charge the Bimah
to see what makes it beam,
or
climb up to the Holy Ark
to see the Torahs' gleam.

To taste, to feel, to handle,
toddlers' hands reach out
but
open-mouthed, expectant smiles
hastily turn to pouts
as
Dads and Moms,
red-faced, short-fused
reclaim
their wandering Jews.

by Deanna Silverman

Leaving Israel

It isn't right,
somehow,
to just take off
late at night.
You, some desperado.
Cabbie playing wheelman.

Only fitting to make
the last good-byes,
the final purchases
(duty-free),
your exiting formalities
beneath the glare
of airport lights.

Takeoff, in the sunrise;
the implications
escape El Al.

by Ronald Epstein

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An Important Link

To be recited during the Passover seder at Yachatz – when breaking the middle Matzah.

Now is the time in our seder to take the middle matzah and divide it in half. As we break this matzah and set it aside, we link ourselves symbolically with all Jews throughout the world, especially those who have lived under the heel of the oppressor.

Our seder meal will not conclude until the missing piece of matzah is found and returned to the table. The matzah, when thus restored, shows the desire of our people to be together as one, at peace.

No plant grows without first bursting out of its seed; no butterfly flies over a plant without first losing its cocoon; no child is born without its mother's discomfort and pain of labor. It is often only within "brokenness" that we can discover our paths to healing. The broken matzah reminds us of tikkun olam – our need to make a better world.

Passover is so real and so tangible because we not only taste our freedom but also resolve to work for the liberation of all people. Therefore, it is a time to ask ourselves: What have we done to help others? What are we doing to care for those in need? How are we relieving someone else's distress? Can we reach out and assist with our tzedakah, our charitable contributions, or through gemilut chasadim, our acts of loving kindness? How can we repair the "brokenness" of this world?

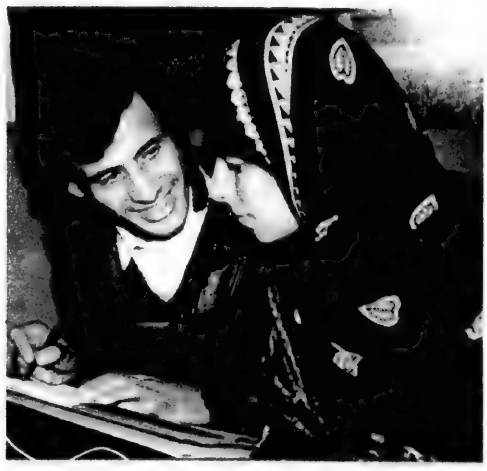
What have we done to help others

Today the Star of David rises proudly in the former Soviet Union, but the shadow of the hammer and sickle may yet be revived. Schools, synagogues, centres and social agencies now struggle to take root. We are proud that we too "remembered the plight of the stranger" and acted to bring hope to those in need. Torah is now taught in a land where Hebrew was once outlawed.

Jews who left the former Soviet Union, Ethiopia and other devastated countries experienced a modern exodus – enabling them to bring their children and grandchildren to freedom in Israel, a land sworn to us by our ancestors and God.

May this broken matzah, our bread of affliction, remind us of our people's history, and challenge us to create a future of wholeness for Jews the world over, Amen.

This reading was created by the United Jewish Appeal Rabbinic Council in New York.



A HELPING HAND FOR AUNT SADA
Most of the women from Yemen learn in Israel to read and write. Sada's nephew gives her a hand.

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On Campus

Students making Passover popular in Russia

By LEV KRICHEVSKY
Jewish Telegraphic Agency

MOSCOW — Until 1995, Alexander Vladimirov had never attended a Passover seder.

"I knew absolutely nothing about Pesach," says Vladimirov, a sociology major at the Jewish University in Moscow.

Today, the 20-year-old is in charge of the Passover Project at the Moscow Hillel Centre.

And he's not alone. Vladimirov is just one of hundreds of young activists who have been trained to conduct Passover seders for the Jewish community.

The 3-year-old project includes an extensive network of seminars organized by Hillel: The Foundation for Jewish Campus Life, the American Jewish Joint Distribution Committee, and the Charles and Lynn Schusterman Family Foundation.

This year, a special grant from the U.S.-based May and Samuel Rudin Family Foundation will allow some 400 Hillel activists – many of whom are participating in a seder for the first time – to conduct more than 500 seders in more than 200 communities.

The result: Passover is the most widely celebrated Jewish holiday in the former Soviet Union.

During the weeks before Passover, training seminars are conducted to prepare student volunteers to conduct the seders in areas as far-flung as Siberia and the Far East.

Some of the seminar leaders are Israelis and some are local students who led seders for the first time last year. Other teachers this year were expected to be North American Jewish students who would travel to the former Soviet Union to participate in the project.

The students who are leading the seders grew up in typically assimilated Soviet Jewish backgrounds, says Vladimirov, adding that before his first seder he knew more about Russian Orthodox holidays than about Passover. But after their training sessions, the students know more about Passover than virtually anyone else in their community.

Leading the seders is not always easy. "We often come to a community and people look at us as if we were aliens from another planet," says Masha Golberg, a 21-year-old math student and a Moscow Hillel activist.

Eugenia Mikhaleva, Moscow Hillel Centre's executive director, says that the seders demand a combination of tradition and the students' creative innovations. Because of the special needs of the Jewish community in the former Soviet Union, for example, the seders are conducted throughout the week of Passover – in the morning, afternoon and evenings.

"Students try to apply different approaches to different audiences. The elderly appreciate more storytelling and Yiddish singing. Kids want to play, and a mixed gathering would be a grateful audience for a short performance based on the Passover story," says Vladimirov.

Wine is still scarce in many communities and students often have to carry backpacks with Passover kits that include matzot, bottles of wine and Haggadot to guide people through a seder.

Activists always have to call in advance to tell local community leaders what should appear on the tables.

"Usually, people come to eat, drink and talk. This isn't their fault. This is their understanding of a holiday. Our task is to change this attitude," says Vladimirov.

"We are bringing a small revolution into these people's life. But we have to do it delicately, to introduce formal things step by step."

Why do students whose ages range from 17 to 34 join a project that requires a substantial investment of their time and energy?

The rewards come in different ways. Students enjoy Jewish camaraderie, travelling and digging into their Jewish roots. Mikhaleva says that the Passover Project is also an effective way to recruit new people to Hillel's activities.

For many, the participation in the Passover Project also represents one of the first serious accomplishments in their lives.

"This is one of the major tasks for Hillel – to give people an opportunity for self-realization," says Mikhaleva.

Vladimirov remembers the first seder he conducted for a group of Jewish elderly in St. Petersburg.

"They had not had seders since childhood and did not remember much," he recalls. "Suddenly, I realized that I was only helping them to release their own memories."

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From coast to coast

Montrealer named new Vancouver CJA director

By PETER CAULFIELD
Pacific Correspondent

VANCOUVER — David Vineberg, who moved here from Montreal 18 months ago, recently became director of campaign services of the Greater Vancouver Combined Jewish Appeal (CJA).

"David... brings to the position his outstanding experience as a volunteer in one of the best campaigns in North America," said Drew Staffenberg, Jewish Federation of Greater Vancouver executive director, in an interview.

"Hiring someone of David's calibre sends a strong message to the Lower Mainland Jewish community that we are serious about making the campaign grow and about supporting our constituent agencies," Staffenberg said.

Vineberg will be responsible for providing professional leadership to the Lower Mainland's CJA campaign. This year's campaign, in which more than 350 volunteers took part, raised almost $4 million.

Vineberg was an active volunteer in the Montreal Jewish community for many years, taking part in more than 26 CJA campaigns.

Vineberg and Sherry Stein, who is director of development of the Fraser Institute and an active volunteer in the Lower Mainland Jewish community, made the decision to leave Montreal as they watched the televised results of the 1995 Quebec referendum.

"When we heard Parizeau's crack about 'money and the ethnic vote,' we knew it was time to leave Quebec," Vineberg said.

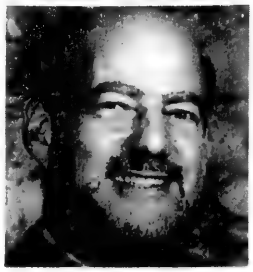
He had been thinking about relocating in the United States, but when he visited Whistler on a skiing vacation in March, 1996, he said, "I fell in love with the West Coast."

Seven months later, he and Stein moved to Vancouver.

Vineberg soon became involved with the Jewish Federation of Greater Vancouver and with the CJA campaign. Almost immediately, he noticed there were significant differences between the Vancouver and Montreal Jewish communities.

"Montreal has an old, established ...Jewish community," Vineberg said. "And because I grew up in a city with deep Jewish roots, I took for granted the Jewish community's commitment to act together to maintain itself and to grow.

"Vancouver has a newer, smaller community that still needs to learn how to work together."



David Vineberg

Vineberg said the Lower Mainland Jewish community must cooperate if it is going to successfully deal with the myriad challenges facing it on the cusp of the 21st century, including an aging population; the boom-and-bust nature of the resource-based British Columbia economy, which has a significant impact on fundraising; the continuing immigration of Jews from other parts of Canada and other parts of the world; the high rate of assimilation of young Jews into non-Jewish society; and the increasing cost of providing services.

Vineberg said the campaign needs to reach out to the Jewish community. "We must educate the community about the Combined Jewish Appeal and the services it finances . And we must train our canvassers to build face-to-face relationships with donors."

Religious leave issue thrown out of court

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Jewish teachers in this province are back to square 1 in their efforts to win paid religious leave on the High Holy Days after Judge Gil Goodman ruled that the issue did not belong in the courts.

Goodman heard the arguments on behalf of the teachers and the school divisions in Manitoba Court of Queen's Bench March 18 to 20.

The legal counsel for the four school divisions cited in the case – Winnipeg School Division No.1, Assiniboine South, Seven Oaks and Fort Garry – argued the hardship of having to hire unprepared substitutes. What was unexpected though was the school divisions' objection that the matter was one that should be settled by arbitration.

"The precedent was set in another case six months after we filed our statement of claim," says Mel Myers, the lawyer for the Manitoba Teachers Society. "We were prepared to go to arbitration three years ago but deferred it because we felt that this issue of religious days off could be corrected in the courts, that the courts would make a clear statement that the situation was discriminatory and then send the case back to the arbitration board for a final ruling. Only the arbitration board can determine the financial settlement.

"It was just a few days before we were scheduled to go to court that we learned that the school divisions were going to raise this jurisdictional matter."

The teachers also challenged the fairness of the school calendar, Myers notes. The teachers are arguing that the calendar is in itself discriminatory in that teachers are given Christmas and Good Friday off with pay, but Jewish teachers do not receive the same consideration for Rosh Hashanah and Yom Kippur. Goodman hasn't rendered a decision on that issue yet.

Myers suggests that arbitration would likely be of benefit to the teachers. He says he wants to read the entire judgment before deciding whether or not to appeal.

"No matter what, the Manitoba Teachers Society will continue to pursue this issue," he says. "They believe that the complaints of discrimination are valid. By being denied full pay for all three High Holy Days, Jewish teachers are being discriminated against."

Diane Beresford, president of the Manitoba Teacher's Society, expresses the teachers' disappointment about the turn of affairs. "It could take years to settle this issue once and for all," she says.

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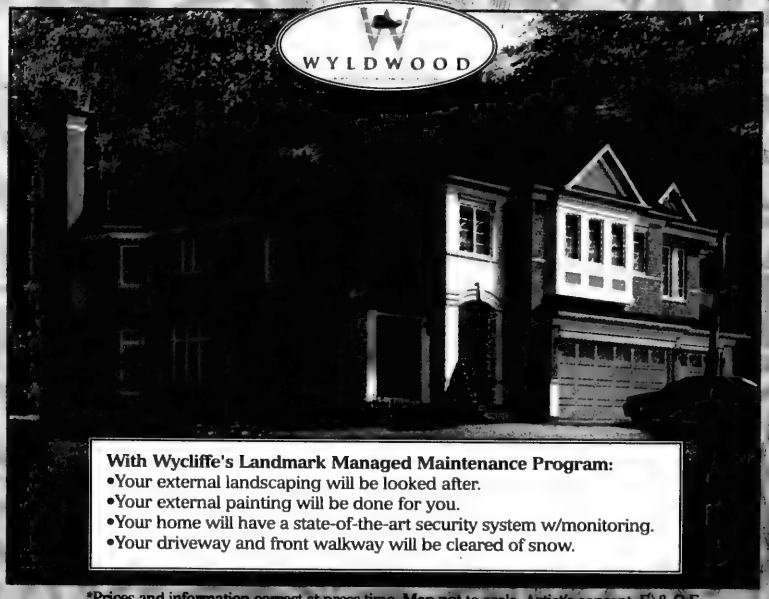

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From coast to coast

Cohen helped shape legal institutions in Canada

MONTREAL — Jurist Maxwell Cohen, who died last week at the age of 88, played an important part in determining the direction of the law and legal institutions in Canada and internationally as a law professor, dean and scholar, and through domestic and international public service.

Obituary

Cohen was dean of law from 1964-69 at McGill University, where he began teaching in 1946. He was the first Jew on the faculty's full-time teaching staff. He later chaired a number of royal commissions and the Canada-United States International Joint Commission, served as adviser to governments and on a variety of international bodies, culminating in his appointment as a judge ad hoc at the International Court of Justice.

Cohen leaves a legacy of prolific writing in the press, books, scholarly journals, reports to government, speeches and lectures on widely varied aspects of law.

His work as chair of the Special Committee on Hate Propaganda is still cited as the leading study on that controversial subject. The committee's 1966 recommendations led to the amendment of the Criminal Code to include the wilful promotion of hatred against identifiable groups and other anti-hate provisions.

"As a student and throughout his career, Cohen contributed to public knowledge and debate," wrote Donald McRae, dean of common law, and William Kaplan, associate professor of law, at the University of Ottawa in a collection of essays they edited in honor of Cohen, entitled *Law, Policy, and International Justice* (McGill-Queen's University Press, 1993).

"Cohen shaped legal education at McGill for...40 years, and he set an exemplary standard of scholarship and service to the field for international and domestic lawyers in Canada."

In his many roles, Cohen brought "a powerful intellect, a creative and imaginative mind, a world view, and a deep-seated concern for humanity to the myriad of problems" set before him.

Then Supreme Court justice Brian Dickson, in the foreword to the same book, hailed Cohen as a "great Canadian jurist" who made a "vital contribution to the Canadian and international legal communities."

Cohen can be considered a pioneer because few lawyers in Canada at the time devoted themselves full time to research, writing and teaching, he wrote. Cohen came to be expert in legal history, public law, international law, human rights and legal education. Into his 80s, Cohen had been scholar-in-residence at the University of Ottawa law faculty and was a professor emeritus of McGill until his death.

Of Cohen's many remarkable achievements, one stood out for Dickson. "During the five years in which he presided over the Canada-United States International Joint Commission, every judgment was unanimous, even where bitter boundary disputes had existed. At the Supreme Court of Canada, the best we have been able to do has been unanimity in 75 percent of cases."

Born in Winnipeg in 1910 (his maternal grandfather was a pioneer farmer in Oxbow, Sask.), Cohen was educated at the University of Manitoba and continued his studies at Northwestern and Harvard universities. His first job after graduation was lawyer for the Combines Investigation Commission of the federal labor department. In 1938, he wrote one of the first analytical treatments of Canadian anti-trust law.

He served in the army from 1942-46, reaching the final rank of major, and was a war correspondent for the *Christian Science Monitor*. He would later be a contributor to the *Atlantic Monthly*, *Saturday Night* and other publications.

Maxwell Cohen

At McGill, while dean, Cohen founded the National Law Program in 1968, under which both common and civil law, the country's two legal systems, could be taught side by side at the undergraduate level, something unheard of at the time.

McGill law professor and human rights advocate Irwin Cotler, who gave the eulogy at Cohen's funeral, once said: "Like many others, I was the beneficiary of Maxwell Cohen's scholarship, deanship, counsel. He was, in the very best sense of the word, teacher, mentor, inspiration and friend...Cohen has his disciples – and not only disciples but devotees – and I would be honored to count myself among them."

Cohen had a strong association with the Jewish community, serving on the public relations committees of the Canadian Jewish Congress and old United Zionist Council in the 1960s. He was a recipient of the Samuel Bronfman Medal, Canadian Jewry's highest communal honor.

He is survived by his wife Isle, daughter Joanne and son-in-law Andrei Sulzenko, and grandchildren Alexa and Ben.

CLARIFICATION

In the article about Rabbi Maya Leibovich, Israel's first female Reform rabbi (*CJN*, Apr. 2), reference was made to a New Israel Fund (NIF) event at which she spoke in London, Ont. The event was actually co-sponsored by Temple Israel, Congregation Or Shâlom and the NIF.

From the Producers of the Academy Awards

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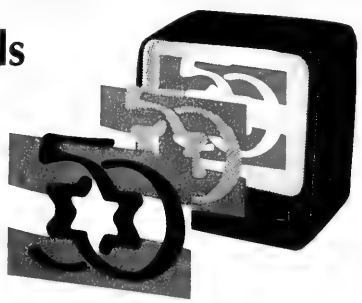

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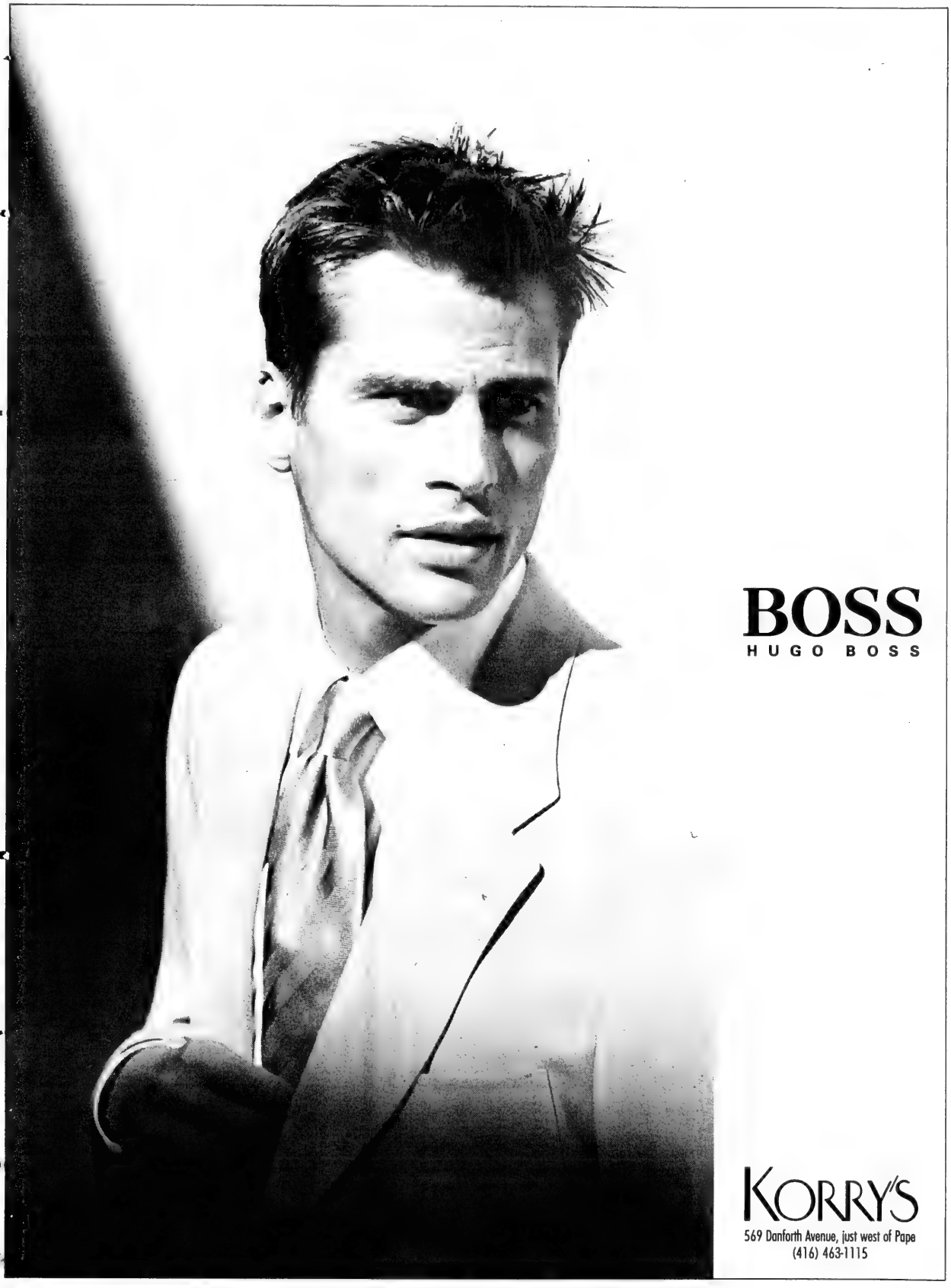
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From coast to coast

El Al upgrading its service

[Cont'd. from page 1]

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The airline is working hard to become more attractive to its clientele, he said. It's a trend that began in the last year and a half, coinciding with changes in El Al's Israeli management. "There's a total revolution in the company and the main target is improving service. We have taken good steps in this area."

On March 1, El Al began offering completely smoke-free flights to and from Israel, "because we listened to our customers," Shamai said.

The airline is upgrading its fleet and is planning to add a fourth 747-400 on its North American route. Each plane offers passengers their own personal video screen in the back of the seat in front of them. With Air Canada's (AC) entry into the Canadian market, El Al has dropped its price by about 20 percent in peak season to more "comfortable" levels, he said.

There's even "awareness of the tight squeeze" in El Al jetliners and "in the process of paying more attention to the needs of passengers, all issues will be resolved," Shamai said.

From 1971, when El Al inaugurated direct flights to Israel from Montreal, and from 1986,when Toronto was added to its Canadian departure locations, El Al was the only airline flying directly to the Holy Land. That situation changed dramatically two years ago when Air Canada began offering non-stop flights to Tel Aviv.

Airline alleges unfair trading practices

Shamai believes Air Canada has an unfair advantage over El Al. The Canadian airline, he contended, "does not operate a Canadian route. They operate a North American route," using Toronto and Montreal as "a hub" to transport Israel-bound passengers from the United States.

"They don't have to fill their planes with Canadians," Shamai argued.

So far, El Al's Canadian business hasn't suffered much. In 1997, the Israeli carrier increased its passenger totals by about one percent despite AC's competition.

Most of that gain was attributable to increases during the peak season with many of those passengers coming from Air Canada overflow. "We take more in the peak season, they take more in the low season and we're also taking away from European carriers," he said.

What worries Shamai and El Al's brass "is not what they take, but the potential of increasing their capacity."

This summer, Air Canada is proposing to add two new weekly flights from Montreal to go along with the five it will offer from Toronto. El Al, by contrast, is planning to offer five flights from Toronto and two from Montreal, but the Montreal flights will originate in Toronto. Air Canada will have seven frequencies, El Al five, he said.

El Al believes that the current situation harms its U.S.-based business and is an unfair trading practice. An Israeli government delegation was scheduled to meet with representatives of Transport Canada in Ottawa on April 6 to discuss that issue, among others.

"There is a dispute between the countries," Shamai said. "The main principle is the taking advantage of the hubbing system to bring unlimited numbers of Americans to Israel and from Israel to the United States through Toronto and Montreal."

Israel believes the AC practice violates a bilateral agreement with Canada and that AC is using its Canadian departure points more for American travellers than for Canadians. Israel wants Canadian authorities to limit AC's Israel route capacity, Shamai said.

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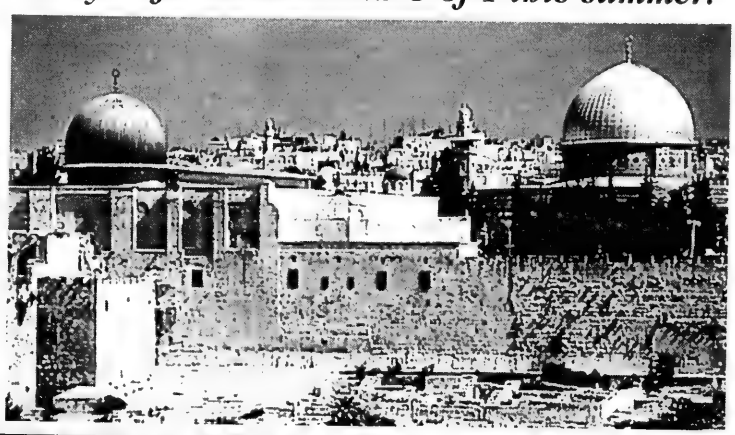

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From coast to coast

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

Radical decision on child support guidelines

In a landmark decision called *Francis vs. Baker*, the Ontario Court of Appeal has just ruled that in cases involving higher income earners, trial Judges cannot normally award an amount of child support lower than that set out in the new Child Support Guideline tables. The federal and provincial laws dealing with child support now cite specific dollar amounts that a non-custodial parent must pay, depending on (a) the payer's gross yearly income, (b) the number of children from the relationship, and (c) the province in which the child(ren) normally reside.

New Guidelines to determine amount of child support

These figures are neither tax deductible by the payer nor taxable to the recipient. However, any agreements signed or Court orders obtained prior to May 1, 1997 continue to be in force and are unaffected by these new laws, unless either parent applies to the Courts for a change in the amount. This "grid" or table is thought to apply "presumptively" in all cases. However, many lawyers interpreted certain words in the new laws as a sanction for the children of wealthy payers (annual income in excess of $150,000) to be treated differently.

These lawyers felt that in some cases it might be "inappropriate" to award the Guideline amount if this resulted in a windfall" for the wife, i.e. an amount far greater than that needed to cover the childrearing expenses for which child support payments are intended. In *Francis vs. Baker*, however, a lawyer/husband was ordered to pay $10,034 monthly to his wife based on an annual income of $945,548. This monthly payment was calculated by Madame Justice Benetto of the Ontario Court (General Division) in accordance with the formula outlined in the Guidelines.

The Ontario Court of Appeal rejected the husband's argument that the Guidelines' use of the word "inappropriate" could allow the Courts to award *less* than the amount dictated by the formula, if this amount was excessive. However, the Court ruled that the word "inappropriate" could *only* be interpreted to mean "inadequate"; that is, a Court could order more than what the Guidelines called for, but rarely less.

Higher income earners to enjoy less flexibility

In the Appellate Court's ruling, any other interpretation would render the Guidelines meaningless and could undermine the legislation. The Court did recognize certain exceptions that the Guidelines expressly call for, such as split custody or shared custody. (In *split* custody, one or more children reside with one parent while their sibling(s) reside with the other. In *shared* custody, children divide their time between parents but reside with both.) Otherwise, unless this decision is successfully appealed, high income earners may no longer be able to hope for flexibility in the law.

Many will complain that the Court of Appeal has now sanctioned Judges to order child support payments so large that they are tantamount to spousal support. Others will agree with the decision because it upholds the very purpose of the new legislation, i.e. to create certainty and take away the need to litigate the basic monthly amounts that a non-custodial parent should pay. If the law is designed solely to create certainty, then this decision and the Guidelines clearly achieve that purpose.

Payers of all income brackets may be liable for "extras"

In addition to the basic amount payable that this decision addresses, a payer of any income bracket may also be liable to contribute some or all of the money necessary for "add-ons" or extras such as school tuition, day care and extracurricular activities in proportion to the income of both parents.

I'll address these "extras" in the May 7 issue of the CJN. For now, on behalf of my wife Rhonda and our children Joshua, Elana and Jeremy, I would like to wish you a Kosher le Pesach!

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith or John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 365-0300, ext. 22.

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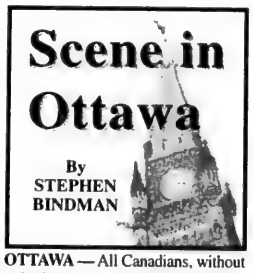
Arnie and Bill, give it up



OTTAWA — All Canadians, without a doubt, owe a tremendous debt of gratitude to Bill Hobson and Arnold Fradkin.

Hobson was the first head of the federal Justice Department's war crimes unit when it was set up in 1987 after the Deschenes royal commission into war criminals in Canada.

Then, as now, he was a driven man, determined to do justice after decades of inaction against suspected Nazis who have lived peacefully in our midst.

Fradkin, a veteran Justice counsel, was the first Jewish lawyer in the war crimes unit and a key player in its early years.

He too had the "fire in the belly" so necessary to finally confront the evil of World War II in a Canadian courtroom.

Together, they did what, until recently, no other federal lawyers had done – put together a successful Canadian war crimes case.

Hobson and Fradkin were counsel on the case against retired University of British Columbia botany instructor Jacob Luitjens. In short order, they marshalled the evidence that led to Luitjens being stripped of his Canadian citizenship and then deported to his native Holland to serve a prison sentence for collaborating with the Nazis.

It was only earlier this year – several years after Luitjens was kicked out of Canada – that the Federal Court finally ruled on the case of a second accused collaborator. The federal cabinet still hasn't formally revoked Wasily Bogutin's citizenship.

In recent years, though, Hobson and Fradkin have been fighting another battle – to prove that Fradkin was the victim of anti-Semitism in the Justice Department.

Sadly for all concerned, the time has now come for them to drop their obsessive fight.

Ever the loyal public servant, Fradkin has remained publicly silent, though he has fought the issue within the department, even taking the unheard of step of writing directly to then justice minister Allan Rock with his concerns.

After years of silence, Hobson, now a legal consultant in Toronto, has been waging an increasingly vitriolic campaign against his former department that refuses to take him back.

He first publicly raised the anti-Jewish allegations in a speech to a Canadian Jewish Congress conference last April and recently launched a confused $1-million lawsuit against the department and several of his former colleagues for intentionally "inflicting nervous shock and mental suffering" on him and his family.

In essence, Hobson alleged his successor as head of the unit, Peter Kremer, questioned the objectivity and legal advice of Fradkin, undermined his reputation and forced him out of war crimes work, because he was Jewish. He also accused Kremer of engaging in a deliberate "foot dragging strategy" to subvert the hunt for alleged war criminals because of his anti-Semitic views.

A new 260-page report by former Osgoode Hall law dean John McCamus categorically rejects the allegations.

"I have been unable to discover any evidence of anti-Semitic incidents or attitudes in the work of the war crime section during Kremer's term as director nor any such evidence with respect to members of the chain of managerial command responsible for its work," concludes McCamus.

The law professor said he questioned dozens of current and former colleagues and legal opponents of Kremer, Jewish and non-Jewish, and not a single one raised any suggestion he harbors anti-Semitic feelings.

"Indeed the overwhelming impression I have gained from these discussions is that it is widely believed that the allegations being made against him are profoundly unfair."

The report is hardly as flattering about either Hobson or Fradkin.

McCamus concludes that although Hobson is an "individual of integrity," his version of some events, whether because of "innocent confusion, fading memory or some other difficulty," cannot be relied on with confidence.

Fradkin was described by colleagues, Jewish and non, as being "obsessed" and a "passionate zealot" and McCamus concluded Kremer was justified in thinking he had lost objectivity on one case he had worked on for years and was eventually dropped over his strong objections.

Despite McCamus's complete rejection of the anti-Semitism allegations, the report does confirm earlier accounts of a war crimes unit at battle with itself, rife with bureaucratic turf wars and deep division over whether the best route to go was criminal prosecution of suspected Nazis or stripping them of their citizenship and deporting them.

Clearly, this is a report that should have been commissioned at least three years earlier when an internal review concluded the anti-Semitic allegations, though based on weak evidence, should be investigated by someone independent of the department.

As well, McCamus's tome should have been made quickly available to those outside the department like Hobson and the Canadian Jewish Congress so they didn't have to go begging for a copy.

But despite Hobson's gripes to the contrary, the report appears to be independent, mind-numbingly exhaustive and fair.

No doubt, Hobson and Fradkin, perhaps justifiably, feel hard done by for the way they were shunted aside when new management took over the war crimes unit.

But if they persist in their anti-Semitism claims, there is a real danger they will be remembered not for their pioneering war crimes work in the Luitjens case but for their failure to move on. That would be a real shame.

Arnie and Bill, give it up.

Stephen Bindman is national legal affairs correspondent for the Southam Newspapers based in Ottawa.

Pesach celebrated in Whistler

By DAVID LITVAK
Pacific Correspondent

WHISTLER — Pesach on the Mountain, a Passover vacation retreat is taking place in the ski resort of Whistler until April 19.

The retreat, which is being coordinated by Sea to Sky Kosher tours, is expected to draw guests from around the world to the Chateau Whistler Resort, located on Blackcomb Mountain, north of Vancouver.

Rabbi Jonathan Sacks, chief rabbi of England, who is the scholar in residence, will lead the first seder at the retreat and give a community lecture at the Norman Rothstein Theatre in Vancouver on April 19.

Leible Wolf, from Melbourne, Australia, founder of the Human Development Institute, will lead the second seder.

Rabbi Yitzchak Wineberg, one of the retreat's organizers says programs offered include Torah classes, skiing, tennis, swimming, golf, tours for adults, and a day camp for children.

Also featured is a concert by Dudu Fisher, one of Israel's most popular singers.

Rabbi Wineberg says the Chateau Whistler's banquet kitchen will be converted into a kosher kitchen and will serve approximately 1,000 to 1,200 kosher meals a day, ranging from traditional Pesach delicacies to innovative gourmet cuisine.

Three-day packages for the beginning, middle or end of the retreat are also available.

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Israel, Palestinians differ on Hamas murder

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — As the atmosphere of threats, accusations and denials heats up, the circumstances surrounding the death of the Hamas movement's chief bombmaker remain shrouded in mystery.

While Israel has denied any involvement in the death, Hamas officials have renewed their threats to avenge the killing of Mohiedeen Sharif, vowing to strike at Jewish targets in Israel and abroad.

Last weekend's threats came amid reports that the Palestinian pathologist who initially said that Sharif was shot dead before his body was planted in a car and an explosion set off on March 29, now reports that it is difficult to say whether Sharif was shot before or after the explosion.

In addition, Palestinian police are looking into the theory that Sharif was shot by a Hamas member who collaborated with Israel.

Palestinian police, stung by a different theory, summoned Hamas spokesperson Abdel Aziz Rantissi for questioning, after he reportedly said that Sharif had been assassinated by the Palestinian preventive security service.

Rantissi, who was quoted by the *Jerusalem Post* and Israel Radio's Arabic service, said Sharif had been tortured by Palestinian preventive security service agents to provide the names of those Palestinians who helped him hide.

Rantissi reportedly added that in order to cover up the arrest, Palestinian security officials put Sharif's body in the car and blew it up.

Rantissi later denied the remarks attributed to him.

Meanwhile, Palestinian Authority Chairman Yasser Arafat's wife, Suha, told Sharif's family during a condolence visit, "We consider him a Palestinian martyr."

Sharif, 32, was seen as the heir to Yehiya Ayash, who was killed by a booby-trapped cellular phone in the Gaza Strip in January 1996. Ayash had topped Israel's most-wanted list for masterminding a series of suicide bombings that killed scores of Israelis.

Sharif, too, was on Israel's list of wanted Hamas terrorists, for his involvement in planning several suicide bombings.

But observers point to a difference between Israeli officials' public stances in the two cases: While Israel would neither confirm nor deny accusations that it was behind Ayash's death, the denials have been unequivocal in Sharif's case.

Indeed, the head of the Shin Bet domestic intelligence service was dispatched last week to tell Arafat that Israel had nothing to do with Sharif's death.

Israeli officials believe that Sharif was killed during an accident at a bomb-making factory in the West Bank town of Ramallah.

Meanwhile, Prime Minister Benjamin Netanyahu charged that last week's explosion provided proof that the Palestinian Authority was not taking sufficient steps to dismantle the terrorist infrastructure in the autonomous areas.

Netanyahu has made such a crackdown a precondition for advancing the deadlocked negotiations with the Palestinian Authority.

"As was proved in the recent case in which another bomb factory was discovered in Ramallah, right under the noses of the Palestinian Authority, there exists a widespread Hamas terrorist infrastructure in territories against which the Palestinian Authority is not acting systematically," Netanyahu was quoted as saying in a statement issued after last Sunday's weekly Cabinet meeting.

An Israeli army officer in the Ramallah area said that even if Sharif's death were part of an internal Palestinian dispute, Israel would be the target of a retaliation.

Netanyahu demanded last Friday that Palestinian officials stop blaming Israel for Sharif's death and warned he would hold them responsible for any revenge attacks against Israel.

Israeli security forces remained on high alert last Sunday.

In the Gaza Strip, border police and army troops dismantled a small homemade bomb that had been left at a perimeter fence near the Gush Katif bloc of Jewish settlements. A sign with anti-Jewish slogans was found attached to the package.

Near Ramallah, Israeli security forces detained five Palestinians suspected of throwing stones last Friday at an Israeli car, seriously wounding the driver.

The driver, Eliezer Frankel of Rishon le-Zion, remained listed in serious condition at Hadassah Ein Kerem Hospital in Jerusalem.

Police, Israeli Arabs clash

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — A violent confrontation between Israeli security forces and Israeli Arabs has aroused bitter emotions on both sides.

Israeli Arab leaders called for a general strike to protest what they said was police violence against Bedouin demonstrators near the town of Shfaram in the Galilee.

Clashes erupted last Saturday night when Israeli police tried to break up protests against the demolition of three homes in Umm Sakhali, a Bedouin village near Shfaram.

At least 20 Israeli police and approximately the same number of protesters were hurt during the confrontations.

The clashes broke out when Israeli Arabs from surrounding villages arrived to try to rebuild the homes.

Local residents said the demolished homes had been standing for more than 40 years. The Interior Ministry, which issued the demolition orders, said they were recently built without permits.

Salakh Salim, head of the leftist Hadash Knesset faction, said police used "brutal measures" against the demonstrators, including "tear gas and even live fire."

"We will not agree to this sort of humiliation and opposition," Salim told Israel Radio. "It is as if we are in occupied territory. We are Israeli citizens."

Israel's police commissioner, Yehuda Wilk, charged that Bedouin community leaders were using the situation to create a political football.

He added that there was no justification for the violence directed at the police, who he said were enforcing court orders.

"It is inconceivable that a police officer should go to carry out an order and be met by a hail of stones or end up in the hospital," Wilk said.

The violence prompted Prime Minister Benjamin Netanyahu to plan to meet with Bedouin leaders in the Galilee, his office said.

Even while seeking to meet with the Bedouin leaders and defuse the situation, Netanyahu said the police had his full backing to enforce the law throughout Israel.

Deputy Prime Minister Moshe Katzav, who is responsible for Israeli Arab affairs in the government, called on the Interior Ministry to be more sensitive toward the Bedouin community.

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10-year sentence for Papon evokes relief and bitterness

By LEE YANOWITCH
Jewish Telegraphic Agency

BORDEAUX — For many Jewish leaders in France and elsewhere, the punishment did not fit the crime.

After 19 hours of deliberation, a jury in this southwestern French city convicted Maurice Papon of complicity in crimes against humanity and sentenced the former Vichy official to 10 years in prison.

The mixed verdict left many in the courtroom – including lawyers for the prosecution and defence, and some relatives of Jews deported from France during World War II – far from satisfied.

The sentence "leaves behind a certain bitterness," CRIF, the umbrella group of secular French Jewish organizations, said in a statement.

Many expressed concern that because of Papon's age and the appeals process, he might never spend a day in jail.

CRIF and other French Jewish organizations applauded the guilty verdict against the 87-year-old Papon, but they were clearly expecting a harsher sentence.

The Jewish Student Union of France said the jury, attempting not to disappoint anyone, managed to disappoint everyone.

The group said it "deplores the inadequate link between the crimes he is accused of and the sentence he got."

Papon went on trial in October on charges of ordering the arrest of 1,560 Jews, 223 of them children, between 1942 and 1944, when he was secretary-general of the Bordeaux prefect's office and head of its Jewish affairs office.

After the liberation, Papon went on to an illustrious postwar career, serving as police chief of Paris between 1958 and 1967, and as budget minister in the French cabinet during the 1970s.

Legal action against Papon began in 1981 after a newspaper article detailed his past.

But proceedings against him were repeatedly obstructed by French officials reluctant to see a trial dredge up embarrassing memories of France's collaboration with the Nazi occupiers.

The trial was the longest in French postwar history and has forced the country to re-examine its role in the wartime Nazi occupation.

French Jewish groups and the lawyers for the civil plaintiffs in the case had expected a life sentence – the legal norm in France for crimes against humanity.

However, the state prosecutor in the case, Henri Desclaux, had recommended a 20-year term.

Guilty of charges

In its verdict, the jury of nine civilians and three judges said Papon was guilty on the charges of arrest and illegal deportation of some of the Jews deported from the Bordeaux region. But the jury did not convict him of complicity to murder, accepting the defence argument that Papon was not aware of Hitler's Final Solution plan to exterminate the Jews.

One of the lawyers for the civil plaintiffs, Alain Levy, charged that Papon's lawyer had misled the jury by insisting in his closing argument that Papon could not be convicted as an accomplice to murder if he had not known of the Final Solution. Levy had argued during the trial that Papon knew the deportees would be led to their deaths, even if he did not know the full dimensions of the Nazi genocide.

Indeed, Papon had admitted during the trial that children taken out of hiding and deported from Bordeaux during the war would meet a "cruel fate."

At the postwar Nuremberg Trials, where the definition of crimes against humanity was established, the judges said the mere knowledge that Jews were going to their deaths established the guilt of those involved in the deportations.

Nearly all of the Jews deported from Bordeaux died in the Auschwitz gas chambers.

For his part, Papon, who was hospitalized several times during the course of the trial, showed no emotion when the verdict was read.

In a final statement to the jury, Papon had expressed defiance and anger, saying, "The accusations are false and this trial is a fake."

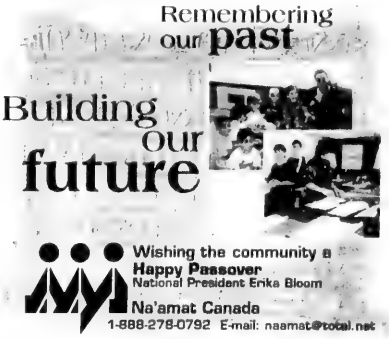
Relatives of some of the victims gasped when the verdict was read out and they heard that Papon had been absolved of the deportees' deaths.

But some expressed relief that Papon had at least been found guilty and sentenced to 10 years.

"For a man of such standing, a man with such a high idea of himself, you can't say this is nothing," said Michel Slitinsky, a plaintiff in the case who brought the first charges against Papon in 1981 and whose father was among those rounded up by Papon's police.

While many believed the sentence should have been greater, the symbolism of the verdict was important. "The symbolic conviction shows the French people consider the Vichy government and its civil servants to be fully responsible for the deportation of France's Jews," said CRIF, the French Jewish group.

The Simon Wiesenthal Centre in Israel expressed the view of many when it said, "This conviction reinforces the important principle that there can be no statute of limitations on the crimes of the Holocaust."



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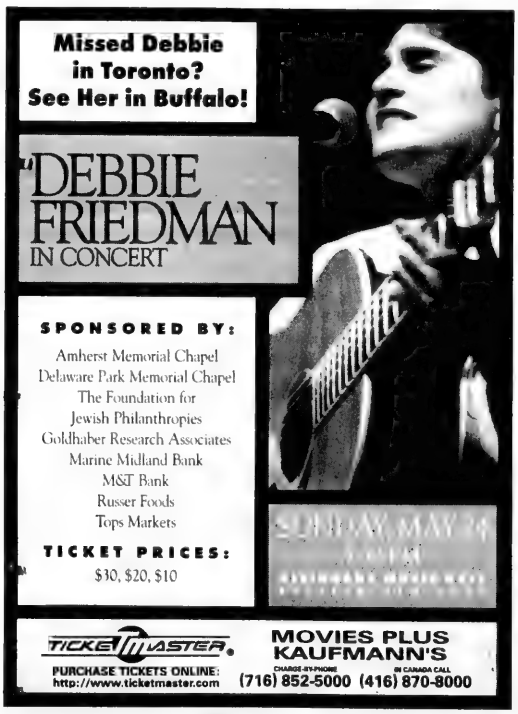

CANADIAN MAGEN DAVID ADOM FOR ISRAEL

As we approach Pesach 1998, Israel's problems have not diminished. There is still the fear and reality of terrorist attacks, where innocent lives are so tragically lost, and minds and bodies are yet again assaulted by cowardly acts. Without Magen David Adom's vital ambulance, blood and medical services, the loss would be so much greater.

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Israel & the Jewish World

Ethiopian Folklore Haggadah proving very popular

By EDGAR ASHER
CJN *Israel correspondent*

JERUSALEM — The Haggadah has always been one of the most popular Jewish religious books to entice artists and book designers.

Some of the earliest, most valuable and finest examples of illuminated religious books are Haggadot. Artists have been attracted to the many possibilities of the story of the Exodus together with its poems.

Many publishers produce expensive copies of some of the most famous and rare Haggadot that are today mostly in the hands of museums or private collectors; for example the Birds Head Haggadah, the medieval Golden Haggadah, the Venice Haggadah and the Sarajevo Haggadah.

At this time of the year, as Pesach approaches, many new versions of Haggadot become available. The basic Hebrew text and layout is, for the most part, fairly standard – the variety is usually found in the illustrations and explanations.

This year is no exception. The story of the redemption of the Jewish people excites the artistic imagination. There also cannot be many books that have been translated into so many different tongues. The encouragement to translate the Haggadah might largely be attributed to the fact that the Shulchan Aruch permits and encourages the reading and explanation of the Hagaddah in the vernacular, so that everybody can understand and participate in the retelling of the story of the Exodus on seder night.

Although the Haggadah has encouraged commercial exploitation, such as cheap copies given away in Israel by various popular daily newspapers just before Pesach, there are examples of "commercial" Haggadot that are in themselves much sought after. An example of this is the Ethiopian Haggadah commissioned by Israel's largest bank, Bank Hapoalim.

This beautiful 80-page hard cover Haggadah contains 90 high-quality reproductions of original paintings by Ethiopian immigrant artist, Tsagaye Barihun. The paintings depict Jewish life and observances in an Ethiopian village.

Barihun was born in the Ethiopian city of Gondar in 1940. While studying to become a teacher he discovered a talent for painting. In 1971 he married Esther, who came from a prominent Gondar Jewish family.

"Shortly after I married, my wife and I decided that we would like to come to live in Israel, it had always been our dream. However, the authorities refused us permission and we had to remain in Ethiopia for another 20 years," said Barihun. "In 1991, I escaped from Ethiopia with my wife and six of our seven children by disguising myself as a Christian holy man with his family. We managed to cross over to the Sudan and eventually after many trials and tribulations arrived in Israel."

Barihun and his family settled in Netanya and the son that they left behind in Ethiopia joined them in Israel in 1993, after being given permission to leave Addis Ababa.

His painting came to the attention of Allon Baker, who owned a studio and small publishing company in Jaffa. Baker showed some examples of the paintings to Joel Rabinowitz, an ex-New Yorker, who is Bank Hapoalim's vice-president of international communications and public relations. Rabinowitz had the idea of incorporating a collection of Ethiopian Jewish themes into a Haggadah to give as a gift at Pesach to 14,000 of the bank's clients around the world. Thus the Ethiopian Folklore Haggadah came into being.

The Haggadah, besides its conventional text, has much information about the observances surrounding the *Fasika* (Passover) festival, as well as a history of the Beta Israel people.

The parts of the seder service not traditionally practiced in Ethiopia, such as the recitation of Who Knows One, and Only One Kid, are incorporated in this Haggadah and depicted by the artist as he sees them after learning the traditions that are practised in Israel.

The Haggadah itself was a recent introduction to Ethiopian Jewry. The Pesach tradition in Ethiopia was for the laity to listen to the *kes* (the priest) reciting the Passover story and answering amen at the appropriate time and place.

As soon as the existence of the Haggadah became known outside the bank's clientele, it became clear that there would be a demand from the general public. The publisher therefore decided that anybody would have the opportunity to buy the book after this Pesach. Also from May 3 to 7, Barihun's original paintings will be on exhibition at the Seventh Jerusalem International Judaica Fair. The new Haggadah can be seen on the Internet at, [www.koret. com/ hagada/].

Ethiopian-born artist Tsagaye Barihun and his wife Esther show off the popular Haggadah that Tsagaye illustrated. [Isranet Photo]

Israeli publications announce alliance

By JERUSALEM POST STAFF

JERUSALEM — The *Jerusalem Post* and The *Jerusalem Report* have announced that they are forming a strategic alliance.

As part of the agreement the *Post* is to purchase a 49 percent holding in the *Report*, with both appointing directors to each other's board.

Post president and publisher Norman Spector will become the *Report's* chief executive officer in addition to his current role, while the *Report's* Hirsh Goodman will serve as executive vice-president of the *Post*.

Report managing editor David Horowitz will take over from Goodman, when the deal goes into force on May 1.

Goodman described the changes as "an exciting opportunity to create outstanding products in the field of Jewish and Middle East journalism."

A former *Post* staffer, Goodman will report to Spector and take on responsibility for improving the quality of the *Post's* publications. At the same time, he will continue writing his back-page column in the *Report* and will become a member of its board of directors.

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Uneasy relations

By SHELDON KIRSHNER

Mideast Analysis

With the Oslo peace process floundering, Israel's bilateral relationship with its chief ally, the United States, has come under considerable strain.

The immediate cause of the tension is Israel's refusal to accept a still unannounced American plan calling for a phased redeployment from 13 percent of the West Bank in exchange for additional Palestinian efforts to combat terrorism.

The deeper cause of the growing rift is Israel's reluctance to implement a demand by Washington for a "time out" in expanding existing settlements in the territories.

Due to these disputes, and the virtual collapse of talks between Israel and the Palestine Authority (PA), Israel's ties with the United States have sharply deteriorated, and are probably in their worst shape since the George Bush era in the early 1990s.

Washington's annoyance with Prime Minister Benjamin Netanyahu's government flared late last month when U.S. mediator Dennis Ross failed again to break the year-long stalemate in negotiations. Frustrated by the glacial pace of developments, American officials have warned that time is running out, and that the United States may walk away from the process, thereby leaving both parties to their own devices.

Everyone understands that the implicit purpose of these warnings is to exert pressure on Israel, given the fact that the PA in principle has accepted the U.S. peace plan.

Secretary of State Madeleine Albright has declared that the United States has no intention of imposing its plan or of issuing any ultimatums. But speculation is rife that Bill Clinton – adjudged by many to be the most pro-Israel president in history – will try to inject a sense of urgency into the moribund peace process by formally announcing his proposals, a tactic opposed by the vast majority of U.S. senators. If he does so, Netanyahu will be under increasing pressure to move forward.

Netanyahu, however, may prefer brinkmanship to cooperation. Two weeks ago, having made it abundantly clear that a 13 percent withdrawal would be "utterly impossible for security reasons," he said that he would accept no "diktats."

At this juncture, Netanyahu may be more interested in preserving his government – which hangs by a slender thread – than in appeasing the Americans.

Most of his ministers are opposed to ceding more territory, let alone giving up settlements, and those who would grudgingly support further pullbacks would likely vote against relinquishing 13 percent during the interim period.

The current controversy over the scope and timing of redeployments suggests that Israel and the United States have embarked on a test of wills, if not a collision course.

Israel and the United States continue to share vital strategic interests. This is absolutely clear. But since Netanyahu's accession to power two years ago in May, there has been a marked deterioration in the tone of U.S.-Israeli relations. On his first visit to Israel after the 1996 election, Warren Christopher, the then secretary of state, acknowledged that peace without security is a fallacy. But in a dig, he reminded Netanyahu that security cannot be attained without peace.

Albright, Christopher's successor, has been even more forthright. While urging the PA to fight terrorism, she has advised Israel to desist from "unhelpful unilateral acts" (Har Choma, for example) which impinge on the integrity of the peace process. Two months ago, in a remarkable confession, she told Netanyahu and PA President Yasser Arafat that she was "sick and tired" of their mutual recriminations.

Clinton, who out of pique shunned Netanyahu on his visit to the United States last year, has been just as forceful in articulating Washington's position. As he put it recently: "We don't think anything should should be done which undermines the trust of the parties, violates either the spirit or the letter of the Oslo accords and predetermines the outcome of final settlement issues."

As long as this philosophy is at the core of Clinton's policy, Washington's relations with Israel will by definition be uneasy.

Shul bombing rocks Latvia

By LEV KRICHEVSKY
Jewish Telegraphic Agaency

MOSCOW — The Latvian government and the Baltic nation's Jewish community are reeling from a bombing that seriously damaged the only synagogue in the Baltic nation's capital city of Riga.

"People are angry and they don't know what to do," Rabbi Mordechai Glazman, said in a telephone interview from Riga.

The early morning blast to the 93-year-old building in Riga's historic Old Town caused an estimated $20,000 to $40,000 in damages, but no injuries.

The explosion, which occurred at 1:50 a.m. April 2, tore out the 200-pound wooden synagogue door, destroyed all the windows and casings in the basement and the first and second floors, and left deep gouges in the synagogue's wall.

The windows of the bottom five floors of two apartment buildings across the street from the synagogue were also shattered.

The bomb had reportedly been placed on the front steps of the synagogue building.

The Week in Israel

March 30

• Two Hamas terrorists were killed in Ramallah when a car stuffed with bombs detonated, apparently, prematurely. *(A top Hamas bombmaker and fugitive, Mohiedeen Sharif, was one of the two killed.)*

March 31

• The government adopted the recommendation of a committee dealing with the conversion of adopted children. It called for the creation of special rabbinical courts to deal with such conversions. The families of the children would not be required to be religiously observant after the conversion.

April 1

• The cabinet formally agreed to a withdrawal of troops from south Lebanon on condition that Lebanon assure no acts of terror will occur from the area.

April 2

• A committee of ministers approved a statement declaring that "Jonathan Pollard was recruited by people who worked on behalf of the State of Israel ...even if his handlers did not receive the necessary authorization." Pollard condemned the offer as "bogus."

April 3

• A state of alert was imposed around shopping malls and open air markets. Israel warned the Palestinian Authority that any act of terror by Hamas in relation to the death of Mohiedeen Sharif will lead to "harsh reactions."

50 Years Ago

JERUSALEM, March 31 *(JTA)* — Determined to cut off Jerusalem from the rest of the country, Arabs today erected 15 strong roadblocks near Bab el Wad on the main road from Jerusalem to Tel Aviv. British military authorities have begun negotiations with Arab leaders in the Bab el Wad area to remove the roadblocks and open the road to Jewish vehicles, on condition that the Jews do not proceed in armed convoys.

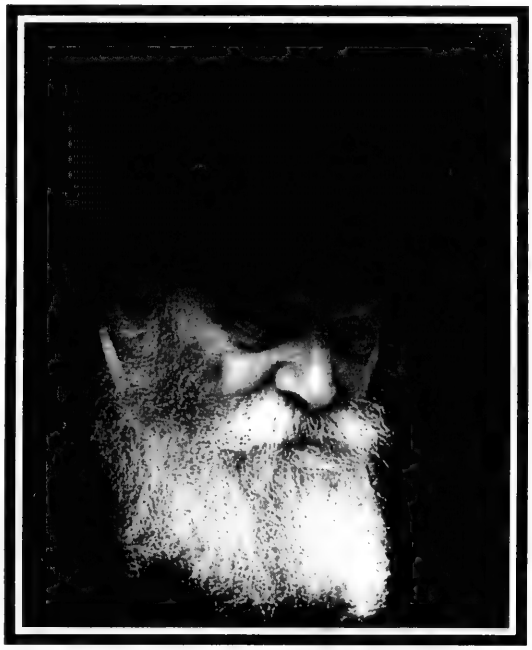
Arab leaders today indicated that they will not accept such a pact unless the Jews are ready for "unconditional surrender."

With files from JTA.

ב"ה

Eighteen Million Man March

Join In



It is "count down" time for the **eighteen million man march**. 3,310 years ago our ancestors, the Israelites, marched out of Egypt to freedom, giving birth to an independent free nation – Am Yisrael.

As we anticipate the forthcoming final redemption, with Moshiach the Torah states: "G-d will take out of exile each and every Jew." **No Jew will be left behind.**

For over 3,000 years, ever since its inception as a people, Judaism has espoused the concept of "Moshiach."

In fact, the belief in Moshiach and Resurrection is clearly and unequivocally stated in "The Thirteen Principles of Faith." The Twelfth Principle states: "I believe wholeheartedly in the coming of Moshiach, and though he may tarry, I await his coming daily." The Thirteenth Principle affirms that "I believe wholeheartedly in the Resurrection of the dead."

The Rebbe, Rabbi Menachem M. Schneerson, proclaimed as a Prophecy that "**The time of Redemption has arrived**" and that "**Moshiach is on the way.**" All that we have to do, the Rebbe said, is to "**increase in acts of Goodness and Kindness.**"

Our Sages tell us that the Jewish Nation is considered as one complete body. At birth, the heart, brain and all limbs of the infant, come into being at once. So to it is with the Jewish Nation. The brain and heart, the leader of Am Yisrael and the limbs, the entire Jewish community, are born during the same month.

It is therefore no coincidence that the Rebbe's birthday is on the eleventh day of the month of Nissan, the same month as the "birth" of the Jewish nation.

During this month of Nissan, the month of Redemption, and in honour of the Rebbes' 96th Birthday, it is appropriate to heed the Rebbe's Prophetic proclamation, and respond to his call.

Let us increase in the study of the subject of Moshiach and Redemption. Let us increase in Mitzvoth. Let us increase in acts of Goodness and Kindness. Thereby **changing the world for Good.**

Join the **Eighteen Million Man March**, marching **now** towards the Redemption with Moshiach, making this the **ultimate Passover.**

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Travel, Arts & Business

Film gives balanced insight to world of chassidim

By SHELDON KIRSHNER
Staff Reporter

Chassidim live in closed, insular societies and generally shun publicity. As a result, they are usually misunderstood, if not resented and ridiculed, by outsiders.

In *A Life Apart: Hasidism in America*, filmmakers Menachem Daum and Oren Rudavsky penetrate the chassidic world for what is perhaps the first time and portray it in a balanced fashion. We meet a rainbow of Chassidim (from a fishmonger and a merchant to a hockey coach and a teacher), visit their homes and classrooms and attend one of their weddings.

The documentary, which explores their distinctive lifestyle and their adaptation to the United States, benefits from the commentary of three scholars (Samuel Heilman, Arthur Hertzberg and Yaffa Eliach). Narrated by actors Leonard Nimoy and Sarah Jessica Parker, it will be broadcast on Vision TV on April 17 at 9:30 p.m. and repeated on April 18 at 2:30 a.m. and April 20 at 12:30 p.m.

A minority within a minority, the Chassidim we see lead traditional lives centred on prayer, study, family and community. They reject popular culture, notably television, movies, pop music and art and sports. They have little or no use for secular learning, regard universities as superfluous institutions, and avoid jobs which conflict with their absolute values.

At an early age, the sexes are segregated and educated in separate schools. Dating is forbidden and marriages are arranged by parents or matchmakers. Girls are raised for motherhood and big families are the norm.

As well, conformity is valued and individualism is suppressed.

Divided into sects, the chassidic movement is headed by charismatic and revered rebbes. Their leadership skills encompass the ability to transmit sacred knowledge from one generation to the next through the medium of storytelling.

Before World War II, the Chassidim looked upon the United States as a treife medina, an impure land, because of its inordinate power to absorb new arrivals and transform them into "Americans."

To illustrate the point, we're told that, as late as 1939, a leading Lithuanian rebbe recognized the physical danger facing European Jewry, but concluded that Chassidim were still better off in Europe than in America.

The Holocaust all but decimated the Chassidim. Four out of five were murdered between 1939 and 1945. After the war, some Chassidim, displaced and angry, lost their faith and left the movement. The rest, however, gathered around surviving rebbes from the Ger, Bobov, Satmar, Skver and Lubavitch dynasties.

Rather than searching for the fabled American dream, the rebbes were determined to preserve the old East European ways. "We will tailor America to fit the Torah," proclaimed one rebbe, neatly summing up their strategy. The rebbes brought lost relatives to the United States and found work, apartments and even marriage partners for their acolytes. They succeeded in recreating what had nearly been obliterated by the Nazis and their collaborators.

In keeping with its fair-minded tone, the 1½-hour film presents dissident voices. We hear from a young woman who basically rejected her chassidic upbringing because she rebelled against its rigidities; from a feminist who argues that chassidic women are assigned inferior roles; from a Jewish chaplain who was rebuffed by Chassidim; and from a black man who finds them standoffish, patronizing and spiritually arrogant.

All in all, *A Life Apart* is informative and stimulating, TV at its best.

* * *

On April 14, at 9 p.m., Vision TV also airs *Sparks Among the Ashes*, the story of an American boy's journey to Poland for his bar mitzvah. And on April 16 at 8:30 p.m., Vision TV will broadcast *Hanged on a Twisted Cross*, a portrait of the anti-Nazi theologian Dietrich Bonhoeffer.

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Eye on Arts

by Bill Gladstone

REKINDLE YOUR SOUL WITH KLEZMER MUSIC

The **Hu-Tsa-Tsa Klezmer Band** is the featured entertainment at an evening of Yiddish music and dance at the Bloor JCC, 750 Spadina Ave. at Bloor, that also features special guests **David Wall** and **Martin Van de Ven**. Tickets $10 in advance, $12 at the door. April 18, 8 p.m. 924-6211.

* * *

Oscar Winner to Close Film Fest: **Mark Harris'** *The Long Way Home*, which won an Oscar for Best Feature-Length Documentary in March, has been chosen as the closing film of the Toronto Jewish Film Festival, which runs May 7 to 14 at the Bloor Cinema, Toronto. The film is scheduled to be shown May 14 at 9 p.m.

The Long Way Home spotlights the displaced Jewish survivors of the Holocaust and their lengthy trek which resulted in the establishment of the State of Israel. The film is narrated by **Morgan Freeman**. Tickets to the film and the closing gala are $8. 324-8600.

* * *

Theatre at Harbourfront: The du Maurier World Stage returns to Toronto's Harbourfront April 16 to May 3 with 17 premiering theatrical productions and numerous special events. Highlights include a presentation of **Robert Lepage's** multimedia work *Geometry of Miracles*, based on the life and work of visionary architect **Frank Lloyd Wright**, and two plays by **Samuel Beckett**, *Waiting for Godot* and *I'll Go On*, performed by Ireland's celebrated Gate Theatre.

Other names associated with this year's festival include **Atom Egoyan, George F. Walker, David Hare, Caryl Churchill, Christopher Plummer, Brent Carver, Clare Coulter** (performing **Wallace Shawn's** *The Fever*) and many more. 973-4000. [www.harbourfront.on.ca]

* * *

Leonard Bernstein Update: Eye on Arts is intrigued to receive the latest issue of *Prelude, Fugue & Riffs*, a newsletter "for friends of Leonard Bernstein."

In eight well-designed pages, the publication gives news of such Bernstein-related matters as the recent Sotheby's auction of some of the late composer-conductor's possessions (top-selling item was a single baton, which fetched $16,000 US); the Leonard Bernstein Jerusalem International Composing Competition (which did not award the top prize of $10,000 this year); and the recent "leonardbernstein.com essays competition." (the two best essays are reprinted).

Prelude, Fugue & Riffs also brings news of a new production of *West Side Story* currently touring Britain, a calendar of events highlighting Bernstein compositions being performed around the world, and the "Bernstein Century," a series of 10 CDs that Sony released in March.

The newsletter urges its readers to write to the United States Postal Service in connection with a planned series of commemorative stamps in honor of major cultural events of the 1950s, to be chosen by popular ballot. Both the Bernstein musical *West Side Story* and the film *On The Waterfront*, whose score Bernstein composed, are in the running.

To request a copy of the newsletter, write to Craig Urquhart, c/o *Prelude, Fugue & Riffs*, 25 Central Park West, Suite 1Y, New York, NY 10023. E-mail:[craigamb @aol. com].

* * *

Yorkminstrels Update: The Yorkminstrels Musical Theatre present the Gershwin musical *Crazy For You*, April 25 to May 3, Leah Posluns Theatre. Adults, $17-$19. Patrons are asked to bring canned goods in support of the North York Harvest Food Bank. 291-0600.

* * *

Arts Briefs: New Globe Theatre presents *Valley Song* by South African playwright **Athol Fugard**. Ford Centre for the Performing Arts, Studio Theatre, 5040 Yonge St. Previews from April 16, runs April 22 to May 17; gala benefit performance April 21. 872-2222 or 482-0006.

• **The Klezmer Conservatory Band** performs at the Ford Centre, North York, April 29, 8 p.m. 324-9333.

•**Carl Zimmerman's** *Lost Hamilton Landmarks* is on display until July 19 and **Louis Comtois'** *Light and Colour* runs until Aug. 30 at the Art Gallery of Hamilton, 123 King St. W., Hamilton. 905-527-6610.

• Etobicoke Musical Productions presents the award-winning musical *Oklahoma!* Burnhamthorpe Auditorium, 500 The East Mall. April 24 to May 9. $18. 248-0410.

• New art works by **Susan Roth** and glass works by **Elena Spralja-Saldini** are on display at Gallery One, 121 Scollard St., Toronto, to April 30. 929-3103.

• Hear **Paul Grady & the World Badminton League Orchestra**, featuring **Rusty McCarthy, Matt Horner, Carl Rabinowitz** and **Shufflin' Michael Sloski**, at the Horseshoe, 370 Queen St. W., April 13. Shows at 8 and 10 p.m.

LAST WEEK'S CROSSWORD ANSWERS

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Travel Talk

BY BILL GLADSTONE

NOTES FROM ALL OVER

IGTO Celebrates Anniversary: Some 500 Toronto-area travel agents showed up last week at a posh ballroom in a downtown hotel for a very special celebration of Israel's 50th anniversary, hosted by the Israel Government Tourist Office of Toronto.

The guests were treated to a full-course dinner followed by entertainment by Israeli singer **Maytal Golan** and band, and dance-animator Rivka Atzmony to keep things lively.

There were very few prepared speeches, since the IGTO intended the evening to be more of a celebration than an occasion to sell Israel's great touristic features.

But in one of the few moments devoted to talk, Toronto-based freelance writer **Toby Saltzman** described her longstanding love of Israel, noting that as a member of the Society of American Travel Writers, she was looking forward to visiting Israel again for SATW's upcoming annual conference in October. Hundreds of North American travel journalists are expected to attend.

* * *

Singles Convention & Cruise: The Jewish Community Centre of Dallas, Texas, hosts the third annual Nationwide Jewish Singles Convention May 22 to 25 (the U.S. Memorial Day weekend) at the Hyatt Regency Hotel. The program includes stand-up comedy, horseracing, the JFK Museum and symposiums on topics like How to Survive the Dating Jungle. 214-739-2737.

If you don't meet your true love in Dallas, perhaps you may have better luck on a sea cruise. The Jewish Community centres of Kansas City and Pittsburgh are co-hosting a summer cruise of the Mediterranean, June 20 to 27, aboard the Royal Caribbean vessel *Vision of the Seas*. The itinerary starts from Barcelona, and ports of call include Marseilles, Livorno, Naples, Majorca and Sardinia. Bill Cartiff, 913-327-8074 or Barb Le Winter, 412-521-8011, ext. 371.

* * *

ORT Bible Bike Ride: Recently rescheduled for Oct. 24 to Nov. 1, the World ORT Union is hosting a bike trip through some of the most beautiful landscapes and nature preserves in Israel. Itinerary includes stops at Masada, Ein Gedi, Arad, Avdat, Zin, Mitzpe Ramon, Yahel and Timna Park. Conditions for participation apply. Paul Kuznekoff, ORT, 212-353-5818.

* * *

At the Spertus Museum: And I Shall Dwell Among Them, an exhibition of photos of synagogues around the world by Neil Folberg, is on view at this Chicago museum to June 28. Frederic Brenner's arresting photos of American Jews are on view to Aug. 16, 618 S. Michigan Ave., Chicago. 312-322-1747. E-mail:[musm@spertus.edu].

* * *

Prague, Vienna, Budapest: The Travel Network of Toronto is offering a tour highlighting the cultural life of the Jews in these three European capitals prior to World War II. Pnina Zilberman, director of Toronto's Holocaust Education and Memorial Centre, is the tour escort. $2,999 plus taxes and service charges. 416-789-3271 or 888-666-8747.

* * *

Israel's 50th: Los Angeles' Skirball Cultural Centre is hosting 50 Years of Friendship: America and Israel, a series of exhibitions and programs reflecting the historic relationship between these two nations. Exhibits include On Moral Grounds: President Harry S. Truman and the Birth of the State of Israel; New Work By Mosch Zabari; and Israel Through American Eyes: A Century of Photographs. 2701 N. Sepulveda Blvd. 310-440-4500.

* * *

International Yiddish Conference: Hundreds of journalists, writers, scholars, arts personalities and others are expected at the World Conference on Yiddish to take place in Ashkelon, Israel, June 8 to 12. The sponsors are the World Jewish Congress and the Tel Aviv-based World Council for Yiddish Culture.

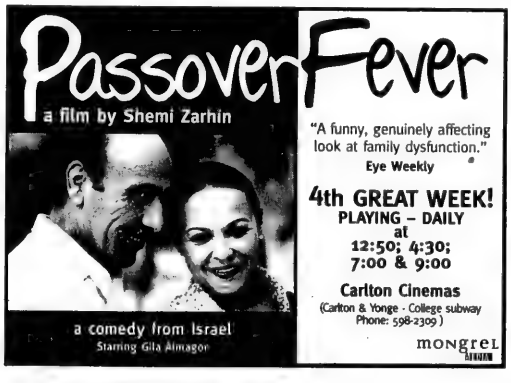
A highlight of the conference is an intended celebration of the 85th birthday of Yiddish poet Abraham Sutzkever, who arrived in Israel in 1947.

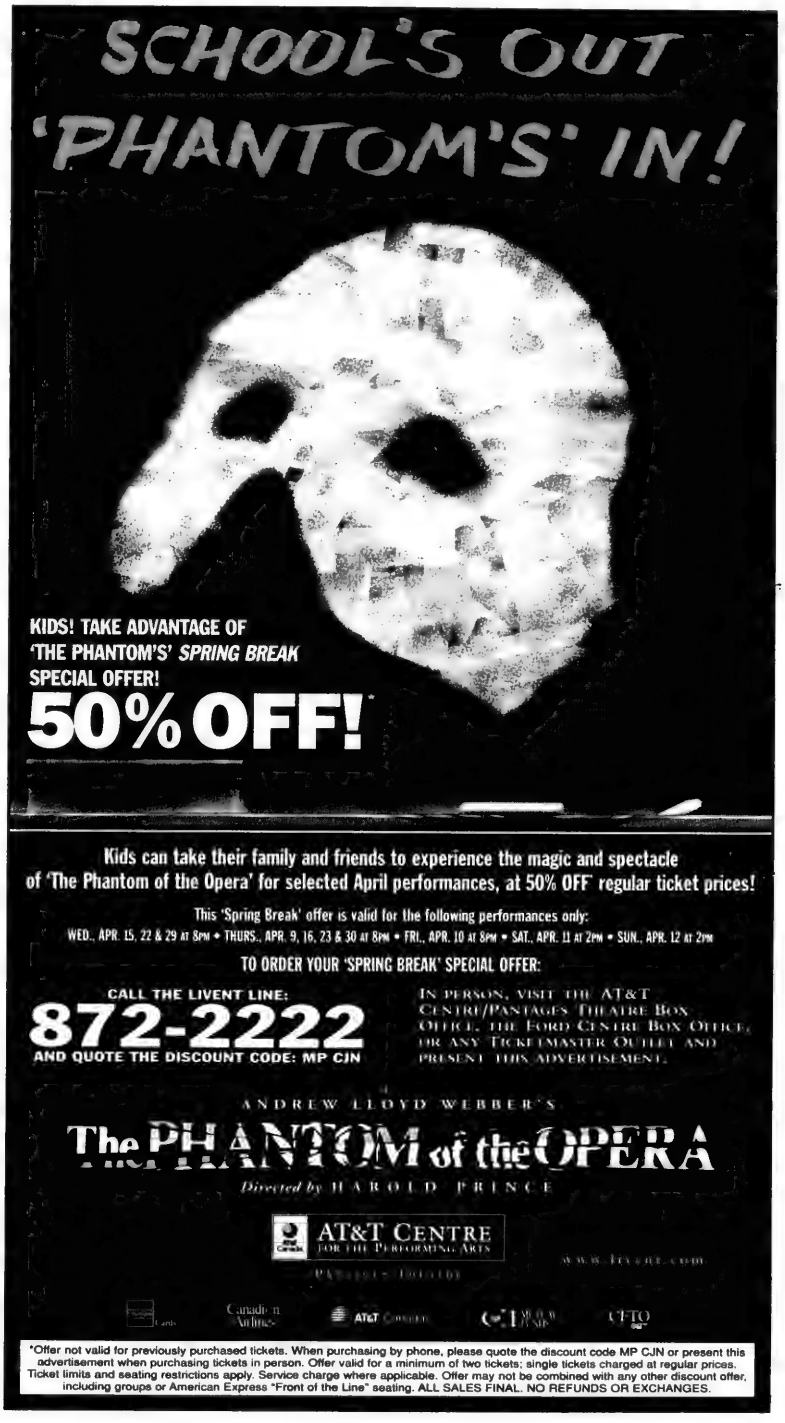
The event will also feature a festival of 12 Yiddish choirs and many sessions on Yiddish culture. For registration details, contact the World Council at Leivik House, 30 Dov Hoz St., POB 11676, Tel Aviv. Phone: 972-3-522-7058; fax 972-3-523-0520.

* * *

B'nai Brith Retreats: Care to spend a few days in the mountains of North Carolina, learning from top scholars, socializing with other like-minded people, noshing on kosher cuisine and expanding one's horizons?

This summer B'nai Brith continues a 50-year tradition with the Wildacres Institute of Judaism I and II, featuring daytime lectures and night-time entertainments and optional religious services. Dates are Aug. 13 to 16, and Aug. 17 to 20. $250 (US) per person. Sandra Wiener, 202-857-6580. E-mail: [swiener@bnai brith. org.]

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Montreal actor featured in Straight Up season finale

By JOSEPH SERGE
Arts Editor

TORONTO — One of CBC's most-talked about TV series (at least in the media) *Straight Up* wraps up its second season on April 15.

Straight Up, a gritty drama about teenagers, has a lot more substance to it than most American-produced shows like *Beverley Hills 90210*. Set in Toronto, the show attempts to portray real teenagers in real-life situations.

The seven episodes this year dealt with such themes as sexuality and relationships, but were all linked together by a common thread – the murder of Sam outside a popular fast-food restaurant.

In addition to resolving the murder, the show's last episode will focus on the character Alex, an alienated, starving for attention teenager, wonderfully portrayed by Montreal actor Jacob Tierney.

Tierney, 18, will be awarded the YTV Achievement Award for Acting for this role on April 19.

"That was very unexpected," Tierney said from his hotel room here where he is currently filming a movie. "I didn't even realize I was nominated for it."

Tierney's character in *Straight Up*, Alex, is ignored by many of his classmates and at home finds his parents also ignore him. His one venue for expression is music but when a tape he made is stolen at a party, Alex falls deeper into his insecurity and isolation.

Jacob Tierney

"It was a very challenging role to play," Tierney admits. "He's so different than I am and it's always challenging playing somebody who's not like you.

"Alex is searching for an identity," Tierney says. "Music is a way for him to express himself. When that's taken away from him, it's like it killed him."

Tierney attended Royal West Academy High School in Montreal. He started acting when he was six in a film called *Obsessed*.

"At the time," he said, "the Montreal acting community wasn't that large so every time someone in my age group was required for a film, I was given a call."

He has since acted in *Pin*, *Rainbow* and the upcoming *False Pretences* opposite Eric Roberts.

You can catch his performance on the *Straight Up* finale on CBC TV April 15 at 8 p.m.

Play has no connection to reality

By BEN ROSE
Staff Reporter

TORONTO — Good intentions do not make a play. It's an old theatre maxim, and it applies to *Cherry Docs* by David Gow, running at Factory Theatre until April 19.

A Jew-hating skinhead is on trial for murdering an Asian in Toronto and a liberal, middle-class Jewish lawyer is assigned by legal aid to defend him, if the lawyer decides to do it.

It's an explosive idea with lots of potential, but in the end it doesn't come to grips with the problem of anti-Semitism, even in the workplace milieu of the skinhead, let alone in the corporate board room.

Rather it's a case of skimming the surface, which is popular with theatre folk who may see Jewish content plays as a way of filling theatre seats, without hitting the nitty gritty or bottom line.

Playwright Gow has a good ear for middle-class perceptions of the multi-racial society, but his thesis that love, not tolerance, conquers all is like Political Science 101.

His idea is that Danny Dunkelman (R.H. Thomson) will defend the skinhead (Ross Manson); and so he has Dunkelman look at his late father's tallit for inspiration and give his father's briefcase to Manson into the bargain. The actions are symbolically interesting, but they do not help resolve the central debate of the play.

This is not to criticize the acting abilities of Thomson and Manson, who both go an extra mile to make it work. Or, for that matter, the quality of the writing.

The direction by Richard Rose and the staging give the play a cartoon-like quality not helped by the menorah burning behind a scrim, as two slides on a screen provide a weak ending.

To sum up, Gow's premise that a well-intentioned lawyer, despite personal faults, can change a steel-booted anti-Semite for the better is a nice fairy story, but it has no connection to reality.

The critics and others who have a vested interest in not rocking the boat will like *Cherry Docs*, but this reviewer can give it no more than an E for effort.

Lyrics hold the seeds of indestructible people

By BEN ROSE
Staff Reporter

TORONTO — She wears no makeup and a simple, long black dress. There are no strobe lights and glitzy special effects.

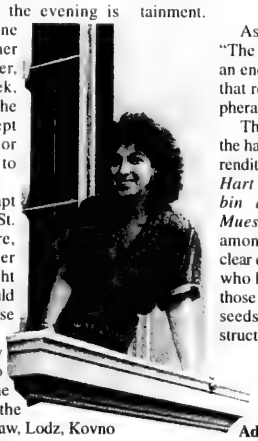
But before the evening is over, Adrienne Cooper, and her pianist-arranger, Zalman Mlotek, have sung the songs that kept Jews alive or ushered them to their death.

For 500 rapt fans at Trinity-St. Paul's Centre, there will never be another night like it. How could there be, because as Cooper and Mlotek say, they are still trying to decipher the music of the ghettos of Warsaw, Lodz, Kovno and Vilna.

So their show, *Ghetto Tango*, must keep changing as researchers learn a little more about the songs that had to pass censorship and yet conveyed vital information along with entertainment.

As Cooper says, "The music carries an encrypted energy that remains indecipherable."

That may be, but the haunting, rousing renditions of *Moyshe Hart Zikh, Vayl Ikh bin a Yidele* and *Mues (Money)*, among others, were clear enough to those who heard them. In those lyrics were the seeds of an indestructible people.



Adrienne Cooper

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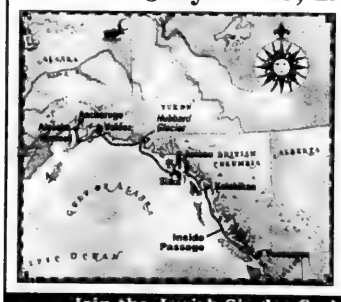

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Not quiet on the Eastern Front

By JOSEPH SERGE
Arts Editor

For many who fought in World War II, the Eastern Front became synonymous with hell. To many German soldiers, the threat of being sent to Russia was one to take seriously indeed. Some preferred to work in the concentration camps.

It was probably even worse for the Russians. Poorly trained, and even more poorly equipped, the Russians suffered the worst losses of the war. It is currently estimated that up to nine million Soviet troops died, but if you include civilian casualties, the figure is close to 30 million.

There are many books written about the Soviet/German war, but *My Just War, the memoir of a Jewish Red Army soldier in World War II*, by Gabriel Temkin (Presidio, 258 pages, $24.95 US) is superior because it is a personal account.

Unlike the books that focus on military leaders, tactics, strategies and weaponry, *My Just War* is one soldier's perspective, full of eyewitness accounts of arguably the most horrific battle ever fought.

Temkin, a Jew, was born in Poland. He was 18 when the Germans invaded Poland, and he fled with his fiancée Hanna to Bialystock, which was under Soviet occupation. In 1941 when Germany invaded the Soviet Union, Temkin was conscripted into the Red Army.

In Stalin's U.S.S.R., all foreigners were treated with suspicion and because he was a Polish refugee, Temkin was not "trusted" enough to serve on the front. He was transferred to a military labor battalion and spent the first part of the war building tank fortifications.

On July 8, 1942, almost a year to the day of the German invasion, Temkin was captured by the Germans and became a PoW.

Being a prisoner of war was a sort of "Catch-22" for a Russian soldier. On the one hand, treatment by the Germans was often barbaric. Figures cited by the author show that 2.8 million Soviet PoWs were killed, mainly by starvation, in the first eight months of the war. On the other hand, in the Soviet Union, becoming a PoW was tantamount to treason:

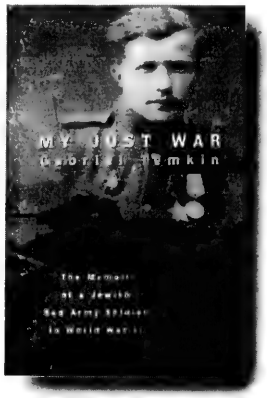
"Families of Red Army soldiers who gave themselves up as PoWs were to be denied government benefits and aid. He who became a prisoner of war could be exonerated from guilt and shame, but only if he got out or was killed while trying to escape."

For Temkin, the situation was even worse as he was Jewish, and Jewish prisoners were subject to "special treatment" by the Nazis:

"Hunting for Jews [amongst Russian PoWs] was the first thing they were occupied with... [when one circumcised Russian prisoner] continued to deny being Jewish, he was mercilessly beaten and forced to dig his own grave before being shot."

Fortunately for Temkin, his Aryan looks fooled the Germans and his heritage was never discovered.

Temkin escaped from the camp and after spending some time on a *kolkhoz* (collective farm), he eventually reunited with the Soviets who by now, after Stalingrad, were on the offensive and slowly liberating Russian and Ukrainian towns from the Germans.



As with all prisoners of war, Temkin was ordered to report to an NKVD (predecessors of the KGB) camp for interrogation. As a prisoner of war and because he had spent some time living under German occupation, he was suspected of being a collaborator, but when he told the NKVD officer he was Jewish, his interrogator realized his error and burst out laughing. There was no way he could have been a collaborator.

Temkin was placed in a reserve unit and saw active duty in May 1943. His knowledge of foreign languages soon got him transferred to a reconnaissance platoon where his job as part of the Soviet vanguard was to capture German soldiers to find out the enemy's strength and position.

Temkin describes his tour of duty on the front in great detail: how the Russian soldiers were ill-trained, how they frequently marched into battle without rifles, the hundreds of miles they covered on foot in the snow, sleeping in rye stacks...

His vivid description of the scorched earth policy the retreating Germans carried out is shocking. Even more shocking is the casual attitude the soldiers and civilians had towards all the death and destruction around them.

One scene that comes to mind is of a woman Temkin saw who carried around with her a German soldier's legs. "She lifted her shawl revealing an axe and a pair of glossy officer boots with protruding legs cut off above the knees. She liked the boots, she told me, but could not take them off because they stuck tight to the stiff's frozen legs. At home, as they thawed, the legs could easily be removed without damage to the boots."

There are many other descriptions of the horrors of the battlefield plus the occasional first-hand analysis of the Soviet army. There is, however, one scene I found touching.

Frequently, when any of the troops marched past towns as prisoners or advancing soldiers, the women watching from their houses would take pity and feed them or do their laundry and provide them with shelter. "More than once I saw a mother looking at me tenderly, as holding back tears or shedding them profusely, she would whisper: 'Perhaps your mother is now taking care of my boy.' Such words would make my throat tight with emotion. I would have liked to take my mother's photo out of my pocket and show it to those loving mothers ...but would they have been smiling gently at me if they knew I was Jewish?"

Temkin also touches upon a touchy subject: the reputation the "liberating" Red Army had for raping and looting. "In Hungary, and later in Austria," he writes, "incidents of violating women ceased to be a sporadic phenomenon... the stories of shooting, hanging, torturing, raping, looting and burning could hardly have been exaggerated...the desire to avenge [the German atrocities in the Soviet Union] did not need to be instilled by propaganda. The 'simplest' way to avenge was to prevail over the enemy's women, to satisfy a sexual need while simultaneously retaliating for factual or perceived wrongs."

Although Temkin admits that these acts happened, there is one thing he wants to set the record straight on. The stories regarding ill treatment of children were not true: "Whatever their behavior towards adults might have been, on the basis of what I myself witnessed, I would claim that Russian soldiers had generally too many tender, gentle, soft feelings for children to hurt them deliberately."

My Just War is filled with such observations and descriptions. Having been interested in the Eastern Front of World War II since I was a teenager, I found this book a fascinating read. More than an academic/historical description of the war, Temkin narrates his book from the heart of a soldier who fought in this "living hell."

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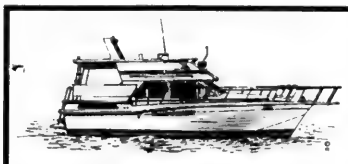

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Pedophilia treatment helps reduce sexual assaults

BEERSHEVA — Sexual assaults on 500 children a year in Israel have been prevented by a new treatment for pedophilia, according to the estimates of Dr. Eliezer Witztum, a professor of psychiatry at Ben-Gurion University of the Negev.

The treatment, a combination of behavioral therapy and a new drug that reduces testosterone levels, was developed by Witztum with Dr. Ariel Rosler of the Hadassah-Hebrew University Medical Centre and tested on paroled pedophiles over a period of three to four years.

According to Witztum, the drug, called triptorelin, reduced the men's deviant sexual fantasies and urges and enabled them to control their behavior. Not one of the 24 men undergoing treatment has committed another sexual offense against a child.

In a report on their study in the *New England Journal of Medicine*, Witztum and Rosler claim that their drug is more effective and has fewer side effects than testosterone-reducing drugs currently being used in the United States. The Israeli drug is given by injection once a month so that doctors can be certain that known sex offenders are getting their medication.

Ten years ago, Israel's Probation Services asked Witztum if he could find a way to prevent recidivism among paroled pedophiles. While many psychiatrists in Israel are reluctant to treat this population, believing they cannot be helped, Witztum accepted the challenge to treat non-violent child molesters. A cultural psychiatrist, he says he knew that "to succeed in this almost impossible mission, you must add some biological element in order to help these people overcome their impulses."

Side effects

Not satisfied with either the efficacy or the adverse side effects of the drugs he tested on patients, he turned to Rosler, an endocrinologist and expert on sex hormones. The result of their collaboration was a treatment combining the synthetic hormone triptorelin with behavioral and cognitive therapy that worked on all 24 men in their four-year study. Triptorelin has not yet been approved for use in the United States but is marketed under the brand name Decaptryl-CR by Ferring Pharmaceuticals, the Swedish company that financed the study.

For behavior so potentially damaging as pedophilia, Witztum insisted on an uncontrolled study. He says a two to three-year study in which acknowledged child molesters would be given a placebo rather than genuine medication would be immoral.

The next step, says Witztum, is to coordinate treatment with other countries to increase the denominators and further prove its effectiveness. The doctors are also working to modify its side effects, which include impotence, hot flashes and bone weakness.

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New AIDS treatment used at Hadassah Hospital

JERUSALEM — Doctors at Hadassah-University Hospital have received permission from Israel's Health Ministry to be the first in the world to try a cutting-edge AIDS treatment.

Using an innovative cell therapy, AIDS patients will be given immunologically active lymphocytes following transplantation of bone marrow stem cells from a healthy sibling's blood.

This procedure, pioneered by Prof. Shimon Slavin at Hadassah, has already cured dozens around the world suffering from non-cancerous genetic disease. This is the first time in the world the treatment will be used for AIDS patients.

According to Slavin, the Donor Lymphocyte Infusion (DLI) is "likely to reduce the amount of available HIV-1 in the patient's blood by eliminating the stores of the virus concentrated mostly in bone marrow-derived cells — turning the clock back and restoring his condition of several years before."

The DLI procedure will be performed by Slavin's Bone Marrow Transplantation Department and the Cancer Immunotherapy and Immunobiology Research Centre at Hadassah-University Hospital in cooperation with the Hospital's AIDS Clinic, led by its director Dr. Shlomo Ma'ayan.

Slavin was the first to use a modified version of DLI 11 years ago on a baby suffering from a terminal case of leukemia, who is today alive and well.

Because DLI is regarded as experimental, its high costs – comparable to conventional bone marrow therapy, but far less risky – may not be covered by Israeli health funds. "The best solution would be for a philanthropist to finance the cost of the first few patients so we can show that it works," Slavin said.

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A RARE FIND IN BAYVIEW
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AVENUE ROAD/WILSON
Elegant 4+ bdrm. home set on beautiful landscaped grounds. Wonderful master suite. State of the art kitchen. Main fl. den + family rm. Fin. l/lvl. w/rec rm. + games rm. + nanny's rm. *Eleanor Stanton.

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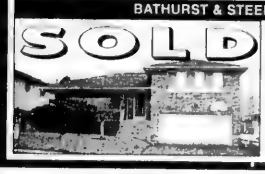

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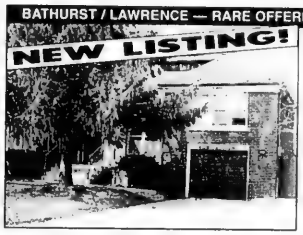

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BATHURST-CENTRE $447K
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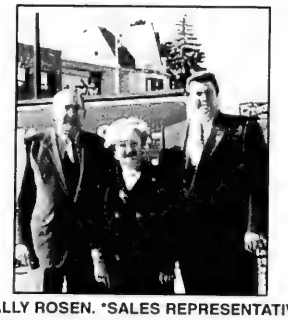

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LIEBERMAN, Ruth - on March 23, 1998, late of 260 Heath St. W.
SANDLER, Harold - on March 23, 1998, late of 54 Foxbard Rd.
WAXER, Jennie - on March 23, 1998, late of 6200 Bathurst St., #614.
CROSBY, Bert - on March 25, 1998, late of 1 Canyon Ave., #1505.
KENDLER, Florence - on March 25, 1998, late of 351 Christie St.
MENDELSON, Louis - on March 25, 1998, late of 10 William Morgan Dr., #730.
STEINER, Ruth - on March 25, 1998, late of 645 Castlefield Ave., #317.
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PODWIN, Ralph - on March 26, 1998.
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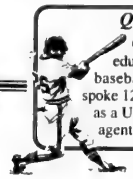

Question:
Considered the most educated man ever to play baseball, this New Yorker spoke 12 languages and served as a U.S. counterintelligence agent. Name him.

See answer next week

Sports

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Its' time to fire up baseball's 'religious' passions

By DAVID S. BEDEIN
Special to The CJN

JERUSALEM — With the resumption of the baseball season, I have surfed dozens of Jewish Web sites that are alive with the thrill of the return of North America's national pastime – baseball.

In my travels, I have detected a religious passion for Abner Doubleday's invention. Indeed, an editorial that recently ran in the *Atlanta Jewish Times* praised American baseball as a Jewish religious national pastime.

As an observant Jew, I would agree that the point is well taken. I think the time has come to declare once and for all that baseball is indeed "a religion."

The first step in the introduction of such an ecumenical religion would be to introduce the custom of confession for those of us who have sinned off the great diamond.

I seek an appropriate egalitarian minyan to come out of the dugout tp hear my own previously undisclosed confession.

Yes, I have sinned with my mitt and scorecard in place.

You see, I grew up in Philadelphia, a place where the Phillies never won and where prayers never helped.

Then came 1964, the year after my bar mitzvah, when the Phillies looked as if they were going to the World Series.

It was also a time when my Chabad Hebrew school teacher often reminded me that I was now responsible for keeping the mitzvot myself. I was of age.

I put in a special prayer for each of the Phillies on the first day of Rosh Hashanah, reciting the lineup and even the bullpen, when the Ark was open for special prayers.

But I decided that the second day of Rosh HaShanah would require something more – a personal pilgrimage to Connie Mack Stadium.

After I heard the blowing of the shofar at Overbrook Park Congregation, I quietly moved to the back of the shul, feigning a tummy ache to my little brother and sister.

I had five crisp one dollar bills that wouldn't jingle, which I had saved from my summer paper route.

I headed in the direction of the bathroom, looking this way and that, feeling like Moses when he had just killed the Egyptian. I made a dash past the old men who were talking and calmly walked two blocks to the bus that took me to 69th Street and then the subway.

I was afraid to look back. Maybe I would turn to a pillar of salt like the kind you'd find on a Philadelphia soft pretzel.

I had made a clean break.

I was in my bar mitzvah suit, en route to Connie Mack, in line for those great unreserved seats behind home plate.

I had thought of everything: my Phillies hat was in my tallit bag – good cover for my yarmulke. I had kept the machzor with me and had a scorecard carefully folded inside.

The Phillies were playing the hapless Mets that day. There were 12 games left in the season and the Phillies were 6½ games ahead. In the fifth inning, around Minchah time, Frank Thomas, the Phillies' much-needed right-handed power hitter whom they had recently acquired, was on first. It was well known that Thomas routinely sprinted to second base on an infield ground ball.

That day was no different. Suddenly, Thomas made his move and slid head first into second base.

When he got up, his finger was broken – something that almost never happens.

I heard Phillie radio announcer Richie Ashburn tell his audience that Thomas would be out for the season. Ashburn, who died last year, had been a Whiz Kid during the last Phillies championship in the year I was born. He represented the past and the future for the Phillies – like our prayer for the Temple to be restored.

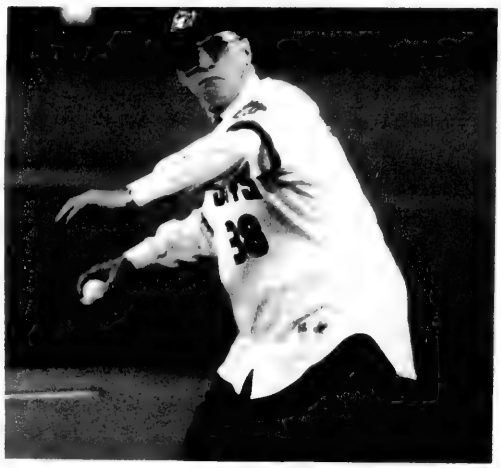
Well, the Phillies lost to the Mets and I made it back to Overbrook Park for Ma'ariv. Or at least that's what I told my mother.

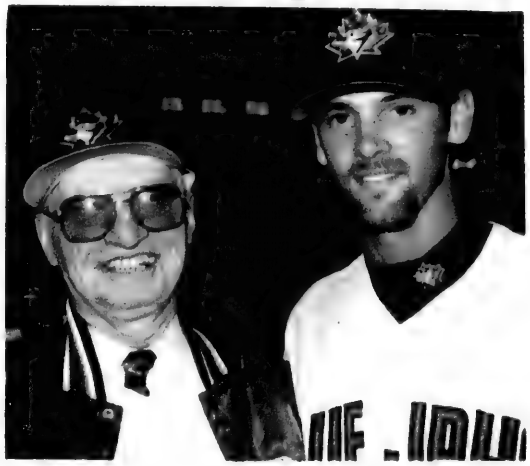
Little did I know the loss to the Mets would be the beginning of the Phillies' infamous 10-game losing streak. I felt I had jinxed the team, since the Phillies' slump began on the second day of Rosh Hashanah.

Everything that could go wrong in those 10 days did go wrong. By Yom Kippur, there was no joy in Philly Mudville. I remember my despondency that Sukkot, when the Yankees of Mantle, Maris, Berra and Ford were not facing our holy Phillies in the World Series. I phoned a call-in show on WCAU, then the CBS affiliate in Philly, to ask Ashburn what had gone wrong.

Ashburn gave me an answer that I felt was a reproach for going to the ball game on the second day of Rosh Hashanah. He said a great lesson is never to be overconfident and not to do things you shouldn't do. He was referring to Phillie manager Gene Mauch overplaying his star pitchers, Jim Bunning and Chris Short, but I thought he was referring to my Rosh Hashanah escape to Connie Mack Stadium. At the time, I had thought of it as a pilgrimage.

Baseball as a religion? It's always had the trappings.





IN THE BIG INNING...

Rabbi Joseph Kelman, retired spiritual leader of Toronto's Beth Emeth Bais Yehuda Synagogue, winds up to hurl the first pitch of the Toronto Blue Jays' second season game last week at the SkyDome. The honor was part of the festivities marking Rabbi's Kelman's retirement after 38 years at Beth Emeth. With him (above right) is Jay's outfielder Shawn Green. The rabbi even composed a prayer for the team. [Photos: Chuck Kochman/System 4 Productions]

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Sports trivia quiz

Last week, in the inaugural edition of our sports trivia question, we asked you to name the four Toronto Maple Leaf blueliners who were runners up in voting for the Norris Trophy as best NHL defenceman.

Answer:
Allan Stanley (1960), Carl Brewer (1963), Tim Horton (1964, '69) and Borje Salming (1977, '80) were all runners up in Norris Trophy voting.

The Inside Back

Sage advice for Hugh Segal: Go for it! Uh, maybe not...

As I was saying...

By RON CSILLAG

By the time you read this, veteran Tory strategist and quintessential back-room boy Hugh Segal probably will have decided to seek the leadership of Canada's Progressive Conservative (PC) party, to fill the void left by newly minted Quebec Liberal Jean Charest. (Last week, insiders were saying Segal was "90 percent decided" that he'll run.)

I've always admired Segal for his insights, erudition and moderate conservatism, and I even met him once. So it came as something of a surprise that he didn't consult me on whether to seek the job of top Tory. To remedy what I assume could only be an oversight on the part of his handlers, I herewith submit my own reasons why Segal should go for it, and why he shouldn't.

Segal should stay out of the race because:

• He's Jewish. Despite our noble efforts to achieve cross-country hyphenation of our identities, Canada may not be ready for a Jewish leader of the PCs. Ontario wasn't ready for Larry Grossman, who was considered too Toronto and, yes, too Jewish for the rest of the province.

• The polls are against him. Segal is registering just four percent national support. He even trails John Crosbie and is well behind Joe Clark in the race for the public's affections. He's seen as too east-coast, and a little too wily, thank-you very much.

• He has no direct political experience. Segal's lungs are doubtless less than pristine thanks to 25 years of inhaling all that back-room smoke. He's a thinker, a mover of chess pieces, not a trench warrior. He ran for seats in the House of Commons in 1972 and 1974, losing both times, and made an aborted run for the Tory leadership in 1993. The gutter sniping didn't become him. He looked much better as principal secretary to former Ontario premier Bill Davis, and Brian Mulroney's chief of staff.

• He's too conservative. Insiders say Segal isn't as pink as he seems. He served as an unpaid adviser to Mike Harris in the early days of Ontario's most right-wing government in recent memory. He's a strict law-and-order man, and still has strong connections to Harris.

• Although long associated with Ontario's Big Blue Tory machine, Segal is a bilingual Quebecer. It's time for someone outside Quebec to lead the Tories and possibly, the country.

Not bad.

Now, the reasons why Segal should throw his hat into the ring:

• He's Jewish. The party once led by John A. Macdonald needs a leader who graduated from Montreal's Talmud Torah school system, and speaks a passable Yiddish to boot. Segal would bring Jewish sensitivities to the job. In fact, he embraced the Tories in the late 1950s because as a Jew in Quebec, he felt like an outsider, and John Diefenbaker's Conservatives were successfully reaching out to other outsiders, like fishermen and farmers. Segal's Tories would be inclusive, cozy even.

• The polls are against him. That's not necessarily a bad thing. The polls were against Joe Clark in 1976, and against Alexa McDonough too. The polls loved Kim Campbell. Polls, shmolls.

• He has no direct political experience. And thus, no baggage, axes to grind and dark agendas. But he can duke it out with the craftiest politicians too.

• He's not all that conservative. Segal espouses a moderate conservatism, tempered with compassion and a limited form of state intervention. A self-described Red Tory, his heroes are Bill Davis and Alberta's Peter Lougheed. In fact, Segal says he's jumping into the fray mainly to stave off the Reform party's hijacking of the right's agenda, and to avoid a Reform-Conservative merger. He's been extremely critical of Preston Manning and Mike Harris, and takes pot shots, even if polite ones, at rightist maven David Frum.

• He's a bilingual Quebecer. At this stage of the game, the federal Tories need someone who speaks the language of Quebec to lead the country into the next referendum campaign.

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1 egg	1 grated onion		

Lemon Sauce	2 tblsp. potato starch	2 egg yolks	dash grated lemon rind
	2 cup chicken soup	3 tblsp. lemon juice	1 tblsp. minced parsley

Meatballs: Blend 1/2 cup matzo meal, eggs, water, parsley, salt, pepper & meat. Shape into small balls; roll in remaining 1/3 cup matzo meal. Heat oil; brown meatballs on all sides. Lower heat; cook another 15 mins. ***Lemon Sauce:*** Slowly stir enough soup into potato starch to form a paste. Add rest of soup; bring to a boil, stirring constantly. Lower heat; continue stirring until thickened. Remove from heat. Beat yolks, lemon juice, lemon rind & parsley together. Add a little of hot mixture; stir rapidly. Slowly add rest of hot mixture, stirring quickly all the time. Over low heat, stir; cook until thickened again. **Do not boil.** Serve over meatballs.

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About Seniors

Dear Jesse,

I am 48 years old. My mother and father who are respectively 82 and 87, have been becoming increasingly dependent on me for the past couple of years. I am very willing to help my parents, but I find that their demands are becoming overwhelming for me. They often call me at the last minute, expecting me to leave work to take them to appointments and so on. My siblings all live out of town and don't understand how much I do for our parents. I also feel that all the time I am giving to my parents is taking away from time I should be spending with my teenage children and husband. What can I do to balance these pressures? I feel like I'm being pulled in all directions.

JH

Dear JH,

Firstly, it is important for you to know that you are not alone in your feelings of "being pulled in all directions." The feelings of being overwhelmed are very common and understandable. Without the support of other family members, taking care of aging parents can become very difficult.

You may wish to look into community supports that exist specifically for adult children caregivers. These may help you cope with the myriad of feelings and problems you are facing in your caregiving role. You may also want to elicit the help of other agencies that can help you with the variety of jobs you have taken on as a caregiver. For example, you mentioned that your parents call you, expecting you to be able to take them to their medical appointments – certain organizations offer volunteer accompaniment to appointments, whereas others will accompany for a fee. The community is full of resources intended to help you and your parents. Contact your local social service agency and ask them for help in locating the many resources existing in your area.

Readers are invited to send any questions they have for Jesse to The CJN. *Jesse is the executive director of Jewish Support Services for the Elderly (JSSE) in Montreal.*

The Canadian Jewish news

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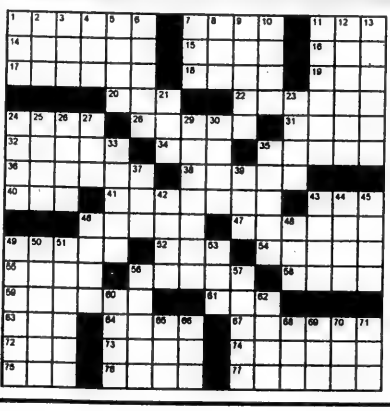
CROSSWORD PUZZLE

The Canadian Jewish news



Across

1. Stern and Asimov
7. Mama __ Elliott
11. Matriarchs
14. Sacred sanctuary
15. Anne Frank's pop
16. Exist
17. Levi's third son
18. Existed
19. Jonas Salk's Org.?
20. Beersheva to Hebron (dir)
22. Parts of a NIS
24. Rabbi Silver
28. K'tonton
31. Seder action
32. Helena Rubenstein product
34. Shikker's choice?
35. King of Israel
36. Rothstein
38. Alias Joyce Brothers
40. Divan
41. Stacie
43. Julius Rosenberg?
46. Step
47. Haman's fifth
49. Israel in 1948
52. Tis, to Nelly Sachs
54. Sparkled
55. "Gilligan's Island", actress
56. Rosenblatt's weapons
58. Adam's son
59. Kol Nidre chanter
61. Slang affirmation
63. 151
64. Swimmer Spitz
67. Israel's progeny
72. Plagues
73. Tsahal weapon?
74. Elijah disciple
75. Hester Street time zone
76. Funt or Sherman
77. Scribe (Heb.)

Down

1. Belief: comb. form
2. Her
3. El Al milieu
4. __ Carte
5. Biblical crop
6. Hebrew letters
7. Male swan
8. Enjoyed cholent
9. Break the eighth
10. Maor Tzur
11. Israeli newspaper
12. Son of Saul
13. Used his tuches
21. Mother (Heb)
23. Purim month
24. PLO member
25. Drill
26. Labor group
27. Long before
29. Einstein and Sabin
30. Seder position
33. Cohanim?
35. Mitzvot, or Good ___
37. Synthesized by Kornberg
39. Israel's ally
42. 103
43. Schlump (Eng)
44. Tu B'Shevat planting?
45. Olympic medalist Arad
46. Jazzman Getz
48. Got ya!!
49. Sweet spice of holy incense
50. Book names
51. Apply oil
53. Chazzer house
56. Delicate
57. Tanaim
60. Poet Lazarus
62. Raphael's aura?
65. Tay-Sachs carrier
66. Oakland A's Holtzman
68. Karpas ritual
69. Sort of? (ending)
70. "__ Accident", by Wiesel
71. Hamantasch?

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 38.)

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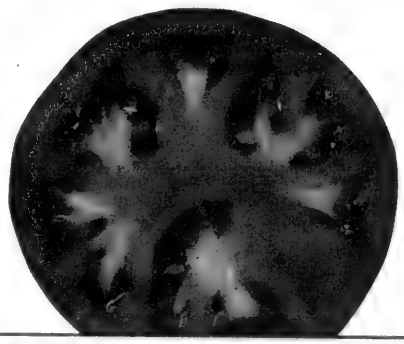

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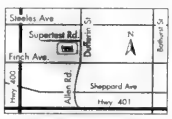

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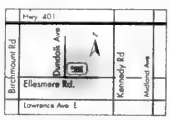

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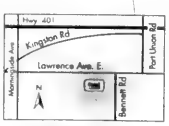

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This Week

National

Peter Munk promoting "Fairness for Switzerland Committee." *Page 3*

Media Human Rights Awards extends to the Internet. *Page 5*

Holy Blossom receives $1 million gift. *Page 16*

On Campus

Pesach Project helps bring Passover to Jewish FSU. *Page 25*

Arts

Artists Against Racism targets youths. *Page 42*

Sports

Team work leads Don Mills Flyers to midget Championship. *Page 50*

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
What's New 22
On Campus 24
Coast to Coast 26
Yiddish Corner 29
International 31
Health 41
Travel, Arts & Business 42
Classified 46
Sports 50
Dear Susan 51
Crossword 51

Shabbat Pesach: Yizkor
Candlelighting: 7:45
Nisan 21, 5758
Havdalah: 8:50

www.cjnews.com

Hamas suspect claims he was tortured by PA

By STEVE RODAN and MOHAMMED NAJIB
Jerusalem Post Foreign Service

JERUSALEM — Hamas member Ghassan Adassi, charged with complicity in the killing of bombmaker Muhi Sharif, sent a message from his jail cell last night that he was tortured by Palestinian Authority (PA) interrogators to get him to confess to a crime he did not commit.

Meanwhile, Sheik Abdullah Nimr Darwish, the head of Israel's Islamic movement, began mediation efforts between the PA and Hamas. He met yesterday in Gaza with PA Chairman Yasser Arafat and later with Hamas leaders.

Denies confession

"I know that this letter can lead to my death," Adassi wrote in a letter obtained by The *Jerusalem Post*. "I know, however, that I have died a million deaths already in prison.

"To the whole world, I say I don't know anything in the murder of Muhi Sharif. I didn't participate in or witness his death as attested by my interrogators. I gave this version after torture and threats that I had never experienced in my life."

Adassi said PA interrogators accused him of collaborating with Israel and killing Sharif "for Jewish interests."

"They beat me harshly and prevented me from sleeping for three continuous days. They hung me by my hands from the ceiling of my cell... They compelled me to sign by force," he wrote.

Adassi was one of five Hamas members accused of participating in the killing of Sharif on March 29. The PA said Hamas fugitive Imad Awadallah has confessed to the killing of Sharif and blowing up his car to conceal the cause of death. Hamas said the PA has so far detained about 300 of its members. The PA said the number is about 60.

Imad is the brother of Adel Awadallah, now regarded as the most wanted Hamas fugitive.

Palestinian Preventive Security chief Jibril Rajoub denied Adassi's accusations and doubted the authenticity of the letter. "If he was strong enough to type this letter, I don't see how he was tortured," a Rajoub aide said.

In his letter, in which he appealed for protection from Arafat, Adassi accused Rajoub of threatening to harm his sister unless he

Continued on page 33

HAR CHOMA SEDER

Demonstrators stage a symbolic Passover Seder on the main Jerusalem - Bethlehem road overlooking the controversial new Jewish settlement known as Har Choma (behind) as they demonstrate that building should begin on the site *[RNS/Reuters photo]*

Conversion institute approved

By HERB KEINON
Jerusalem Post Foreign Service

JERUSALEM — A special cabinet subcommittee last week approved establishment of a joint conversion institute run by the three streams of Judaism, formally setting into motion implementation of the Ne'eman Committee's recommendations on the conversion issue.

The institute is to be set up in Beersheva, which has a large concentration of immigrants from the former Soviet Union, and is to be headed by Benjamin Ish-Shalom, a former Hebrew University professor of Jewish philosophy who today heads Beit Morasha of Jerusalem – the Centre for Advanced Jewish Studies. The directorate of the institute is to be made up of representatives of Orthodox, Reform and Conservative Jewry.

The subcommittee's statement reads: "The government views positively the recommendations of the [Ne'eman] Committee... The implementation of the recommendations will bring closer together the different parts of the nation, both in Israel and the Diaspora."

But no sooner had the panel announced its decision, then it was attacked by both haredi and Reform and Conservative spokespersons.

Nevertheless, Finance Minister Ya'akov Ne'eman, who chaired the committee and seemed set on implementing the findings, said he is "satisfied" by the decision.

Continued on page 32

INSIDE

On Pesach, the shofar sounded. Please see page 9.

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Currency reform plan unveiled

The News in Brief

CANADA

Zundel Decision Reserved

TORONTO — A human rights tribunal has reserved a decision on a motion to throw out the case against Holocaust-denier Ernst Zundel. Its decision is expected by May 11.

Doug Christie, Zundel's lawyer, had asked the tribunal to quash the case because of a perceived lack of impartiality.

The human rights tribunal is hearing a complaint that Zundel violated the Canadian Human Rights Act by distributing hate material through a computer Web site based in the United States.

ISRAEL

Peace Groups Write

JERUSALEM — Nine Israeli peace groups sent letters to leaders of the United States, United Nations and European Union urging them to step up their involvement in Middle East peacemaking. The groups, which included Peace Now, Rabbis for Human Rights and Bat Shalom, a women's group, blamed Israeli Prime Minister Benjamin Netanyahu for the deadlocked Israeli-Palestinian negotiations.

Cabinet Signs Request

JERUSALEM — Netanyahu recruited all cabinet members to sign a request to U.S. President Bill Clinton seeking a pardon for convicted spy Jonathan Pollard.

The Israeli daily *Ha'aretz*, quoting government sources, said Netanyahu hoped to gather 100 signatures from members of the Knesset to add to the letter.

Youth Summit Planned

JERUSALEM — Seeds of Peace, a foundation based in New York and Washington, D.C., which creates coexistence programs for youth from regions of conflict, has announced that it will hold a Middle East youth summit from May 1 to May 7, in Villars, Switzerland.

The announcement was made at the American Consulate in Jerusalem.

WORLD

Clinton Honors Rebbe

WASHINGTON — Clinton has proclaimed April 7 as Education and Sharing Day in honor of Rabbi Menachem Mendel Schneerson's birthday. For 20 years, U.S. presidents have designated the late Lubavitcher Rebbe's birthday, the 11th of Nissan, as a day to mark his educational commitment and vision.

Foundation Gives Money

ZURICH — A private Swiss foundation distributed some $530,000 to about 5,000 Holocaust survivors, most of them in eastern Europe, according to the group's officials. The Foundation for Humanity and Justice is separate from the $190-million Holocaust Memorial Fund established last year by Switzerland's three largest banks.

Swiss Officials Silent

ZURICH — Until the final results of a study are published later this year, Swiss officials are refusing to comment on the extent of Nazi-looted art that found its way into the country. A Swiss newspaper reported earlier this week that more than 700 works of art looted by the Nazis, with an estimated value of several million dollars, are being held by museums and private collectors in Switzerland.

Cook Meets Jewish Leaders

LONDON — Robin Cook, Britain's foreign secretary, met with leaders of that country's Jewish community in a fence-mending effort.

At the meeting, Cook stressed Britain's commitment to Israel but said the country needs to have a "balanced approach" to the peace process. He later met with Israel's ambassador to Israel.

Cook was criticized by Jewish groups and Israel after he met with a Palestinian official at Har Choma, a Jewish housing project, while on a tour of Israel.

Animals Keep Kosher

JERUSALEM — Animals at the biblical zoo were not given bread during Passover. Although the prohibition against eating bread only applies to humans, officials thought visitors might be offended at watching the animals eat bread.

Lifelong Zionist Makes Aliyah at 102

JERUSALEM — Belle Goldstein, 102, recently arrived in Israel on aliyah from Brooklyn, N.Y. She is Israel's oldest immigrant from North America.

Goldstein has been involved in Zionist causes all her life. She has attended most of the Zionist Congresses since the 1939 congress in Geneva, and was active in American Mizrachi Women, serving as its president from 1942 to 1947. Mizrachi Women – now known as Amit – gave her a send-off.

She has visited Israel more than 40 times to see the state being built and to visit her daughter Raisel Rauchwerger, who made aliyah with her husband in 1946. Rauchwerger, now 74, is a retired English teacher living in Ramat Gan. Goldstein is joining another daughter, Leona Malka, 73, who has returned to Israel after a nine-year stay in New York. They are making their home at Kfar Gideon, near Afula.

Danny Tal, Jewish Agency emissary in New York, called Goldstein "the embodiment of 100 years of Zionism."

She is not Israel's oldest olah. Zipora Matiba of Chechnya and Rahel Smemshilashvili of Georgia made aliyah in 1996 at age 111.

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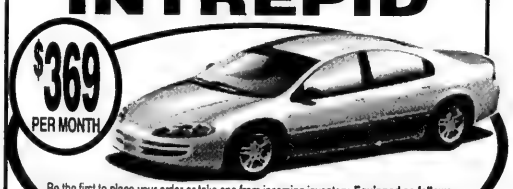

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Munk counters accusations against Swiss

By PAUL LUNGEN
Staff Reporter

TORONTO — One of Canada's best known businesspeople is promoting a Fairness for Switzerland Committee to counter accusations that the landlocked European nation mistreated Jewish refugees – including using them for slave labor – during World War II.

Peter Munk, president and CEO of Barrick Gold, said the international news media have picked up on a research document issued through the Simon Wiesenthal Centre that focused on conditions of internment in Switzerland during the war. "I feel that the tone was accusatory and void of any sense of appreciation," Munk told *The CJN*.

In a telephone interview from Switzerland, Munk said, "I and 14 members of the Munk family were accepted here and lived through the war here... There is no one who suffered more than we had. We were put to work and we did it gladly."

Munk said Switzerland gave refuge to his family in 1944 at a time when Jews throughout Europe were being slaughtered. The United States had closed its door to Jews fleeing the Nazis, and those who found themselves in Switzerland could count themselves among the lucky ones.

His family worked gladly, because "we wanted to make a contribution to those who put us up when other [Jews] were being killed.

"You have to please understand that in today's American terms, people worked hard. The Swiss worked hard. But it was a matter of survival. They gave us room and board... You must judge the era from the context of the time."

The report that has so upset Munk was prepared by historian Alan Morris Schom. Titled *The Unwanted Guests; Swiss Forced Labor Camps 1940-44*, the report found that Jews fleeing Nazi Germany were kept in 62 camps, often under very harsh conditions and forced to work at stone quarries, building roads or clearing forests.

The Schom report states that on Oct. 17, 1939, after the war had

Peter Munk

begun, the Swiss Federal Council (Bundesrat) ordered the expulsion of all refugees who did not hold visas. "It is estimated that upwards of 100,000 Jews were ultimately handed back to the Germans to face their fate in the 'Final Solution,'" the report states.

Other findings:

• Introduction of the "J" for Jude in German passports was requested by the Bundesrat in September 1938, making it easier to identify and bar Jews trying to enter Switzerland.

• Models for the refugee camps were proposed by Heinrich Rothmund, the same high police official who had recommended introducing the passport "J."

• Of the refugees accepted by Switzerland, only Jews were excluded from state support, food, housing and clothing.

• Despite financial contributions by the world Jewish community and Swiss Jews, "Bern levied a special Jew-tax on all 'wealthy' Jewish refugees... Wealthy Christian refugees were not required to pay a similar Christian tax."

• Internees in labor camps were under constant armed guard. Those who complained could be sent to "punishment camps" or "in most cases simply escorted to the nearest border crossing and handed over to the Vichy police or to the Gestapo."

• In December 1942, in the midst of the Holocaust, the Swiss removed "racial grounds" as a criterion for granting refugee status.

• Jewish families were often separated with members sent to different camps.

Elan Steinberg, executive director of the World Jewish Congress (WJC), criticized Munk for generalizing from his own experience.

"I have dozens of letters" attesting to awful conditions suffered by Jewish refugees, including mistreatment, threats of being turned over to the Nazis and incarceration, even though Jews were not prisoners, he said.

More than 30,000 German and Austrian Jews were turned away at the border. "They were identified as Jews because the Swiss government had asked Germany to put a "J" in their passports so they could be turned away."

One Swiss border official, Paul Gruenninger, was fired by the Swiss government and stripped of his pension *after the war*, when they learned he had disobeyed instructions and allowed Jewish refugees into the country.

"He lived in poverty and was only rehabilitated two years ago and hailed as a hero," Steinberg said.

[Cont'd. on page 15]

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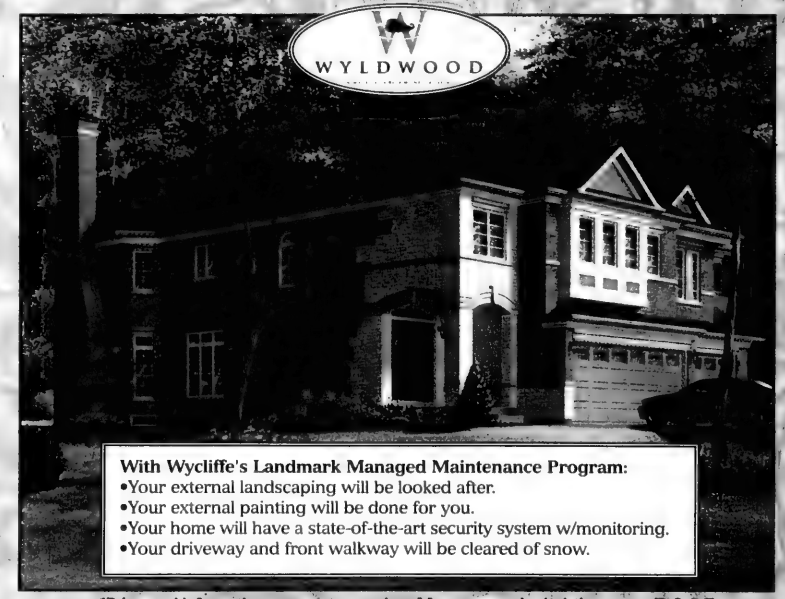

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Greater Toronto Area

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In preparation for Beth Tikvah Synagogue's Tikkun L'eil Shavuot Program for 5758, to be held on **Saturday, May 30th at 10:30 p.m.**, we will be holding a series of study programs around the theme of "Mattan Torah" using a variety of sources led by prominent educators. Professor Alex Pomson, from York University, will teach Mattan Torah using sources from the Torah. Ms. Rachel Turkienicz, CHAT teacher and author, will teach Mattan Torah using sources from the Midrash. Rabbi Wayne Allen, spiritual leader of Beth Tikvah Synagogue will teach Mattan Torah using sources from the Talmud.

The schedule for the classes is as follows:

Professor Pomson: April 21, May 5, May 19
Ms. Turkienicz: April 22, April 29, May 7
Rabbi Allen: April 20, May 4, May 11

All classes will begin at 8:00 p.m.

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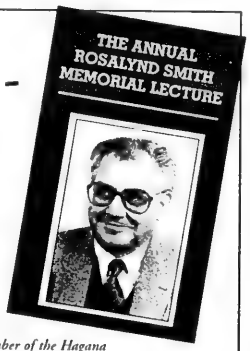

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From the editor's desk

Negative image antidote

Last week I speculated in this column about the cumulative effect upon the generations of younger Jews, of seeing and hearing over and over again over the past 30 years, a predominantly negative image of Israel.

That effect, to state the obvious, cannot possibly be positive.

In his recently published, magisterial and majestically written history entitled *Israel*, Martin Gilbert alludes to the "negative image effect" in his concluding paragraph.

"Israel is often at the centre of attention. This is seldom for her achievements, which are considerable, or for the quality of life which she has created and which is the envy of many nations. It is Israel's wars, her political and social divisions, her conflict with her neighbors and with the Palestinians, and the stark intrusion of acts of terror into daily life that make its locations and its leaders internationally recognized."

I have no expertise in education, but it seems correct to me that it is in the realm of "education" broadly-defined that the true and long-lasting antidote to the "negative image effect" ultimately rests.

Using "education" then as a starting point, I offer up, as promised last week, the following thoughts as a possible approach "to help redirect the hearts of our children towards one of the things most precious in our hearts: Israel."

It is not a parenting secret that example is one of the greatest influences upon our children. Our behavior as youngsters very often becomes our habit as adults. Thus, to hope to imbue our children with the values and the causes that we hold most precious, we have to let them see visible tangible proofs of the importance of those values and causes in the "dailyness" of our lives.

This therefore becomes a larger issue than simply how to foster a positive, more aware attitude towards Israel among the younger generations. It touches upon upon factors which these past few years have been wrapped up in the question of "Jewish continuity."

For the purpose of this column, I narrow the focus from the generic (continuity) to the specific (Israel). However, it is a form of self-deception to think that support for Israel among our youth can stand apart from support for being Jewish, as it were.

Support, enthusiasm, advocacy, friendship, affinity – whatever the terminology for the association – must be anchored in a commitment to being Jewish. How one defines or expresses that commitment is not for me to suggest. For every person, it is a matter of deep intimacy and soul-searching.

Nevertheless, some sense of serious Jewish commitment is the beginning point for a serious relationship towards Israel. Our children will know as they evolve into mature, sentient human beings, and even before, whether our commitment is serious, and therefore worthy of following, or hollow or non-existent, and therefore as valuable as yesterday's newspapers.

From within this context of a serious commitment to our Jewishness, we talk and teach and dream and muse about Israel to our children as both a place and an idea.

This dichotomy is hardly new. In fact, it is merely another way of expressing the great wisdoms of our prophets and our sages and more recently, our pioneers.

But it is a far easier lesson to propose than to actually execute. The right balance must be struck between place and idea.

Israel must be taught as a place, because, after all, some five million human beings live there – our brethren and cousins – struggle, there, raise children, build roads and fight too many wars.

But the emphasis cannot be on Israel as place alone.

Israel as an idea, as first expressed in the Torah and then taught and continually retaught in every generation, represents among the noblest, most elevating of all human aspirations and causes, namely the constant striving for the betterment of all mankind.

But nor can it be only Israel as an idea that is the pre-eminent message to our children. For then, much like the haredi rejection of the modern state of Israel, our perspective becomes out of balance and we ultimately distort the very values we purport to be championing.

In the weeks to come, I will revisit this subject. There is much more that must be said.

* * *

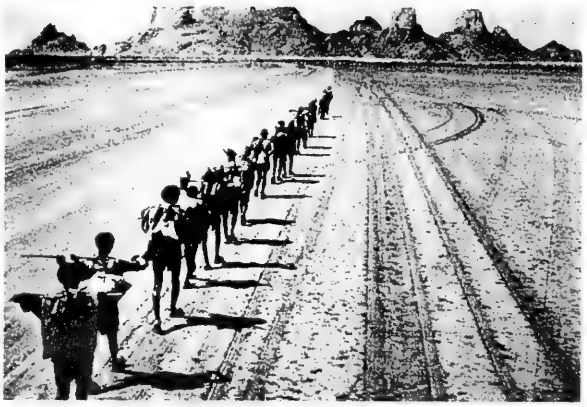
Elsewhere in this paper on our Campus News pages, Frances Kraft wrote a story about Jewish Campus Service's (JCS) recent Volunteer Recognition Evening in which she listed this year's award recipients. Our reporter noted that JCS also presented "founding friends of the campus" certificates to Morris Zbar and to Helen Zukerman. What she did not write, however, was that she too, received a "founding friend" certificate from JCS.

The CJN is proud of Kraft's achievement. We are pleased that her extra efforts to provide wide, eclectic coverage of campus life and activities was also evident to JCS. Making *The CJN* more "relevant" to our students is a very high priority with us. In furtherance of that priority, we introduced a weekly campus page last year and our new Web site features a corresponding campus news link.

Our promise to students throughout the country is to keep our commitment to news of campus life an unflagging commitment. *MBD*

Israel's Jubilee 50 — *from the archives*

EXODUS IN MODERN TIMES



Jews from Ethiopia crossing the Sudan desert on their way to Israel in Nov. 1984. ***[Keren Hayesod - UIA Communications photo]***

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Greater Toronto Area

Media Human Rights Awards extends reach to the Internet

By FRANCES KRAFT
Staff Reporter

TORONTO — B'nai Brith Canada's League for Human Rights honored representatives of print media, radio, television and – for the first time – the Internet, at the recent 23rd annual Media Human Rights awards ceremony.

Six categories of media were recognized at a dinner attended by 400 people at the Sheraton Centre Hotel. League founder Lou Ronson (see *CJN*, Mar. 19) received the organization's prestigious Special Human Rights Award.

Several media award winners paid tribute to the people whose stories they told.

"We thank [them] for being courageous enough to open their hearts and to reflect on what can only be deep wounds, in the hope that others won't have to suffer the same abuse," said Teddy Katz of CBC Radio who co-produced award-winner *Black Ice*, a story of racial discrimination in elite level hockey.

"The CBC has taken quite a few hits over the years," he continued. "Special projects like this one have become a bit of a luxury. I only hope more time and money will be found in the future, so that these kinds of stories can continue to be told."

The other five winners were the *Edmonton Journal* for *Alberta Sterilization Policy* (print dailies category), Kenneth Lewis for his Web site *The Einsatzgruppen Archives*, Saskatchewan's *The World Spectator – Moosomin* for *Freedom of Speech vs. Freedom from Hatred* (print non-dailies), the *New Brunswick Reader* magazine for its series on Native heritage, culture and current issues (print series), and Vision Television for an episode of the series *Skylight* entitled *Survivor of Residential School #63*.

Honorable mentions went to the *Ottawa Sun*, for *Sins of the Fathers*, the Sioux Lookout Anti-Racism Committee for their Web site, the *Ottawa Citizen* for *Our Father*, the *West Ender Newspaper* of Vancouver for *Rights and Wrongs*, CBK Radio in Saskatchewan for *Stony Rapids Sewer*, the *Evening Telegram* of St. Johns, Newfoundland for *One Tenth*, and SRC-Saskatchewan for its short television documentaries *Tuée dans la baie d'Hudson* and *L'adoption traditionnelle des Inuits*.

As a judge in the radio category, Rev. John Erb, executive director of the Anglican Foundation, listened to 18 programs, from which two finalists were chosen.

"I learned more from those 18 programs than I could possibly imagine," he said.

"The media is our moral theatre," said awards chair Toni Silberman. "It reflects public attitudes and the public agenda and it has the power to change those attitudes and the agenda."

Kevin O'Keefe of Vision TV accepts the Media Human Rights Award in the category of Television. At left are Alain Goldschläger and Susan Charendoff of the adjudication committee. [Steve Mock photo]

Ottawa Citizen reporter Shelley Page, whose story *Our Father* received honorable mention, spoke of the impact the article had in her community. The article, about the Catholic-raised family of a Jewish Holocaust survivor and their journey to knowledge of their roots, spurred the Catholic St. Basil's Church and the Reform Temple Israel to form a committee for better understanding between the two communities, she said.

"It was one of those rare experiences," she said of her two months' work on the article. "I'm 33, and I don't think I'll ever get a chance to encounter or write a story like this again in my life."

Elinor Caplan, MP, congratulated the winners for their "outstanding efforts to keep the fabric of our society in good repair."

The media awards are given for "alerting, informing and sensitizing the public to the nature and value of human rights," explained Rochelle Wilner, the league's national chair. Issues covered must be related to the Canadian scene, she noted.

The league's national director, Karen Mock, also presented awards to United Synagogue Day School student Matthew Harris for the anti-racism assembly he planned single-handedly at his school, and to three volunteers for their efforts on an anti-racism poster series used in subway stations and bus shelters.

Honoree Lou Ronson, to whom affectionate tribute was paid by a long list of speakers – including Rabbi Gunther Plaut, himself a previous recipient – said that without the intensive participation of the media, a society devoid of bigotry, racial intolerance and xenophobia can only be "an unreachable dream."

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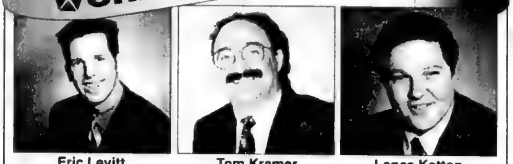

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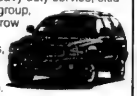

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Greater Toronto Area

Non-Orthodoxy causes assimilation, rabbi warns

By LEILA SPEISMAN
Staff Reporter

TORONTO — The Conservative and Reform movements lead to assimilation, warns Rabbi Moshe Stern, spiritual leader of Toronto's Shaarei Tefillah Congregation.

In a light vein, using jokes and anecdotes, Rabbi Stern, chair of the Vaad Harabonim, was explaining Orthodoxy to (Conservative) Shaar Shalom Congregation.

"There is not a Jew alive who can trace his family back to the first Reform Jews – they are all assimilated. That tells you something about what happens when you dilute [the teachings of Judaism]."

Rabbi Stern was careful to distinguish between the movements themselves, and individual Jews, saying that "labels don't mean anything – we are all Jews."

Rabbi Stern denied the belief by many that because the Orthodox reject Conservative and Reform conversion, they reject Conservative and Reform Jews. "That's like saying we reject a child because of his bad behavior."

Torah Judaism, a term he said he prefers to Orthodox Judaism, believes that when Moses went up to Mount Sinai, G-d gave him two tablets of stone indelibly engraved by His hand.

"We believe that every word [in the Torah] is the word of G-d, immutable and unchangeable. If we believe in it, we have to accept it wholeheartedly."

People are constantly having meetings to discuss continuity, Rabbi Stern said, sending children to Jewish camps and to Israel.

"But we don't tackle the real problem – the Jewish home. Who are we trying to fool? We are wasting millions on somehow trying to maintain continuity."

The purpose of religion, he explained, is "to raise you to a higher level, not for the rabbi to go down to your level."

Telling an anecdote about a child asking her father, who had decided to put on tfillin one morning, who had died, since she only saw people praying when someone died, Rabbi Stern said "we are playing a game. We don't want an observant life, Shabbat or the mitzvot – yet we expect continuity."

There is no secret to Jewish survival, Rabbi Stern said. "It is a total Jewish commitment to living a Jewish life."

The Jews in Egypt, he said, were "so assimilated, so close to disappearing that had G-d not taken them out at that precise moment they would have disappeared," in spite of the fact that they didn't change their names, or their Hebrew language.

Israelis now think that having Hebrew names, speaking the language and living in Israel is enough to ensure the survival of the Jewish religion. But "53 percent of high school kids in Israel defined themselves not as Jews, but as Israelis."

There is a tremendous cultural gap between the secular and religious in Israel, which is not solely the fault of the secular, the rabbi admitted. "There is enough blame to go around for everyone."

David Ben-Gurion, the first prime minister of the state of Israel, "recognized that issues of personal status [like marriage, divorce and conversion] must be in the hands of rabbis who demand the highest standards of Halachah. It's the same as saying a state won't accept a false passport."

He questioned the current alignment between the Reform and Conservative movements against the Orthodox monopoly on conversion, "especially since the Conservative claim to accept Halachah, while Reform doesn't."

Quoting a prominent Reform spokesperson as saying that "what Reform does today, the Conservative will do in 10 years," Rabbi Stern warned that there is a movement by some members of the Conservative movement in the United States to urge the Jewish Theological Seminary to recognize patrilineal descent, which is anathema to those who follow Halachah.

"That's what happens when we begin to dilute Torah."

The Conservative movement, he charged, is "based on the wishes and demands of lay people," such as in the role of women, and driving to shul on Shabbat.

The polite, albeit obviously disapproving audience, responded with vigor during question period.

"You are drawing a line between your 'right' way and what everyone else is doing – you are preaching to us to convert to Orthodoxy," charged one. "Where is the common ground?"

"You are asking me to apologize for changes we didn't make," Rabbi Stern replied. "Our common ground is that we are all Jews, with one Torah and one set of laws."

He urged the adoption of one set of standards for conversion. "I don't want the situation to arise where my children can't marry yours."

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Teens prepare for March of the Living

TORONTO — Nearly 200 Toronto students will soon join over 7,000 Jewish teens from across the world to march from Auschwitz to Birkenau. This year's March of the Living, sponsored in Toronto by UJA Federation, will have the largest number of participants in the program's 10-year history.

The march departs for Warsaw on April 19 and ends with special 50th Independence Day celebrations in Israel May 4.

The itinerary will also take teens to several Polish centres and to the concentration camps of Majdanek and Treblinka.

"The march began 10 years ago to answer a need for young people to connect to their Jewish past," says Toronto chair, Barbara Bank. "Although the march provides no answers to the atrocities of World War II, it urges people to get involved and help build their Jewish future by liberating the ghosts of the past."

"I have heard stories about the war from my grandmother," says 17-year-old participant Ruth Wahl. "It will be overwhelming to be a place that flourished and had such a rich existence before it was overtaken. I feel compelled to pay tribute to family members who were killed."

Each of the students submitted an essay and attended personal interviews before participating in the march.

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Syrian terms

Early last week, one Lebanese civilian was killed and three others were wounded when two bombs exploded near the border fence between Lebanon and Israel. No Israeli troops were injured, but it was clear to all concerned that they were the intended targets.

It was also clear that Syria was behind the bombings.

Like an unmistakably identifying signature on an unwelcome piece of correspondence, the bombs were a message from Syria's president, Hafez al-Assad. He is determined to undermine the proposal for the IDF's withdrawal from southern Lebanon adopted last week by the Israel cabinet.

As one military analyst told *Yediot Achronot*: "Syrian president Hafez al-Assad is not ready to stop the letting of IDF blood in south Lebanon before Israel agrees, in principle at least, to withdraw to the international border on the Golan."

But the deadly incident at the border was only the first piece of twine in a raveling string of Syrian mischief.

Assad also received Iranian Foreign Minister Kamal Kharazi in Damascus last weekend, where Kharazi visited not only with Syrian officials, but also with the Iranians' surrogates in south Lebanon, the Hezbollah. It's highly unlikely their conversations focused on disarmament.

In addition, a report surfaced last week that Israel had complained to the United Nations that Syria is violating a 1974 ceasefire agreement by building fortifications near the Golan Heights. According to the report, the construction apparently includes some 30 miles of embankments leading from the heart of Syria to the Golan. Syria claims the construction was for agricultural purposes.

Assad's strategy is obvious. He will not allow any diplomatic initiative to rest in Israeli hands. He is intent on proving that any movement by Israel out of Lebanon will happen only on his terms.

Hatred, again and again

It is absolutely essential that the conflict between Israel and its neighbors not be converted into a religious one. As long as the struggle is one for an accommodation between contending territorial claims, there is hope for an eventual compromise. But if the struggle is defined in religious terms, the possibility of compromise becomes ever more remote.

That is why Hamas, Hezbollah and Islamic Jihad, and indeed even the radical, violent Jewish extremists are so dangerous. They believe that the justice of their cause emanates from God and that they alone understand God's word. In truth, however, God is simply the excuse, and hatred is their justification for their cause.

If there was still any lingering doubt about this, two events last week are yet further proof of the fact.

Hamas militants issued a statement calling on Muslims around the world to attack "Jewish and Zionist interests which have been spreading all over the world." They were ostensibly responding to and branding as a "fabricated tale" the conclusion by the Palestinian Authority that Mohiedeen Sharif, Hamas' master bomb-maker, had been killed by other Hamas operatives. They vowed "revenge" upon Jews and Israel for Sharif's death.

In Mecca, during a sermon to the thousands of pilgrims on the Haj, the annual pilgrimage by devout Muslims to the Kaba in the Grand Mosque in Mecca, an Islamic cleric called for a holy war to liberate Jerusalem. "How can Muslims stand idle in front of these aggressors?" he asked.

By casting his challenge to "Muslims," the cleric at the Grand Mosque implicitly, but surreptitiously and dangerously, defines the struggle as one against Jews. Hamas is more brazen; they have no need for surreptition. They openly call for violence against "Jewish and Zionist interests."

These exhortations to violence must be quickly and unambiguously censured by all governments seeking to help bring about peace in the Middle East. It is not acceptable merely to dismiss these statements as more-of-the-same, not-to-be-believed rantings of religious fanatics. They must be viewed and condemned for what they are: a call to murder.

WISDOM OF THE AGES
"Morality and beauty are essentially identical."
Max Nordau

Dry Bones
EVERY YEAR I SEEM TO PUT ON A FEW MORE POUNDS...
AND I'VE FINALLY FIGURED OUT WHY!!
YOM KIPPUR IS ONE DAY OF NO FOOD...
AND PASSOVER IS EIGHT DAYS OF OVEREATING!

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Objects to *CJN* report on War Crimes Unit

I feel obliged to write to you concerning your front page story entitled "Government report on anti-Semitism slammed" (*CJN*, April 2).

A year ago when senior Justice Department officials were accused of anti-Semitism, I remember the dismay, even anger, within the Jewish community. Anti-Semitism can never be condoned. That the director of Canada's War Crimes Unit, dedicated to prosecuting the Nazi persecutors of Jews and others during World War II, was said to be guilty made the accusations all the more terrible.

John McCamus, a professor at Osgoode Hall Law School, well-known in the legal community and with a reputation for fairness and independent-mindedness was engaged to investigate the accusations. His exhaustive investigation resulted in the 260-page report released last week, which found no evidence whatsoever of anti-Semitism in the Unit nor any such evidence with respect to the managers responsible for its work.

I believe that the findings of the McCamus Report are of enormous interest to your readers. I was, therefore, disappointed to read your coverage, which seemed to place more emphasis on the disproved allegations of the complainants, rather than focus on the very positive findings which completely clear the War Crimes Unit of alleged anti-Semitism.

George Thomson
Deputy Minister of Justice
Ottawa

Peace requires compromise on both sides

While *CJN* editorials regularly and correctly point out that the Palestinian Authority's tolerance of terrorism and incitement to violence have been a major cause of the decline of the Oslo peace presence, they rarely refer to other causes.

The current Israeli government's attempt to expand existing Jewish settlements in the heartland of the West Bank, build more bypass roads on "public lands," and cut off Jerusalem from the West Bank Palestinian areas, equally go to the root of the dissolution of the peace process.

Negotiations will only move forward when both sides are ready to compromise on the fundamentals: maximum security cooperation and efforts to root out terrorism for Israel; and statehood in a viable, contiguous bloc of territory for the Palestinians.

Beverley Stern
Toronto

Reject Jewish 'guilt' over Israel

Sheldon Kirshner fails to examine the dichotomy between the polls which show that "Most Israelis, Palestinians back Oslo" (*CJN*, March 26), while "efforts at true conciliation have not been accepted by either Arabs [or Israelis] at the grassroots level."

It is not hard to understand why Palestinians back Oslo, since they can continue their hostility to Israel and gain more and more territory at the same time. The more perplexing issue is why Israel continues to pretend the Palestinians are viable peace partners. The fact of the matter is that many Jews in Israel and the Diaspora believe that creating a Palestinian state will prove once and for all that Jews are unworthy of hatred.

A vestige of the Haskalah is the self-destructive view that there is something fundamentally wrong with Jews and Judaism and only repentance will absolve the guilt due to Israel's creation. According to this self-hating view, settlements and the Jewish religion are obstacles to Israel's acceptance by the international community. This is the reason Israel continues to make "confidence building measures" while the Arabs continue to violate the accords.

In addition, the elevation of the Kabbalistic principle of tikkun as the primary Jewish truth has mandated that the accords will achieve Shimon Peres' "New Middle East." Thus, Israel requires repairing, and the creation of a Palestinian state, despite all the evidence that Arafat and Co. are undeserving of statehood, will usher in the Herzlian dream of international peace and brotherhood.

The Jewish world is setting itself up for a disappointment on a par with the destruction of the second Temple. Only a rejection of all religious and secular forms of mysticism in favor of a reappraisal of what is possible on an individual as well as a national level will save Jews from assimilation and save Israel from further weakening her own strategic position.

Marc Baker
Windsor

Objects to registry of 'true Jews'

Andy Rechtshaffen writes that he shares a previous letter writer's "discomfort" with the Orthodox community's registry of "kosher" Jews in Israel (*CJN* March 19). But he goes on to say that there's no coercion nor any effect on "the rights of any Jewish group." In his view, "it is simply about preserving the Jewish nation..."

How can he be so blind to what has happened in our own lifetimes? How can he not see that this is a move that is parallel to that of racial purity, which has led to the worst forms of oppression and slaughter? How can he be so certain that such a "registry" will mean only "that our children and grandchildren will marry Jewish"?

I cannot see this move as anything else but another example of the short-sightedness and extremely ethnocentricity, indeed a form of outright phobia on the part of those who seek an absolute guarantee of "purity." In the past families certainly did ask questions and struggle with difficult circumstances, but rabbinical advice was sought when necessary and no one had to resort to an exlusive "registry" of true Jews!

Bernard Katz
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Perspectives

On Pesach, the shofar sounded

A Mimouna folklore

By YEHIEL BEN AYON

The village of Tetuan at the northern end of the African continent was first settled in antiquity. Among the picturesque palms are excavations that predate the Roman Empire.

Jews have always lived in Tetuan, where they were known for their exquisite brass work as much as for their piety. And among them lived many sages.

Of note was one particular scholar from a distinguished and noble family. Young, but still recognized as a rising star, he was respected and admired by all for his kindness and sweet demeanor. Good fortune, however, would seemingly not shine on this man.

Slowly, but evident to all, was the sad reality that he was taking leave of his good senses. There was no malice to his madness. His erratic behavior was, to be sure, a great embarrassment, but other than that, he hurt no one. In the streets, people would ignore him, hurrying on and avoiding eye contact. It was rumored that the root of his insanity was his study of Kabbalah. In any event, the Jews of the mella (Jewish quarter) tactfully let him be.

This young man's passion, or rather obsession, became his shofar. At all hours of the day or night he would sound his horn. Even on the Sabbath day he continued to blow. Passers-by continued on, seemingly oblivious, but truly deeply saddened at the turn of events. His distinguished family, once quite proud, were now full of shame. As he was quite harmless and rarely if ever ventured from the confines of the Jewish mella, they simply let him be. For several months now, he would spend his waking hours either sounding his shofar or chanting incessant psalms in his deep melodious voice.

Early one morning during the Muslim period of Ramadan, he left the mella and went to the house of the Cadi – the head of the Islamic authority. Awakening him and his family, the young man lost no time in criticizing a certain Muslim cleric whose job it was to climb the mosque's minaret and call the faithful to prayer five times a day. His bellowing, he said, was most annoying; it sounded more like a cry of pain than a call for prayer.

The Cadi stared in disbelief. Here he was, awakened from his sleep, standing on the steps of his home, hearing his faith belittled – and by a Jew to boot. Rage turned to wonder, which turned to sheer glee as the young man proceeded to make a proposition. The young man was offering to perform the ritual himself. He claimed to be much more qualified than the old Muslim. Nothing could have so pleased the Cadi's ears – a Jew, a sage from a prominent family, who wished to make the call to prayer! With much haste and humor, the Cadi himself escorted the young man up the long flight of stairs to the small room at the top of the tower.

That morning, the residents of the mella awoke wide-eyed. Who would have believed it? Could all the ears of the mella be playing the same trick? The voice they heard was the same one, the all too familiar one, that had been haunting them all along with psalms; only now it was coming from the mosque at that early hour. The indignity could not be greater. Nor did it stop. Day after day, five times a day the residents of the mella cringed at the calls from the mosque. Again rumors circulated as to how and why the young man had come to officiate in the mosque's services.

One day, there was a new voice calling the faithful to worship. It was soon realized that the young man had had an episode of clarity and on seeing himself atop the mosque's tower and realizing the misery of his situation, he had thrown himself from the minaret in a desperate act of regret. Thinking now that this was the pathetic end to a pathetic situation, the Jews requested his remains for burial.

The Muslim authority had their own plans, however. The youth was to be interred as a Muslim. Explanations of insanity were dismissed, the Cadi claiming that in Islam, sanity and insanity were relative. Who is to say who is truly sane? Perhaps the entire world is deranged and he is sane. Pleas and even bribes were ignored. Any further discussion would be interpreted as a contemptuous affront to Islam. So it seemed that what had been an indignity in life would continue to be so in death.

The observance of Ramadan for the Muslims corresponded to the Pesach celebration for the Jews that year. Resigned and seeing no other option, the Jews concluded the holiday with a rather subdued Mimouna.

But a group of teenage boys had other plans, plans that were quickly put into action. First they covered their naked bodies in white paint, and as the town slept, they quietly stole through the streets to the mosque where the man's body lay, under the watchful eyes of two Arab guards. Inside the mosque, the boys stood around the body, pronouncing demonic sounds and making gestures. The panic-stricken, superstitious Arabs fled from the sight of these dancing bodies of the night.

With little time to indulge in even a small bit of laughter, they hastily took the young man and buried him just inside the main entrance to the Jewish cemetery.

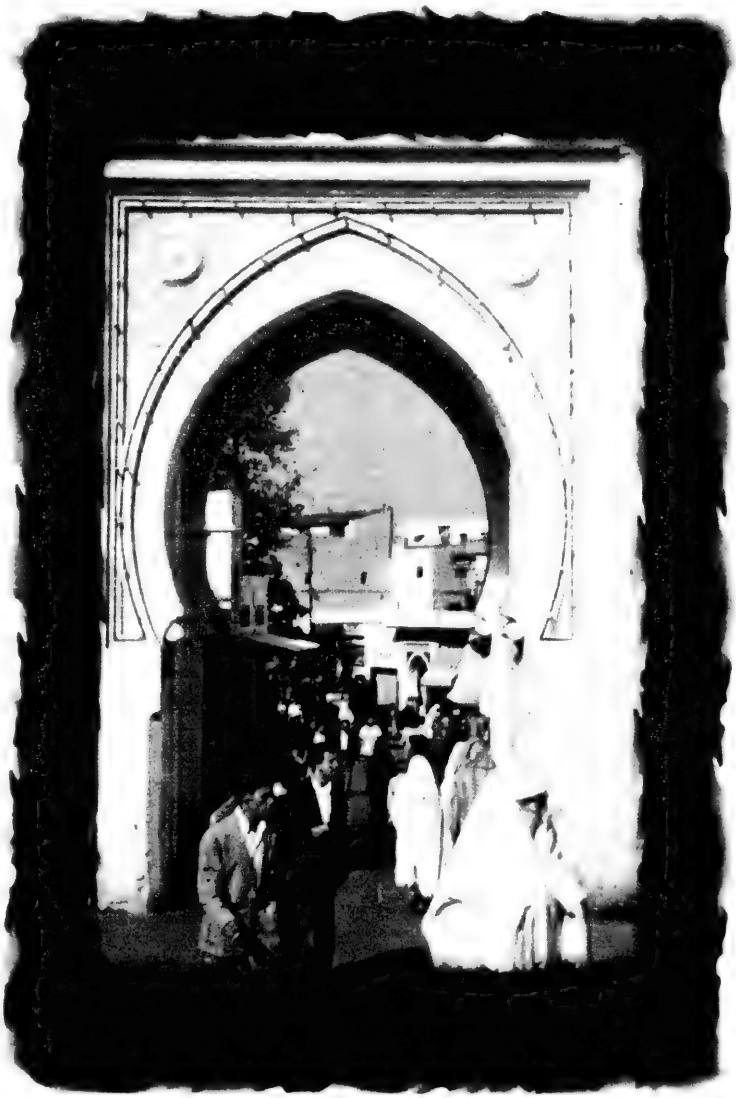
The Cadi went into a furious rage. The next morning, the foolish guards were brutally disciplined. The elders of the community were summoned to escort the Cadi to the Jewish cemetery in search of a fresh grave. If, indeed, one was found, the entire community would be held liable. A large contingent of indignant Arabs and tense Jews also followed the angry Cadi to the outskirts of town, where the Jewish cemetery lay.

A peculiar thing happened as the leading group came within sight of the burial ground. Most stood aghast and motionless. Some people ran ahead, some shouted in disbelief, others ran in fright, while still others fell to the ground quivering with their prayers.

There before them, just behind the main entrance to the cemetery, the same entrance behind which the hasty burial had taken place just hours earlier, stood a massive boulder that effectively covered the grave and the entrance to the cemetery. The rock, which weighed tens of tons, sat, as it does to this very day, in silence and in quiet defiance, as if it had been there forever, from the time of creation.

The young man's name has for obvious reasons always remained anonymous; and the date of the event has been forgotten. The cemetery and the rock can be seen to this day, and the people of this story can be remembered in the town of Tetuan, Morocco. It is a site of pilgrimage, held sacred by Jews and Muslims, who come to pray to the same G-d of Abraham.

Rabbi Ben Ayon is the spiritual leader of Magen David Sephardic Congregation in Toronto.



A market scene at the Arch of Italy Street in Tangiers.

Opinions

Thanks, its been fun

By Viva Press in Halifax

That's it. My days in Halifax have come to an end. As of April 9, my university days were officially over. Well, my graduation isn't until May, but all of my classes are done.

Four years ago, I came to Halifax to the University of King's College. I came to study journalism and English. I came to be a journalist.

Now, three years later, my "campus voice" column has come to an end. (Well, I have one more but it won't be from Halifax.) And yes, I am sticking with being a journalist.

Since my first column about journalism as an unconventional career choice, I hope I have kept you entertained.

For me, there have definitely been some changes since my first year in Halifax. At the time, I was one of few Jewish students at the university. Explaining my Judaism was an every-day occurrence. That's not saying the Jewish students here now don't have the same experiences, but there are many more of them. When I first came to King's, there were no more than 10 Jewish students at the university. Today, I guesstimate that there are about that number in first year alone.

I have to admit that after I wrote my first column, I wondered whether I could find enough things to write about from Halifax. After all, Halifax is no Toronto. The Jewish communities are like a David and a Goliath. Yet Halifax proved to be filled with anecdotes and interesting stories.

From spinning dreidels to shaking the lulav to celebrating Purim after a Hamas attack, my columns have spanned a number of topics. With the Atlantic Provinces Jewish Students Federation, I had the opportunity to travel to some of the smaller Jewish communities in the Maritimes, including New Brunswick's Fredericton, Moncton and Sackville communities, and Nova Scotia's Sydney and Wolfville communities.

In this column space I've written about the Jews of Cape Breton and their testimony to Judaism; about Halifax's stance on countering Christian missionaries; about helping students keep in touch. In my summers, you've followed me through Jewish communities in Bulawayo, Harare, Venice and Cape Town. From Israel, I wrote about lineups and fast food, the bomb in Machane Yehuda and the market after the blast, and Israel's 49th anniversary.

Now I'm on the move again. My last columns in this space will be from Israel. I will be celebrating Israel's 50th anniversary in Jerusalem.

My four years in Halifax will always stay with me. I hope that from my writing, a part of Halifax will stay with you too.

I'd like to thank you all for reading this column, and to thank those who have written in both for and against my opinions. I now pass this column on to another "campus voice." So, I'd like to say thanks, it's been fun.

Passover my brothers

By Justin Korda in Montreal

As the large Ouvert – Open sign finally appeared on Orange Julep's giant landmark on Decarie Boulevard this week, we Montrealers were given our first sign that spring is upon us. What a relief!

For others, though, the indication that spring is around the corner accompanies the excitement and added stress that come with the Passover holiday.

Aside from all the family politics we have to endure while preparing for the seder, for many of us, Passover signifies two main themes. The first is the idea of freedom, for we are celebrating the redemption of the Jews from slavery in Egypt. And the second is purity or cleanliness, which is evident in the close attention we pay to observing the rules about not eating or even having bread in our houses.

The theme of freedom on Passover is not, however, simply restricted to remembering the freedom that was acquired by our ancestors thousands of years ago. Passover is an especially appropriate time to contemplate the value of freedom as it exists in our own lives today.

We are told that each of us should consider ourselves as though we were actually the ones who left Egypt and were granted freedom. One reason given for this commandment is that if we were able to fully empathize with and feel the pain of slavery, we would truly know how to cherish the freedom we have. This is perhaps the hardest thing a human being can do – actually and unconditionally to put ourselves into someone else's shoes.

Little explanation is needed in addressing the theme of the gruelling Passover cleaning. While sorting the mounds of trash that have been piling up in my room, I noticed an article from a recent *Canadian Jewish News* that spoke of Jewish student activity in the city. What struck me was that the students interviewed, who are all dedicated to the Jewish community, all seemed to feel that "there are no galvanizing political issues attracting Jewish students" today.

Soldiers reported missing in '86

On this point, I beg to differ. There are two reasons for my doing so that are quite relevant to this time of year.

In 1982, Zachary Baumel, Zvi Feldman and Yehuda Katz, three Israeli soldiers, were reported missing in action. In 1986, Ron Arad, an Israeli air force navigator, was taken prisoner of war. These four men are still, to this day, unaccounted for. They are being held in full violation of the Geneva Convention of 1949 that stipulates the basic rights of prisoners. This includes the basic human right to be seen by a Red Cross representative and communicate with their families. These men have now been missed by their families for the past 12 to 16 years. Arad has a 13-year-old daughter who has not seen her father since she was a year old.

This is reason number one.

In 1985, a Jewish U.S. Naval Department intelligence officer came across information regarding Iraq's growing capacity for nuclear, chemical and bacteriological warfare. The weapons were meant primarily for use against Israel. This life-and-death information was deliberately withheld from Israel by the United States, an act which clearly contradicted the many information-sharing conventions that exist between the two countries.

The Jewish officer, Jonathan Pollard, chose to secretly transmit this vital information to Israel. Pollard is currently serving a life sentence in solitary confinement for this act of "treason." Pollard is also the only offender in U.S. history to be sentenced to life in prison for aiding an ally, proving that this penalty has gone far beyond the crime.

This is reason number two.

These five brothers of ours are crying for help and G-d forbid that they should ever hear that their plight was not "galvanizing" enough.

Just as in past years when students initiated the successful movements for the freedom of Soviet and Ethiopian Jewry, this year we also witnessed the power that students possess and the results that can be achieved when this power is applied. And if we students don't address this call, no one will. Their fate is on our heads.

This Passover, while we chow down that tasty matzah in celebration of our freedom, let's all try to truly put ourselves in the shoes of our five brothers who don't have the luxury of freedom, never mind the blessing of matzah for the festival. Perhaps if we could really imagine ourselves in any one of their situations we would ask ourselves how we can continue to live while allowing their suffering to continue. Hopefully, we would then resolve to ensure that their freedom is achieved and that the essence of Passover is realized for them. At the very least, we will have answered the question, "Why is this night different from all others?"

Judaism and the blue box

By Rabbi Gunther Plaut in Toronto

It was actually Tu b'Shvat when I wrote this column and I thought that the best way for me to contribute to the spirit of the day was to write about trees. To be precise, not about trees only, but about the way we as Jews relate to God's creation. The middle of the Pesach week may constitute a special way of reminding the reader of the responsibilities that the freedom we take for granted imposes on us.

Twenty years ago, we all joined the bandwagon of ecology – simply because we thought it was right to do so. There is even an organization in existence that has as its sole objective to move Jews to become ecological, supporters because Judaism and its teachings demand it of them. Founded in 1993, it is called Coalition on the Environment and Jewish Life (Coejl). Organized in New York, Coejl serves as a coordinating office for the Jewish environmental movement. In collaboration with a full spectrum of Jewish religious and communal institutions, Coejl supports and promotes environmental education, scholarship, advocacy and action in the Jewish community.

I do not know how I got on the mailing list of the organization's attractive little publication, but I am happy they sent it to me. The main content of the issue I received examines the connection between Jewish obligation and ecological wisdom.

Usually, the basic verse quoted is found in the Torah's first book, Bereshit, 2:15: "The Eternal placed human beings in the Garden of Eden to fill it and to guard it." That was our obligation to begin with and it has not ceased, even though we no longer live in the Garden. Another oft-quoted verse reads: "The heavens belong to the Eternal, but the earth was given over to humanity." (Psalm 115:16)

On the other side, opponents of ecology often quote the first chapter of Genesis (1:28) that says that we are placed here to "rule" the earth. It says nothing about ecology.

True, but Nahum M. Sarna, renowned Torah scholar, comments that the biblical "rule" that we are to enjoy over the earth was fashioned after a concept not of absolute and capricious rulership, but of a kind of sovereignty that was limited by superior moral and ethical obligations. Thus the real meaning of the text is that we are God's stewards and therefore must care for the earth.

I have always liked what my late admired friend, Rabbi Robert Gordis, had to say on this subject. He spoke of the disregard of ecological demands as a disregard of the divinely imposed obligation to enjoy what has been created and to remember that we are forbidden to destroy it, "for the earth is the Eternal's in all its fullness, the world and all who inhabit it." (Psalms 24:1)

If you are interested in establishing a strong bond between yourself and the demands that ecology makes on us, you may wish to contact the organization at 443 Park Ave. S., 11th floor, New York, N.Y. 10016-7322. Or, if you're connected to the Internet, you can e-mail them at [coejl@aol.com] and their Web site address is [www.jtsa.edu/org/coejl].

The Kirshner File

Opportunities for Jews in new Russia

By Sheldon Kirshner

Hundreds of thousands of Jews have left Russia, the Soviet Union's successor state, since the late 1980s. But of late, fewer Jews have been packing their bags, largely because state-sponsored anti-Semitism has all but vanished and a wealth of economic opportunities have opened up in the new Russia.

In short, Russian Jews haven't had it as good since the early years of the 1917 Bolshevik Revolution, which temporarily shattered the barriers which had marginalized them.

During the first two and a half decades of Communist rule, Jews made remarkable contributions to Soviet society in all fields. Yet by the close of the 1940s, they were being purged from the ranks of the government, the armed forces and security services, the diplomatic corps, universities and scientific institutions.

The death of Joseph Stalin in 1953 put an end to purported plans to deport Jews to Siberia. But the anti-Semitism he had encouraged did not die following his passing. With several notable exceptions, Stalin's successors hewed to his policy of denying equal rights to Jews.

With the collapse of Communism, the gradual rise of a free market economy and the abolition of internal passports listing nationality or religion, the onerous restrictions which had relegated Jews to second-class citizenship virtually disappeared. These changes, which meant little to Jews intent on emigrating, created a fresh political and social climate for those who preferred to remain behind.

Freed of the institutional shackles which had limited their chances for upward mobility, Russian Jews have begun to taste the fruits of democracy and freedom. Amid this heady atmosphere, a select few have positively flourished, both in politics and business, despite the prevalence of popular anti-Semitism and the rise of openly anti-Jewish political movements.

One of these individuals is Boris Nemtsov. Formerly governor of the province of Nizhny Novgorod, he is now a first deputy prime minister in the federal government. He was appointed by President Boris Yeltsin. A 38-year-old physicist, he has been placed in charge of reforming the economy in its transition toward capitalism.

Three other such persons are Aleksandr Livshits, Yakov Urinson and Yevgeny Primakov. Livshits, the former finance minister, is currently deputy head of Yeltsin's office, while Urinson is deputy prime minister for economic affairs. Primakov, the foreign minister, is one of those rare birds who attained prominence under the Communist regime.

Sergei Kiriyenko, who is half-Jewish, was recently named prime minister. Grigory Yavlinsky, who's also half-Jewish, is a leading economic reformer, as well as leader of the liberal Yabloko political party in the Duma.

A consortium of bankers and media barons backed Yeltsin's 1996 run for the presidency, and two of the most visible ones were Vladimir Gusinsky and Boris Brezovsky.

Gusinsky, chair of the newly-formed Russian Jewish Congress, was an engineer and a theatre director before striking it rich as an entrepreneur.

Founder of the Most bank, with assets of over $1 billion, Gusinsky heads Media Most, a communications empire consisting of, among other assets, NTV (the first independent television network in Russia), the Sem Dnei publishing house, the *Segodnya* daily newspaper, a radio station (Ekho Moskvy) and a mass-circulation magazine, *Itogi*.

Gusinsky, 45, has impeccable connections. One of his powerful patrons, the mayor of Moscow, Yuri Luzhkov, harbors presidential ambitions. No shrinking violet, Gusinsky was reportedly instrumental in the removal of Gen. Aleksandr Korzhakov from Yeltsin's inner circle.

In the current fashion, Gusinsky retains a private militia to protect him from jealous competitors. The 1,000-strong force is said to be commanded by Felipp Babkov, an ex-KGB general who, ironically, was involved in the suppression of dissidents.

Berezovsky, 51, a mathematician by training, is reportedly Russia's wealthiest man, a magnate who once boasted that he and six other businessmen control half the Russian economy. He owns car dealerships and has interests in banks, real estate, an oil company, aviation and a television network.

By all accounts, he made his first million in 1989 by forming Logovaz – the first private automobile dealership in the Soviet Union – in partnership with Avtovaz, a state-owned car manufacturer.

Berezovsky has a controlling interest in ORT, the country's biggest TV network; in Aeroflot, the national airline; and in Yuksi, one of the world's largest oil companies. He also owns shares in *Ogonyok*, a magazine that has been compared to *Life*.

Portraying himself as a free market reformer, Berezovsky apparently amassed his fortune of $3 billion by insider trading and political connections. He has a relationship with Yeltsin's influential daughter and his chief of staff, and is said to be the president's personal financial advisor. When *Forbes* published a story linking him to organized crime, he sued, then hired an American publicist to burnish his image.

Besides being a smart businessman, he is a savvy political animal. According to newspaper accounts, Berezovsky played a central role in last month's ouster of the prime minister, Viktor Chernomyrdin. Two years ago, Yeltsin named Berezovsky to a national security post, only to discover that he had taken Israeli citizenship in 1994. Last year, Berezovsky was relieved of his duties. But by virtue of his Kremlin ties, he remains a politically potent figure, one of the "new Russians" who's changing the face of the country.

According to a survey commissioned by the Russian Jewish Congress, only 18 percent of Russians think that Jews have too much influence over Russian society. But another poll, released last week, shows that 46 percent believe that Jews commit ritual murders.

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Guest Voice

Living with terror

By VERONIKA COHEN

I am an Israeli citizen on sabbatical in Canada. For me, terrorist acts or the threat of terror is not something I read about in the papers. It's something I live with daily, even while I am in Canada, because my daughter and her husband live in Beersheva.

I start my day listening to the news in the morning, and end it listening to it at night as the new day begins in Israel. I worried for two years when my daughter served in the army, and lived in a permanent state of anxiety for three years while my son was doing his army service.

I welcome the concern of the Canadian Jewish community about the safety of Israeli citizens. What bothers me, however, is the unquestioning acceptance of the policy of the current Israeli government as the best means to ensure that safety.

From my experiences in Israel, which include frequent contact with Palestinians, it is my conviction that the current Israeli policy is creating feelings of utter hopelessness among the Palestinian people. It is a policy that has worsened the economic situation of Palestinians, as workers are denied the means of feeding their families. It is a policy that leads to daily humiliation of Palestinians. Is this the way to ensure security and to pave the way to peace?

The closure of parts of the territories locks Palestinians into small "bantustands." It has become more difficult for them to travel than before the intifadah. Jerusalem, which is not only the religious but also the commercial and medical centre for West Bank Palestinians, has become off limits to the majority of them.

This is what closure meant for our Palestinian neighbors:

The younger brother of a Palestinian friend of mine became critically ill. Fortunately, this time, the ambulance carrying him was allowed through the checkpoint. However, the young man's elderly parents and his brother were denied permission to be with him. Naturally, they had no intention of leaving him alone as he hovered between life and death for weeks in the intensive care unit of Mokassed Hospital. Every day they made an exhausting trek by foot that enabled them to circumvent the checkpoint.

Imagine the rage that the parents must have felt.

Nonetheless, part of the Israeli public and many Jews abroad, want to believe that closure is effective and will ensure security, just as people suffering from life-threatening illnesses are willing to place their hopes on miracle-working cures. The trouble with false cures is that we waste precious time that should be used to seek cures.

During one terrorist attack, close friends of a young Jewish woman who participated in the dialogue in the Palestinian town of Beit Sahour, were killed. These students were buried in North America but friends sat shivah for them in Jerusalem.

Young Palestinians from Beit Sahour phoned to ask if they could come to comfort their friend. The problem was how to obtain permits for them to enter Jerusalem for two hours. I turned to a friend at the Foreign Ministry. He was willing to request a permit and guaranteed to personally take the young Palestinians from the checkpoint to the shivah house and back. A morning's work on his part resulted only in a refusal.

A sympathetic Knesset member was no more successful. Was the security of the Israeli public enhanced by preventing these young people, Israeli and Palestinian, from meeting, and deriving comfort from their friendship?

Statements by the Israeli government that it regrets the suffering caused to the average Palestinian are disingenuous to say the least. In fact, the closure is imposed precisely to create an unlivable situation for the entire population. The assumption is that the Palestinian community will control would-be terrorists in order to avoid further punishment.

This is cruel, but not entirely illogical. However, it does not work because a reliance on collective punishment guarantees that there will be no trust between the Palestinians and the Israeli authorities.

Vernika Cohen, an Israeli peace activist, is a founding member of several Israeli-Palestinian dialogue groups.

Roots & Remembrance

A mother's story

By ZE'EV GLICENSTEIN

Shortly after her mother Frances died in 1989, writer Helen Epstein began visiting the university library near her Boston-area home, browsing through books on death, on Jews and on Central Europe.

"I was mourning my mother," she explains in her latest book *Where She Came From: A Daughter's Search for Her Mother's History*, "and if you had asked me what I was looking for in that enormous tomb of books, I would have said that I was looking for her."

Epstein also began writing letters to archival institutions in the Czech Republic and elsewhere, seeking traces of her mother's family. She had been told that her great-grandmother, Therese Frucht, had been an innkeeper's daughter who, like the composer Gustav Mahler, had lived in the Moravian city of Iglau.

By visiting the towns where her ancestors once lived, Epstein discovered enough about them, and the life they led in the century before the Holocaust, to fill the pages of this well-written and moving book, published recently by Little, Brown & Co.

Assisted by Jiri Fiedler, a foremost expert on Czech Jewry who is himself a gentile, Epstein was drawn to a series of hill towns around Iglau, including Brtnice, where she met a kerchiefed 85-year-old woman who remembered the Fruchts; the family name had previously been Furcht. "The casualness with which she used the name Furcht took the air out of my lungs," Epstein records. "I went numb. I sat down on the bench, scattering the hens, and let my companions ask questions."

Soon after, she and a companion reached the wooden doors of Brtnice's old Jewish cemetery, which were locked. Epstein's friend "felt none of my hesitation. He walked up to the closed padlock, gave it a sharp tug, and the entire bolt fell off the tall wooden door. He opened it, I followed. The grass was high but the graves were untouched. There in the first row, directly facing us, were two tall, marble tombstones which, in bold letters, read FURCHT and FURCHT. I stood rooted in place, a weight lifted from my head, my blood at rest."

In researching her book, Epstein drew upon a 12-page family history written by her mother and an oral history that she had taken from her mother in 1974. She also consulted the Czech State Central Archive in Prague as well as local archives in Kolin, Iglau (Jihlava) and Brtnice.

Like another recent genealogical work, Theo Richmond's *Konin: A Quest*, Epstein's book is told as a personal quest into which the author projects her feelings, uncertainties and reactions as the research progresses. *Where She Came From* is ultimately a tale of Epstein's own entry into the world.

She draws out the story of her maternal ancestors, ultimately coming forward in time to tell of her mother's experiences in Terezin and Auschwitz and the immediate postwar era, when she met her father Kurt Epstein, and produced Helen, the first of three children.

Most of the time, Epstein shapes the natural drama of her family's past without seeming to embellish. In a few spots, however, the narrative seems overly polished, and the reader is sometimes left wondering how certain details could possibly be stated as fact. But Epstein, best known for her groundbreaking 1978 work *Children of the Holocaust*, is generally careful.

The late American genealogist Rabbi Malcolm Stern once noted that nothing is more fascinating to the genealogist, nor potentially more boring to others, as the newly discovered details of one's family tree. It is to Epstein's credit that, except for a few scholarly passages, *Where She Came From* keeps the reader eagerly turning pages. By relating her family's history, Epstein provides an interesting summary of the sociopolitical history of Czech Jewry over the last two centuries.

Jewish Life

Books

By Bernard Baskin

***The Gift of the Jews*, by Thomas Cahill (32.95 Doubleday).**

Thomas Cahill is astonished at the indomitable spirit and sheer persistence of the Jewish people. He regards their identity across the millennia against impossible odds as a unique miracle of cultural survival.

"Where are the Sumerians, the Babylonians, the Assyrians today? And though we recognize Egypt and Greece as still belonging to our world, the cultures and ethnic stocks of those countries have little continuity with their ancient namesakes. But however miraculous Jewish survival may be, the greater miracle is surely that the Jews developed a whole new way of experiencing reality, the only alternative to all ancient world views and all ancient religions."

This is the thesis of Cahill's brief but provocative book: how a ragtag army of nomads shaped who we are today; how the ancient Jews through the values and sensibility of the Hebrew Bible became inventors of western culture.

The spirit of survival

Beginning with Abraham's departure from the Sumerian homeland, the Hebrews broke with the repetitive or cyclical view of history assumed by the religions of the time. Instead, they projected a world view in which the present and future became more important than the past. With this new perspective there was for the first time openness to change, progress and hope.

In this spirit, the prophets of Israel achieved a thoroughgoing revolution in human thought by insisting that God's Kingdom of peace, and mercy – not always visible in the present – would appear in the future, the goal of all human struggle and hopes.

As the Jewish people and their leaders gradually grew in moral stature and spiritual awareness, monotheism attained an ethical emphasis, a sense of justice and a depth of compassion. Through the biblical narrative, says the author, "We become witnesses to the slow evolution of our entire system of values. God becomes the 'still, small voice' of conscience, the God of compassion, the God who 'will be there,' the God who cares about each of his creatures, especially the human beings he created 'in his own image.' "

For the author, the Ten Commandments have had a greater impact on our moral thinking and endeavors than all other ethical formulations. They constitute a unique summing up of the duties binding on humankind, unparalleled in their simplicity and comprehensiveness. He asks of skeptics, which of the ethical commandments they would drop and which would they add. He concludes that "it would be fairly impossible to improve on the Decalogue as we have it." Their appreciation guarantees the stability of human society by controlling four "danger areas" – power, wealth, sex and speech.

With superb narrative skill, Cahill retells the old and familiar Bible stories and comes up with surprising and original insights. His praise for the Jewish people as the originators of our most precious and enduring values is unreserved. "Most of our best words, in fact – *new, adventure, surprise; unique, individual, person, vocation; time, history, future; freedom, progress, spirit; faith, hope, justice* – are the gifts of the Jews."

The author is certain that democracy, grows directly out of the Israelite vision of individuals, subjects of value because they are images of God, each with a unique and personal destiny. "There is no way that it could ever have been 'self-evident that all men are created equal' without the intervention of the Jews."

Never pedantic, inflated, or pretentious, *The Gift of the Jews* offers a singular summary of the influence and wisdom of the Hebrew Scriptures.

Saluting Righteous Gentiles

By MARK MIETKIEWICZ

"More than once, in every generation, they have risen up against us, to destroy us. But the Holy One, blessed be He, delivers us from the destroyers' hands." – the Hagaddah.

Those remarkable lines also have special relevance to the next holiday on the Jewish calendar, Yom Hashoah, which begins next Wednesday night.

While history has proven the quote from the Hagaddah all too true, there have also been individuals who made a stand against evil. Today, I would like to focus on the many Internet resources dedicated to Righteous Gentiles, people who risked their own safety and the safety of their families to save Jews from certain death in the Holocaust.

The most striking salute to these heroes is the memorial forest planted in their honor outside Yad Vashem. Yad Vashem was established by the Israeli government to create a memorial to the six million Jewish victims of the Holocaust **[http://yad-va shem.org.il/]**. But it was also given the legal responsibility of honoring "the Righteous Among the Nations" **[http://yad-vashem. org.il/RIGHT.HTM]**. To date, over 13,000 men and women have been recognized for their heroism. Aside from the recognition, Righteous Gentiles who choose to settle in Israel receive free health care and cash benefits equal to the rate of the average wage **[http://www.btl.gov.il/ benefit/right/right.htm]**.

One of the most famous Righteous Gentiles was Raoul Wallenberg **[http://www.algonet.se/~hatikva/wallenberg/]**. According to the official site dedicated to the efforts of the Swedish diplomat, Wallenberg is credited with saving the lives of at least 30,000 people. Also of note is the Raoul Wallenberg Interview Project **[http:// rwa.bibks.uu.se/]**.

During the '80s and early '90s, Sweden's Uppsala University conducted nearly 200 interviews with Nazi victims in Budapest rescued by Wallenberg. Transcripts of over 50 of those English language interviews can be found at this site. More recently, reports have surfaced that suggest that Wallenberg supplied U.S. Intelligence during the war **[http://www.us news.com /usnews/news/raouhigh.htm]**.

Thanks to the efforts of author Thomas Keneally and filmmaker Steven Spielberg, the name Oskar Schindler is known around the world. New Orleans' Southern Institute for Education and Research Schindler's List Teaching Guide **[http://www.tulane.edu/~so-inst/slindex.html]**, a large site, examines the historical basis of the movie and also supplies extensive background information. According to a very interesting article from *U.S. News and World Report*, the post-war years marked a sad decline for Schindler due to bad investments and a failing marriage **[http://www .usnews.com /usnews/news/othersc.htm]**. One highlight for Schindler occurred in 1962 during the first of his 17 visits to Israel, when 200 survivors and their families gathered at Lod airport to shout "Oskar, Oskar, Oskar!" Also see Oskar Schindler: The Man and the Hero **[http://remember.org/imagine/schindler.html]**.

Of course, many other heroes lived their lives in relative obscurity.

Next week, we'll look at Miep Gies, the woman who hid Anne Frank. And we'll hear the stories of two diplomats who defied their own governments in order to save Jews. Then we'll ask the basic question: Why did some people choose to risk their lives to do good while so much evil surrounded them?

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at mdm@inforamp.net.

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Greater Toronto Area

Ne'eman, Burg to highlight Mizrachi dinner

By LEILA SPEISMAN
CJN Staff Reporter

TORONTO — Mizrachi of Canada will be celebrating Israel's 50th anniversary with a dinner at Beth Avraham Yoseph of Toronto Congregation in Thornhill on Monday, May 4, at 6 p.m.

Guest speakers will be Dr. Yosef Burg, world president of Mizrachi, and Yaakov Ne'eman, finance minister of Israel, as well as the chair of the controversial Ne'eman Committee, set up to deal with relations between the Orthodox and non-Orthodox.

As well, the evening will inaugurate the Kurt and Edith Rothschild Scholarship Fund, established to honor the couple on the occasion of *Israel at 50*. It will help students who are going to study in Israel for one year after high school graduation.

Kurt Rothschild, chair of World Mizrachi, was born in Cologne, Germany. He was sent to study in England shortly before the outbreak of World War II, and in 1940 was sent to Canada and interned as an "enemy alien."

After his release, he graduated in electrical engineering from Queens University, and had an extensive business career, first in Montreal and after 1958, in Toronto.

Kurt Rothschild

Rothschild became involved with Mizrachi in 1945, and has been active in the organization ever since, frequently in executive positions. He has also been active with Toronto Jewish Congress; United Jewish Appeal; Canadian Friends of the Jerusalem College of Technology; Canadian Zionist Federation; Shaare Zedec Hospital; Bar-Ilan University; The Central Fund for Traditional Institutions; Israel Bonds; Eitz Chaim Schools; Yeshivat Or Chaim and Ulpanat Orot Girls School; and Yeshiva University.

He also works on behalf of many Israeli yeshivot, and hospitals and schools in Canada and Israel. He is also on the editorial advisory board of *The Canadian Jewish News*.

Edith Rothschild has served as president of the Toronto Council of Emunah Women and as chair of the national board of Emunah Women of Canada. She works with individuals and families as a psychological counsellor and psychotherapist, offers lifestyle change and holistic health counselling, and lectures and conducts workshops on whole natural food.

Kurt Rothschild told *The CJN* that the scholarship fund is very dear to their hearts. "A year studying in Israel is a significant development [for youngsters]. It brings them closer to Israel and to Judaism, matures them, and we hope will help them become community members and leaders."

He considers Israel "key to our Jewish life the world over."

"I remember the end of the war," he mused. "We were nomads – we didn't know where we fitted in. Then Israel was created. We want it to be the centre of Jewish life."

Rothschild said that he recognizes that there are problems and difficulties in Israel, but believes strongly that even so, "we should treat each other with courtesy."

While Jews can't all agree on everything, he said, and there are many legitimate areas of disagreement, those discussions "should be conducted with dignity – which is often sadly lacking."

For more information, or to reserve, call 630-9266.

Chrétien to attend Israel's 50th bash

TORONTO — Prime Minister Jean Chrétien has confirmed that he will attend one of the largest celebrations of Israel's 50th anniversary outside of Israel.

The prime minister will appear at the Night of a Lifetime gala performance at Toronto's National Trade Centre, Exhibition Place, on April 30, Israel's Independence Day.

The event will feature a two-hour entertainment extravaganza hosted by award-winning actor Al Waxman, featuring Israeli singing sensation Yoel Sharabi, Toronto's leading cantors, a 50-piece orchestra conducted by Maestro Boris Brott with guest cellist Ofra Harnoy, and a live satellite link to Israel's festivities.

An Israeli streetscape and marketplace, complete with a live 200-acre grove, will set the mood for shopping, eating, and dancing before the performance. After the performance, the party will continue into the night.

"The 50th anniversary of Israeli independence is an event for Jews and non-Jews alike as it reminds us of how much a country can achieve in such a short time," said Murray Koffler, the Toronto philanthropist and entrepreneur, who is co-chairing the event with his wife Marvelle.

"We are celebrating Israel's 50 years of achievement as well as the long-standing friendship between Toronto and Israel. We extend a warm welcome to everyone to share this magnificent multicultural event," said Julia Koschitzky, chair of the *Israel at 50* community celebration.

Israel at 50 is a consortium of over 170 organizations under the auspices of the Consulate General of Israel and UJA Federation. The April 30 celebration is one of many special events marking Israel's anniversary year.

Doors open at 6 p.m., and the stage show starts promptly at 7:30 p.m. Tickets start at $18 and are available through TicketKing, 416-1212.

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Greater Toronto Area

Munk defends Swiss

[Cont'd. from page 3]

For his part, Munk points to a Swiss diplomat posted in Budapest, Karl Lutz, as a wartime hero. Lutz, for whom Hungarian Jews have erected a monument, issued fake Swiss passports, saving many Jews from death, Munk said.

Publicizing the contributions of someone like Lutz is one of the goals of the committee, which is just getting off the ground, Munk said.

Munk said he was recruited to the committee by Thomas Borer, who is heading a task force coordinating Switzerland's investigation into the country's wartime activities. Borer took notice of him after the *International Herald Tribune* published his letter to the editor in January, in which Munk complained about the Schom report.

After speaking to Borer and agreeing to participate, Munk wrote to prominent businesspeople, inviting their involvement in the committee.

"I truly believe the time has come for informed, well-placed, private citizens to help set the record straight about Switzerland and to respond to the unfair and ill-informed Swiss-bashers. To do so, we are creating a Fairness for Switzerland Committee that will not only disseminate some of the facts, but also protect a relationship that is important to all of us in North America," states a letter sent by Munk to possible committee-backers.

Coming to the aid of the Swiss, at a time they are being unjustly vilified, is a cause that's "near and dear to my heart," he told *The CJN*. "They saved my family and stood up to the Nazis... This is a subject that is alive to me. It was the most important event of my life."

Interestingly, *Golden Phoenix*, a biography of Munk written only last year by Richard Rohmer, devotes only six pages out of 349 to a chapter on Switzerland, with almost no reference to the conditions faced there by refugees.

Rohmer reports that on the family's arrival in Basel in late August 1944, Peter was put in a hostel for students, "while his father, his stepmother and most of the other Munk family members were taken to the Hotel Belmont at Montreux, which served as the military internment camp for refugees."

Prior to the war, the family had been well off in Budapest and Peter's grandfather, Gabriel, had "paid heavily" to secure a place for the family on a transport of Jews that was a down payment by the Germans as part of the Kasztner plan to trade 10,000 Allied trucks for Jews. After a long train voyage that took them to the transit camp section of Bergen-Belsen, where they spent about one month, the family was sent to Switzerland.

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CHRC releases annual report

By PAUL LUNGEN
Staff Reporter

TORONTO — The Canadian Human Rights Commission received 1,527 new complaints in 1997 with 29 percent of those – the largest single group – based on disability, states the commission's annual report for 1997.

In addition, 1997 "was not a banner year" for race relations in Canada. "We saw outbreaks of inter-racial violence in a Halifax-area high school, skinhead marches against Gypsy refugee claimants in Toronto, the persistence of systemic discrimination in hiring and the continuing dissemination of hate propaganda," the commission stated in its report. "All of these show that acts of intolerance persist in Canadian society."

Release of the report coincides with the 20th anniversary of the creation of the Canadian Human Rights Commission and the 50th anniversary of the Universal Declaration of Human Rights.

Assessing the evolution of human rights in Canada, the commission's chair, Michelle Falardeau-Ramsay, said the topic is "a work in progress... A significant gap persists between the rights that have been won in law and the reality of people's day to day lives. The complaints we receive remind us that sexual harassment and unequal pay are still facts of life for far too many working women; that racism and racial tensions have not disappeared; that gays and lesbians remain targets of discrimination; that people with disabilities still have difficulty breaking down barriers to meaningful employment; and that aboriginal people still continue to suffer the legacy of centuries of mistreatment."

In her introductory remarks to the report, Falardeau-Ramsay said that while the Canadian Human Rights Act makes no mention of poverty or social condition as a prohibited ground of discrimination, "yet in the broader context, poverty is a serious breach of equality rights which I believe has no place in a country as prosperous as ours."

Experience suggests there is a link between prohibited grounds of discrimination, such as women, the disabled and aboriginal peoples and poverty, she said. For women there is also a direct link to pay equity, "since many of the working poor are women employed in low-wage, undervalued jobs. But even if that were not the case, it is difficult to argue that poverty is not a human rights issue, given the devastating impact it has on people's lives."

The commission also reported that despite incidents of racial bias, communities are mobilizing "to make it clear that racial and religious hatred would not be tolerated."

The report pointed out that "the growth of the Internet had made it more difficult to combat hate propaganda. It noted that the Simon Wiesenthal Centre estimates that 300 racist groups are operating Internet sites in North America and Europe.

The commission, meanwhile, reported that the white supremacist Heritage Front closed its Toronto-based telephone hotline after the group was brought before a human rights tribunal by the commission.

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Greater Toronto Area

Holy Blossom receives $1 million gift

TORONTO — A gift of $1 million to the Holy Blossom Temple Foundation from Gerald Schwartz and Heather Reisman will enhance adult educational programming at Holy Blossom Temple.

The gift will be used to set up the Gerald Schwartz-Heather Reisman Centre for Jewish Learning.

"Our commitment to establishing a centre for adult Jewish study is a natural outgrowth of the Schwartz-Reisman lecture series," said Holy Blossom Temple president Morris Cooper.

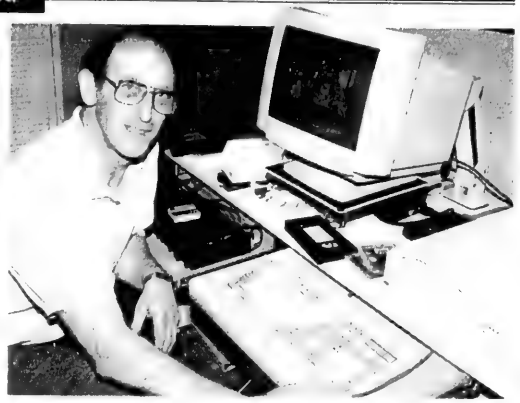
In recent years the series has brought leading world figures such as Sir Martin Gilbert, Natan Sharansky, Elie Wiesel, Abba Eban, Rabbi David Hartman and Amos Oz to the temple.

The creation of the centre will enable Holy Blossom Temple to expand its adult educational initiatives, said Cooper.

Schwartz and Reisman have involved themselves in many philanthropic endeavors that, among others, have benefitted Mount Sinai Hospital, the University of Toronto and Harvard University.

Heather Reisman and Gerald Schwartz

"This magnificent gift is the first one of its kind for the recently established Holy Blossom Temple Foundation," said Wendy Eisen, foundation chair. "It has set an important example that will encourage other members to ensure the future of our cherished, 140-year-old institution."



Michael Noar uses high-tech gadgetry to preserve the past.

Past, present connect with high-tech videos

By RON CSILLAG
Staff Reporter

TORONTO — Michael Noar uses the latest in highest-tech gadgetry to connect to the past.

Employing a battery of computers, videotape editors and complex programs, Noar splices together old family photographs, transfers them to video, and adds some effects and music. The end result is worth millions of words.

A 61-year-old professional videographer and self-taught computer whiz, Noar has produced 20 or so customized videos to date, mainly for Jewish families, including children and grandchildren of Holocaust survivors eager to create a lasting family chronicle that can span four or five generations.

Noar believes it's important for the second and third generations after the Holocaust to appreciate their heritage. Thus, he's dubbed his product the Heritage Collection. "It's a living memory," he says. "A visual record."

It's a surprisingly simple concept, although technically, it's very complex, Noar says. Clients go through their family photo albums and usually bring him dozens of faded and frail snapshots of relatives, both living and long-lost, often taken back in the old country.

Noar then scans the images into his computer, transferring them to videotape, adds fades and other digital effects, and for the final touch, lays in a musical soundtrack that tugs at the heart even more. The final products are powerful and poignant family sketches.

The average video lasts 20 minutes but they can go up to an hour. Videos, Noar points out, can last for decades and can be easily dubbed, while photographs crumble.

Noar was inspired while watching Stephen Spielberg's Holocaust epic *Schindler's List.*

"There was one scene that showed massive piles of eyeglasses, shoes and luggage," he says. "People were told to bring their belongings with them [to the camps], and many brought their most precious possession – the family photo album.

"All that was lost, all that history. I wondered how many families have photographs forgotten in boxes or attics. I decided to try to recreate as much of that history as possible."

And people's eyes tend to be drawn toward videos. "These almost force you to look," Noar says.

One client, he says, wept upon viewing the finished product.

"All Jews are responsible one for another"
Shavuot 39a

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Libby Scheier, TWW director, as seen in *The Canadian Jewish News*

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Greater Toronto Area

Reconstructionist guidelines seen having little impact in Canada

By RON CSILLAG
Staff Reporter

TORONTO — Bold new guidelines issued by North America's Reconstructionist Movement on the role of non-Jews in synagogue life should have little impact on Canada.

According to this country's two Reconstructionist rabbis, most of the recommendations issued by the movement's headquarters in Pennsylvania are already in place in Canada.

The groundbreaking 66-page report, entitled *Boundaries and Opportunities*, is a response to soaring rates of intermarriage and is an attempt by Reconstructionists to deal with more and more non-Jewish partners of synagogue members.

It suggests limited involvement by non-Jews' in major rituals, prayer, and synagogue leadership roles.

Those limits have long been in place at Toronto's Congregation Darchei Noam and Congregation Dorshei Emet in Montreal.

But the guidelines are significant, because they once again highlight the differences between non-Orthodox streams of Judaism in the United States and Canada.

Those differences have, in the past, led to sometimes irreparable rifts between Reform and Conservative Jews on either side of the border.

In 1994, the Reform Movement in North America issued a call for greater outreach to non-Jews, going so far as to allow gentiles a role in rituals, including handling Torah scrolls, taking part in life-cycle events and being allowed to assume positions of leadership in the synagogue. Those calls met with a less than enthusiastic response in Canada, and they effectively went nowhere.

Now, the Reconstructionist Movement seems to be going through the same phase, except that unlike the other streams, it is catching up to Canada's conservatism.

Rabbi Lawrence Pinsker of Congregation Darchei Noam calls the report "extremely traditional" in its outlook.

Twelve major recommendations in the document place stringent limits on non-Jewish participation in major rituals, synagogue membership and leadership; voting and burial rights; prayer; and partaking in aliyot.

High offices in synagogues, including chairing committees, leading prayer services, getting aliyot and reciting certain blessings – all must be reserved solely for Jews, the guidelines say.

Non-Jewish participation should be limited to "affirmations of respect" at life-cycle events, personal prayers, addressing personal remarks to the congregation and working on social action or study projects.

Rabbi Pinsker told *The CJN* that almost all the report's suggestions "are pretty much in place" at his 300-family member synagogue, where between 10 and 15 percent of regular attendees are not Jewish. "We're not breaking new ground here."

Rabbi Ron Aigen of Dorshei Emet in Montreal said his synagogue issued guidelines on the role of non-Jews in 1985.

Rabbi Pinsker said the report is an attempt to nudge Reconstructionists back toward a more traditionalist view and "to remove 'hobbyist' Judaism, where anything goes."

UPPER CANADA LODGE CELEBRATES ISRAEL AT 50

The Jerusalem Dancers, above, entertained at a recent *Israel at 50* program put on by B'nai Brith Canada's Upper Canada Lodge at the Leah Posluns Theatre. Ben Wicks, inset, author of *Dawn of the Promised Land – The Birth of Israel*, was the keynote speaker. Steve Paikin of TVOntario emceed. The dancers and singers, under the direction of Rivka Atzmony and Darren Kagel, paid tribute to the birth of Israel and its 50 years of achievements. Also participating were Julia Koschitzky, chair, Toronto's *Israel at 50* community celebration; and Max Shecter, a past president of the lodge and of Canadian Zionist Federation (Central). Monty Mazin, Israel Affairs chair for the lodge, chaired the project.

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• a fascinating multi-media trip through Israel's history in the Time Tunnel
For more Walk and Festival information, call the HOTLINE at (416) 631-5700.

Community Matters

WOMEN WELCOME NEW LEADERSHIP

A group of the community's best and brightest leaders stepped forward recently to assume top positions in UJA Federation's Women's Campaign and Jewish Women's Federation (JWF).

Judy Engel succeeded Agi Mandel as the new Chair of Women's Campaign, which raises close to $4 million each year from more than 7000 donors.

Carole Sterling, who previously served as a Women's Campaign portfolio coordinator and Chair of the Walk for Israel, has been named Women's Campaign Vice-Chair. Veteran UJA Federation volunteer Janice Langer succeeds JWF President Jill Reitman, following her two-year term.

"It's been an exhilarating and stirring year for me," said Mandel, who intends to remain active in UJA Federation. Mandel is particularly proud of close to 350 women who were encouraged to join the UJA Federation family for the first time last year. "Your efforts are living testimony to the tradition of Jews helping other Jews when and wherever it is needed," she told campaign workers.

Engel explained how her strong sense of Jewish pride evolved from the values of dignity and respect that her parents brought to Canada. "Together we are participating in the ongoing story of Jewish survival."

Jewish Women's Federation President Janice Langer (left) and UJA Federation, Women's Campaign Chair Judy Engel.

Outgoing JWF President Jill Reitman commended the JWF executive and volunteers for working to alleviate poverty and woman abuse in the Jewish community, and initiatives to provide furniture, food and clothing to the needy through the Community Response Project.

"Our strength as a Jewish women's organization lies in our ability to set aside religious and political convictions to work together for the common good," said incoming JWF president Janice Langer. "It is only through dialogue and cooperation that we can remain strong as a Jewish community and a people."

Capitol Conference for Young leaders

(l-r) Yuval Affial and Ayelet Nir from Israel. Melissa Collins, Elyza Litwin and Lyn Kirshin from Toronto.

Thirty-five young Jewish leaders from across Canada recently made their mark in Washington, D.C. at the UJA National Young Leadership Conference.

The delegation, which included one participant from Vancouver, six from Montreal and the rest from Toronto, joined 3000 Jewish leaders, ages 25-45, who attended the three day program. The conference, which takes place every two years, is the largest gathering of its kind in North America.

"Our presence was definitely felt," reports Wendy Fish, who chaired the Canadian contingent. "People seemed very interested in our community and commented on our genuine and friendly manner."

Speaker highlights included U.S. Vice-President Al Gore, writer and lecturer Dennis Prager, Avrum Burg, Chairman of the UJA Federation supported Jewish Agency, New York Mayor Rudolph Giuliani, Canadian Judaic consultant Arna Poupko and actress/comedienne Rita Rudner.

The Canadian delegates also hosted 200 of their fellow conference participants at a special reception and visited the showcase Canadian Embassy, where they were briefed by Middle Eastern affairs expert Stuart Hughes.

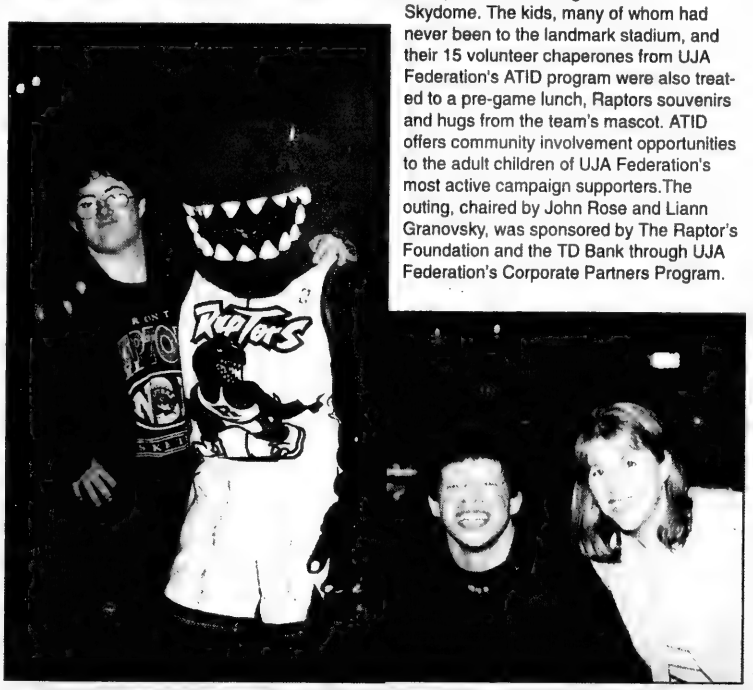
For the first time in the conference's history, Israeli delegates representing various geographic regions in partnership with UJA Federation were matched with different North American communities.

"It was very educational hosting our four Israeli friends from the Gallilee," notes Fish. "All of us walked away with a better understanding of each other's Jewish world and the challenges we face."

"It was absolutely phenomenal," says Elyza Litwin, active in UJA Federation's *Hands On Toronto* young leadership volunteer program. "The quality of the speakers far exceeded my expectations and the sense of belonging was overwhelming," she adds. "I would definitely go back."

Raptors Delight

It was just the right dose of fun and fantasy when 85 children, under the care of Jewish Family and Child Service, were recently treated to a Toronto Raptors basketball game at the Skydome. The kids, many of whom had never been to the landmark stadium, and their 15 volunteer chaperones from UJA Federation's ATID program were also treated to a pre-game lunch, Raptors souvenirs and hugs from the team's mascot. ATID offers community involvement opportunities to the adult children of UJA Federation's most active campaign supporters.The outing, chaired by John Rose and Liann Granovsky, was sponsored by The Raptor's Foundation and the TD Bank through UJA Federation's Corporate Partners Program.



***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Community Matters

Night Of A Lifetime Ticket Sales Soar

Tickets to Canada's biggest birthday party marking Israel's 50th anniversary are going fast.

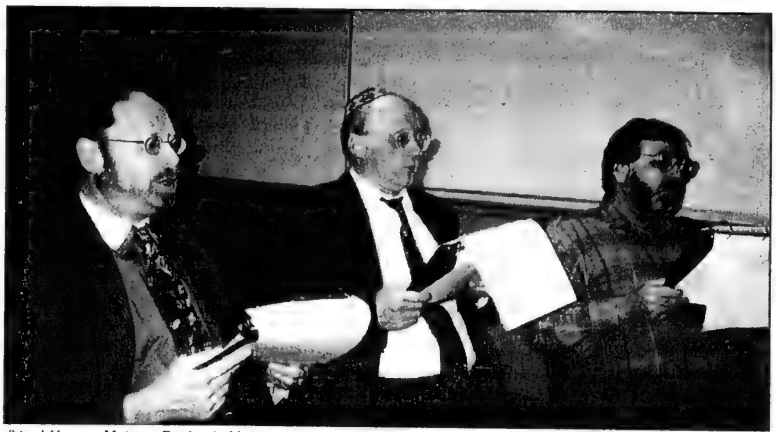
With just two weeks left before the historic Night Of A Lifetime celebration, April 30, 7:30 pm at the National Trade Centre, Exhibition Place, Coliseum Arena, more than half of the tickets to the 7000 seat venue have been sold.

"The whole community is buzzing about his event," explains Julia Koschitzky, Chair of Israel at 50 community celebrations, sponsored by a consortium of 170 organizations under the auspices of the Consulate General of Israel and UJA Federation.

The evening, hosted by Al Waxman, which will begin with greetins from Prime Minister Jean Chretien, will feature performances by Israeli singer Yoel Sharabi, Toronto's leading cantors Yaacov Motzen, Benjamin Maissner and Paul Kowarsky, cellist Ofra Harnoy, as well as a fifty piece orchestra conducted by Boris Brott. A live satellite link will connect the Toronto gathering with festivities taking place in Israel and the voice of Academy Award winning actor Gregory Peck will narrate a special video presentation.

Tickets ranging from $18 - $150 can be ordered by calling (416) 872-1212. Prices for children 12 and under are $5 when accompanied by adults with $18-$36 tickets and $18 accompanied by adults holding tickets from $50 an up, with a maximum of 4 kids per adult ticket. Seats cannot be purchased at the door.

Koschitzky urges community members not to be disappointed by waiting until the last minute to purchase tickets. "Nobody should miss this once in a lifetime event."



(l to r) Yaacov Motzen, Benjamin Maissner, Paul Kowarsky rehearsing the thirteen song medley they will perform at the Night Of A Lifetime Israel at 50 celebration. *Photo: Elaine Fogel*

From top to bottom. Ofra Harnoy, Yoel Sharabi and Boris Brott.

Award-Winning Artists Salute Israel

The stars will be shining brighter than ever on The Night of Lifetime as some of the biggest names in the Jewish entertainment world focus their talent on saluting the State of Israel, as she turns 50.

The fast-paced, two-hour, show hosted by Al Waxman from the CNE's Coliseum Arena includes performances by Isreal's Me'irim Dance Company, an adult choir, a children's choir and a live satellite feed from Israel.

The program's producer Robert Benia has employed the artistic talent of composer Stephen Glass to weave together several themes reflecting Israel's historic development, dividing the show into six segments culminating in a finale incorporating the entire cast of 500.

World-renowned cellist Ofra Harnoy, who has been captivating international audiences with her interpretations of the works of Tchaikovsky, Bloch and Chopin, among others, will perform an original piece composed by Glass.

Israeli pop star Yoel Sharabi, who has recorded eight albums and now resides in New York, will appear throughout the program, dazzling the audience with his unique synthesis of modern lyrics combined with traditional Israeli and Yemenite melodies.

Boris Brott, who received the Order of Canada for his excellence in conducting and who served as Assistant Conductor to the New York Philharmonic Orchestra under Leonard Bernstein, will lead a 50 piece orchestra through both contemporary and original works composed and arranged by Stephen Glass.

"The idea is to bring Israel back to our central consciousness by using familiar images, orchestrations and passages that allow each and every one of us to identify with some aspect of Israel's existence."

Exhibit brings Israel to Toronto

The sights, sounds and tastes of Israel will be brought to life before The Night Of A Lifetime performance on April 30, as thousands gather to mark the country's 50th anniversary.

All things Israeli, including a genuine indoor Jaffa orange grove and authentic Jerusalem stone walls will transform Heritage Court, at the CNE's National Trade Centre, into an Israeli Streetscape.

"We want people to feel like they are walking through a crowded marketplace in Jerusalem or Tel-Aviv," explains Renee Rubinstein, who is chairing the exhibit.

"What better way to bring people closer to Israel than to re-create the magic that makes the Jewish homeland so dear to their hearts?" says Rubinstein.

Night Of A Lifetime ticket holders can visit the Heritage Court when the doors open at 5:30 pm and can continue wandering in and out of the exhibit throughout the evening as the main festivities take place.

Flower displays, a wide variety of kosher Israeli cuisine and visual presentations depicting the country's triumphant 50 year history will add to the atmosphere. Guests will also be able to purchase many Israeli products from dozens of vendors. All of this will unfold under a ceiling covered with stars to reflect the mood of the evening.

Mediacom is the major sponsor of Heritage Court. For tickets to The Night of a Lifetime call TicketKing at (416) 872-1212. For special group rates call (416) 593-4142.

***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Greater Toronto Area

Nominations for UJA/Federation of Greater Toronto

TORONTO — Sandra Brown, nominations committee chair for UJA/Federation of Greater Toronto, has announced the nominees for the Board of Directors, Board of Governors and Individual Representatives to Council.

Elections will be held during the federation's 23rd annual meeting scheduled for Tuesday, June 9, 1998, 8 a.m. at the Lipa Green Building, Conference Centre, 4600 Bathurst St.

In accordance with the bylaws, the governance consists of a council, the president, a Board of Governors, and a Board of Directors. An executive committee will be elected by the Board of Directors from amongst the directors. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following bylaws:

"Only members of the federation who have made a financial commitment to the United Jewish Appeal in respect of the previous year, and are in good standing with the United Jewish Appeal, shall be eligible to serve as an individual or group representative on the council.

"Any 20 representatives may nominate any individual member of the federation for election to the Board of Directors and the position of president, provided that: (a) any one individual representative may nominate not more than three nominees for election to the Board of Directors; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the federation at least 21 days before the annual meeting of council.

"Any seven individual or group representatives may nominate any individual or group representative of the federation for election to the Board of Governors, provided that (a) any one representative may nominate not more than three nominees for election to the Board of Governors; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the federation at least 21 days before the annual meeting of council.

"Any seven members may nominate any individual member of the federation for election to the council provided that: (a) any one member may nominate not more than three nominees for election to the council; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the federation at least 21 days before the annual meeting of members."

Nominated for president is Joey Steiner; nominees for Board of Directors include: Rosanne Ain, Dov Altman, Tammy Anklewicz, Barbara Bank, David Barkin, Arthur Benjamin, Donald Bennett, Messod Boussidan, Karen Chisvin, Michael Daren, David Engel, Helen Finder-Guttman, Garry Foster, Rabbi Baruch Frydman-Kohl, Robert Furman, Norman Godfrey, Marty Goldberg, Leo Goldhar, Louis Greenbaum, Michael Herman, Igor Korenzvit, David Koschitzky, Dr. Harry Krakowsky, Janice Langer, Elaine Lightstone, Jack Mintz, Stephen Morrison, Barry Naiberg, Elliott Peranson, Naomi Rose, Michael Rosenberg, Alan Sandler, Lorraine Sandler, Dr. Ralph Shedletsky, Randy Shiff, Carole Sterling, Cyrel Troster, George Weinberger, Terri Weintraub and Shirley Worth

Nominees for individual representatives for the Board of Governors include the above named directors, as well as the following individual representatives: Dr. Irving Abella, Stephen Altbaum, Mark Berenblut, Stuart Berkowitz, David Berman, Austin Beutel, Eric Bornstein, Helen Daniels, Roz Davidson, Jeff Dermer, Wendy Eisen, Judy Engel, Stephen Freedhoff, Henry Goldbach, Jeffrey Goldfarb, Abraham J. Green, Dave C. Green, David Y. Green, Michael Halbert, Dr. Saul Kendal, Ruth Ladovsky, Harold Lederman, Thomas Lobel, Susan Maldoff, Agi Mandel, Frank Mayer, Dr Miriam Rosenberg, Sheila Rother, Kurt Rothschild, Honey Sherman, Eileen Silver, Frank Simkevitz, Marsha Slavens, Dr. Howard Stevens, Raymond Stone, Francie Storm, Barry Tissenbaum, Charles "Chuck" Winograd, Lorne Wolfson

Nominees for group representatives for the Board of Governors include: Rabbi Wayne Allen, Paul Bainerman, David Baskin, Phil Ber, Dr. Shelley Brook, Dr. Richard Cummings, Dr. Violet Esser, Ephraim Fiksel, Elaine Fink, Gerald Goldberg, Joseph C. Goldenberg, Steve Goldwasser, Sheldon H. Goodman, Norman Grill, Margo Grosbein, Ronald Hoffman, Jeffrey Kauffman, Michael Kerbel, Warren Kimel, Louis Kirshenbaum, Stanley Kugelmass, Dr. Howard Langer, Eleanor Levine, Dr. David Lewis, Michael Miller, Florence Minz Geneen, Dr Richard Morris, Harold Nashman, Gary Posen, Henry Rosenbaum, Paula Schippen, David Sefton, Carol Spetgel, Esther Spring, Jerry Tollinsky, Dr Marshall Train, Dodi Weill, Dr. Charles Weingarten, Gwen Yacht and Sol Zigler

Life members of the Board of Governors are the following past presidents: Ronald Appleby, Sandra Brown, Donald Carr, Jack Chisvin, Charles Diamond, Arnold A. Epstein, Irving "Yitz" Feldman, Arthur Gelber, Bernard Ghert, Phil Granovsky (deceased), Milton Harris, Wilfred Posluns, Jack Rose, Herb Rosenfeld, Samuel J. Sable and Rose Wolfe.

The following individual representatives are to be elected for a two-year term 1998-2000 to the federation council: Rosanne Ain, Philip Alter, Sandra Atlin, Arna Banack, Barbara Bank, Robert Benia, Art Benjamin, Marc Benjamin, Stuart Berkowitz, Austin Beutel, David W. Brown, Robert Chermiak, Karen Chisvin, Jeffrey Cohen, Yale Drazin, Robert Engel, David Gerichter, Dr. Charles Gold, Jeffrey Goldfarb, Harry Gorman, Samuel Gotfrid, Abraham J. Green, Louis Greenbaum, Judy Gwartz, Michael Halbert, Loretta Helman, Alison Himel, Genya Intrator, Cheryl Jackson, Mark Kerbel, Marshall Kesten, Lynn Kirshin, Leslie Klein, Henry Koschitzky, Julia Koschitzky, Jack Kosoy, Ruth Ladovsky, Judy Libman, Thomas Lobel, Susan Maldoff, Rabbi Dow Marmur, Heather Milstein, Paul Morton, Neil Nisker, Gilbert Palter, Dr Jill Reitman, Gerald Richler, Gerald Ross, Sheila Rother, Dr. Zion Sasson, Schuyler "Skippy" Sigel, Shoel Silver, Marlene Sklar, Carole Sterling, Arthur Stern, Izy Stern, Joan Stevens, Raymond Stone, George Wasserstein and Elizabeth Wolfe

In addition to the individual representatives listed, each group member of the federation shall be entitled to two representatives on the council (group representatives). Any group member that has membership in good standing in excess of 100 persons residing in the Greater Toronto Area shall be entitled to one additional group representative in the council. "Group" means any charitable, educational, social, cultural, religious or recreational agency, organization or congregation, unincorporated or incorporated (without share capital) whose activities are carried out primarily in the Greater Toronto Area (including the main Greater Toronto Area branch or division of national organizations), having a Jewish membership of at least 25 persons, or such other agency or organization which may be accepted by the directors.

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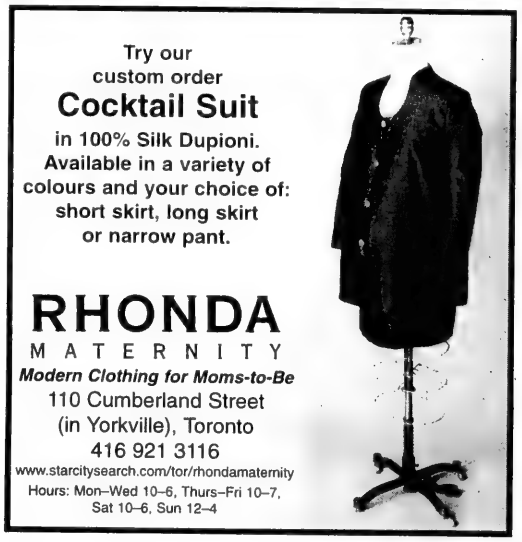
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Greater Toronto Area

Hashomer Hatzair reunion

By YONI GUTMANOVITCZ
Special to The CJN

TORONTO — On July 18, members of Hashomer Hatzair will meet in Perth, Ont., to reminisce and celebrate the movement's 75th anniversary of service to the Jewish community.

When Hashomer Hatzair came to North America in 1923, it already had a reputation as a strong Jewish youth movement. With members in virtually every major Jewish community in Europe, Hashomer was welcomed with open arms by North American Jews.

In North America, Hashomer Hatzair quickly established "training communes" to teach urban youths the skills they would need in order to move to Palestine and establish kibbutzim. Over time, these "training communes" evolved into summer camps.

Perth, the site of this year's reunion, has been home to the lone Canadian Hashomer Hatzair summer camp since 1957, one of the two remaining North American locations of Camp Shomria.

As part of the two-day celebration, Hashomer alumni will have the opportunity to share their memories and experiences with the current generation of campers. As well, participants will be invited to take part in a variety of multi-generational activities and view the traditional closing ceremonies.

Reunion

"I'm hearing from people from all over the place," said Mintzy Clement, reunion coordinator and an ex-Shomerette herself. "We have somebody who is planning on coming in from Russia for the reunion."

While this is officially a reunion for former Shomrim from the Perth summer camp, Clement said the reunion is open to all ex-Shomrim.

"There are people coming who have never been in the movement in North America, people from Finland, Poland and Israel who are coming because they live here now, and they want to celebrate Hashomer."

More than a chance for the older generations to relive their youth, this reunion offers a chance for current Shomrim to find out what the movement was like in the past.

"I wonder what it was like to be at camp 30 or 40 years ago. I wonder what was different. I've always wondered what kind of celebration the movement had in 1948 when Israel was declared a state. I hope that this summer I'll be able to find out," said Alon Klekner, a current counsellor in the movement.

PASSOVER SONGS

Students from Beit Rayim Hebrew School recently performed songs and stories about Passover to hundreds of spectators at Promenade Shopping Centre. The synagogue also provided free Passover food sampling and arts and crafts made by children.

USDS MAOT CHITTIN FOOD DRIVE

United Synagogue Day School, Richmond Hill campus, recently collected kosher food for Passover. Donations were sent to Council House and then distributed to the needy families in the Toronto area. Seen holding some of the items collected are (from left) Alyssa Birbrager, Joseph Kahn, Joshua Greenblatt.

CORRECTION

An error was made in reprinting the recipe for Lemon Pudding for Passover, in the April 2 Passover Food Supplement.

The correct ingredients are: 4 eggs; 1½ cups sugar, 3 tbsp. potato starch, 6 tbsp. fresh lemon juice, and 2 cups water.

The CJN regrets any inconvenience the mistake may have caused.

Yom Hashoah יום השואה

Community Holocaust Remembrance

at **Beth Radom Congregation**, 18 Reiner Rd.
(opposite Earl Bales Park)

Thursday, April 23, 1998, 7:30 p.m.

Officiated by: **RABBI CANTOR DAVID BAGLEY**
Spiritual Leader, Beth Radom Congregation

Guest Speaker: **MR. MONTE KWINTER M.P.P.**
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DEADLINE REMINDER

What's New and About People deadlines: Monday, April 20 is deadline for April 30 issue and Monday, April 27, is deadline for May 7. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, April 17

ONEG SHABBAT

West Toronto Jewish Community Association Oneg Shabbat service, 7:30 p.m., Swansea Town Hall, 95 Lavinia Ave. 236-2054.

Saturday, April 18

SINGLES MIMOUNA

Kolel's B'Shert for Jewish Singles Mimouna, a celebration to end Passover, lecture by **Rabbi Jeremy Schwartz** titled Chamets and the Freudian Id, North African desserts. For ages 25ish to 45ish. Register early. 905-764-1329.

Sunday, April 19

ISRAEL AT 50

In celebration of *Israel at 50*, **Samuel Segev,** visiting professor, Hofstra University, Long Island, N.Y., discusses The People, The Land, The Future, 8 p.m. Adath Israel Synagogue. 635-5340.

MIMOUNA

The Sephardic Kehila Centre and the Sephardi Network of UJA community Mimouna, 1-5 p.m., Kehila Centre (Bathurst and Steeles). Children $3, adults $6. 631-5688.

GHETTO MEMORIAL

Reading and ghetto songs mark the 55th anniversary of the Warsaw Ghetto Uprising, 8 p.m., Workmen's Circle

BBYO TEEN CONNECTION

For Grade 7 teens interested in BBYO's Teen Connection program of social, recreational, athletic and cultural events, there's Ice Cream Madness, 1-2:30 p.m., 1118 Centre St., Thornhill, Room 101. **Stefanie** 905-707-9907.

Monday, April 20

WOMAN ABUSE

Beth Emeth Bais Yehuda Sisterhood Yom Hashoah program for women, young adults and men on woman abuse in the Jewish community with **Gail Gould** of JF&CS and two survivors of abuse, 8 p.m. $2 members, $3 non-members.

GIANT RUMMAGE SALE

Tremendous bargains in good used clothing and household items in excellent condition, sponsored by Pride of Israel Sisterhood, 10 a.m. to 2 p.m. at the synagogue.

SUPPORT GROUP

Jewish Parents and Families of Gays and Lesbians meets 7:30 p.m., Jewish Family & Child Service, 6th floor, 4600 Bathurst St. Phone in confidence, **Ruth** 763-9111.

Tuesday, April 21

HECHT LECTURE

Mizrachi Bayit and Nishma Harry Hecht Memorial Lecture with **Rabbi Benjamin Hecht,** founding director of Nishma, on Relevance in Jewish Education: Connecting Study to Action. Minchah 7:45 p.m. followed by lecture and Ma'ariv at Mizrachi Bayit, 296 Wilson Ave. For men and women. 630-0588.

ART OF THE HOLOCAUST

Hands on Toronto, a division of UJA Federation's Young Leadership Cabinet series, Vision, Voices, Vanished Dreams, concludes with Visual and Literary Art of the Holocaust, 7:30 p.m., 10 St. Andrews St. (Kensington Market) 631-5724.

STRESSBUSTERS

At Shaar Shalom Sisterhood general meeting wellness consultant **Rosalie Moscoe** discusses Stressbusters for the '90s, 7:45 p.m. 905-881-9396.

Wednesday, April 22

STEPFAMILY NETWORK

The Jewish Stepfamily Network meets 7:30 p.m. at Temple Sinai. **Nancy Kumer** speaks on Roadmaps to the Stepfamily Journey. $3.

HEALTH CARE.

National Council of Jewish

[Cont'd. on page 23]

Canada-Israel Committee
and
Canadian Friends of Beth Hatefutsoth
are honoured to present
World-renowned Author and Historian
Martin Gilbert
"Fifty Years of Israel"

Sunday, May 10, 8:00 p.m.
Beth David B'nai Israel Beth Am Congregation
55 Yeomans Road, North York

- author of more than 50 books, including a history of Jerusalem, a definitive study of the Holocaust and historical atlases of Israel and the Jewish people
- host of the A&E television series "Jerusalem with Martin Gilbert"
- official biographer of Winston Churchill with over 20 volumes published to date

This lecture coincides with the Canadian launch of his new book *Israel: A History,* published by **turnerbooks.**
Sir Martin Gilbert will autograph copies available at a special launch price.

Free admission — Refreshments

We remember with love our precious
ANNETTE GOLLANT ל"ז
on her fifteenth memorial anniversary
Iyar 3 - April 16
"Grace was in all her steps, heaven in her eyes, In her every gesture, dignity and love."
The Gollant Family:
Bob, Eric, Carol, Jennifer, Michelle and Jerod.

Prostate Awareness Night
What everyone should know!

York Central Hospital's Surgery Program is pleased to provide a complimentary awareness evening for the community on

Tuesday, April 28, 1998
7:30 p.m. - 9:30 p.m.
York Central Hospital

Everyone is welcome to come out and hear experts present on

✔ **Prostate Education & Awareness**
✔ **Prostate Cancer: Diagnosis and Treatment Options**
✔ **Hereditary and Familial Prostate Cancer**
✔ **Life Experiences of a Cancer Survivor**

Time will also be allotted at the end of the meeting for those interested in forming a **Prostate Cancer Support Group.**

To register, please call **(905) 883-2030.** The evening is free of charge and includes refreshments.

York Central Hospital

What's New

[Cont'd. from page 22]

Women, Toronto Section, presents **Dr. Anita Shack** speaking on Revitalize With Alternative Health Care: Maximize Your Health Potential and Vitality, 7:30 p.m., Council House, 4700 Bathurst St. $5. 633-5100.

LUNCH AND LEARN

Topic of Holy Blossom Temple Lunch and Learn in Retirement Group meeting is Council Fire Native Cultural Centre with **Reva Jewel** at noon. Bring lunch and $1. Coffee, tea, cookies served.

Thursday, April 23

YOM HASHOAH

In observance of Yom Hashoah, Beth David B'nai Israel Beth Am Synagogue presents *Survivors of the Holocaust* by **Steven Spielberg,** in association with Survivors of the Shoah Visual Foundation, 8 p.m.

HOLOCAUST MEMORIAL

Beth Tzedec Holocaust Memorial program, 5:15 to 6:30 p.m. featuring guest speaker plus **Cantor Paul Kowarsky,** Grade 7 students, candlelighting by 1st, 2nd and 3rd generation Holocaust survivors.

And What Else Is New

THE EPSTEIN BROTHERS

Klezmer legends, The Epstein Brothers, live in concert, Saturday, April 25, 8:30 p.m., Winter Garden Theatre, 189 Yonge St. $99 includes dessert reception with **Julie** and **Willie Epstein,** tax receipt $50. Proceeds from this block of tickets go to support of Ashkenaz '99, Aug. 30-Sept. 6. 703-6892.

INTERFAITH DINNER

Annual Neighborhood Interfaith Dinner, Monday, April 27, 6:30 p.m., Beth Sholom Synagogue. **Frank Dimant** speaks on Israel: A Double Standard. $30 including reception. Tickets available only to noon April 22. Beth Tzedec 781-3511 or Beth Sholom 783-6103.

ISRAEL'S BIRTHDAY BASH

Jewish Storytelling Arts fundraiser, Sunday, May 3, 6:30 p.m., Temple Sinai. Israeli buffet dinner, storytellers including **Leslie Robbins** and **Alec Gelcer,** musician **Tiina Kiik,** door prizes, birthday cake. Book early. 440-1330.

DRAMA COURSES

Leah Posluns Theatre School courses: Creative Drama for Children – Level 2 (ages 8-15) begins Sunday, April 19; Creative Drama for Children – Level 3 (ages 8-16), begins Monday, April 20; Acting for Adults – Level 2 (ages 19 plus) begins Tuesday, April 21; Drama for Young Adults – Level 1 (ages 15 plus), begins Wednesday, April 22.

Courses run 10 weeks. $150 plus annual $25 non-athletic membership fee in Bathurst Jewish Centre. Pre-register. 636-1880, ext. 231. For information, ext. 368.

DOWNTOWN MINYAN

Downtown Reform Minyan, an egalitarian Shabbat service, at Bloor JCC – Service for Yom Hashoah Thursday, April 23, 7:30 p.m.; Shabbat service Saturday, April 25, 10 a.m., led by **Jeremy Schwartz,** assistant director of Kolel. **Shelly** 469-4287.

Also, Thursday, April 30, a group is going to the *Israel at 50* celebration. Call by April 20.

BLACK TIE BINGO

Temple Sinai's Black Tie Bingo, Saturday, April 25. Silent auction, bingo, prizes, dessert buffet, music. $50. Book now 487-4161.

NEEDLEWORK WORKSHOP

Pomegranate Guild of Judaic Textiles all-day Judaic needlework workshop, Sunday, May 3, at Shaarei Shomayim Synagogue. Topics to choose from are: Beginners Quilting, Intermediate Embroidery, Hebrew Lettering and Beading. $36 plus materials. Pre-register by April 20. **Elaine** 905-764-5372 or **Sarita** 789-1145.

'WEARHOUSE' SALE

The weekend of April 24, Bloor Jewish Community Centre and Tom's Place host the annual "Wearhouse" Clearance Sale offering men's and women's designer fashions at 60 to 80 percent off. A portion of sale proceeds (Thursday, Friday, Sunday) go to Bloor JCC capital campaign. **Bill Emery** 924-6211.

MATTAN TORAH

In preparation for Beth Tikvah Synagogue's Tikkun Leil Shavuot program Saturday, May 30, a series of study programs around the theme of Mattan Torah is scheduled. **Rabbi Wayne Allen,** sources from the Talmud April 20, May 4, May 11; **Prof. Alex Pomson,** sources from the Torah April 21, May 5, May 19; **Rachel Turkienicz,** sources from the Midrash April 22, April 29, May 7. Sessions at 8 p.m.

TNO GROUP

Thursday Night Out April events: **Jordana** 927-9818

Cherry Docs , Sunday, April 19, 2 p.m., Factory Theatre, 125 Bathurst St. $10. Partial proceeds to JF&CS. Reserve.

Martini Madness Thursday, April 23, 8 p.m., Autogrill, 495 Eglinton Ave. W. Clothing donation for JF&CS. 8-10 p.m., cash bar. Ages 30 plus.

BOWLATHON

ATID chapter of Toronto Hadassah-WIZO bowlathon for Youth Aliyah, Sunday, April 26, 3-6 p.m., Bathurst Bowlerama. Register. **Shayla** 447-2537.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

JF&CS GROUPS

Jewish Family & Child Service groups, **Pat Lieberman** 638-7800, ext. 215.

When Relationships Hurt: A Group for Women begins April 27.

Parenting When Your Child Has an Eating Disorder, begins April April 28.

The Challenge of Anger: For Women, daytime group begins April 22.

'70S RETRO PARTY

Hadassah-WIZO Lev Zahav chapter '70s Retro Party, Saturday, May 2, Taboo Wine Bar & Grill (Yonge-Eglinton). $15 (tax receipt). Food Bank donations requested. 630-8373 for tickets.

HEBREW CLASSES

Fun and easy conversational Hebrew classes with **Yael Lev**, all levels, daytime and evening. Special classes for parents with children in Jewish schools. Spring term starts week of April 20 at several locations. Also, registration has started for summer classes. Yael 225-6151.

AISH HATORAH

Aish HaTorah, 949 Clark Ave. W., Thornhill. 905-764-1818.

Yom Hashoah program, Competitive Suffering, an assessment of Polish/Jewish relations during and after World War II, with **Chris Vaber,** BA/MA in Contemporary History, Thursday, April 23, 8 p.m.

Lecture series, for young people ages 18-25, The What, Why and Way of Jewish Life and Wisdom, Wednesdays, 8 p.m., April 22 to June 10, with **Rabbi Mitch Mandel** and other guest lecturers.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). April 23 is a lecture on dental implant treatment. **Aaron Dahary** 661-4689 or **Malka** 630-5771.

Wagman Centre Bereavement Group for older adults who have recently lost a spouse, meets every other Friday at the Wagman Centre. **Paula David** 785-2500, ext. 2271.

Earl Bales Seniors' Club: Sunday, May 3, Annual Spring Fair, 9 a.m. to 3 p.m., all new merchandise, clothing household items, jewelry, plus food and more; May 11, Casino Niagara, $20 members, $25 non-members; May 27-29, Ottawa Tulip Festival plus Thousand Islands, capitol sight-seeing, cruise. $289; Sunday dance April 26, 7:30-10:30 p.m. $ 4 members, $5 non-members. Membership open $12. 395-7881.

Shaarei Shomayim Friendship Club: Introducing new program Monday, May 4, general meeting and discussion on dry-eye cataract process; Oak Creek Boat Farm cruise and entertainment, June 16; Kingston cruise with entertainment, July 14; cruise and musical *Little Shop of Horrors* Aug. 19. **Lena** 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield** 787-1526.

LZA Seniors Club: Registration for *South Pacific* June 17 at Stage West, and for *Man of La Mancha* Sept. 10 at Stratford, **Libby** 782-2059 or **Belle** 633-5841 or Borochov office 630-9444. Ladies folkdancing Thursdays 1:30 p.m. and Cultural Discussion Group Tuesdays 10 a.m. Centre is open for socializing Monday to Friday, 10 a.m. to 3 p.m.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. Phone 225-2112.

Healthy Food Choice film from Canadian Cancer Society, *The Light Gourmet – Health from the Sea* Thursday, April 16, 1:15-2:15 p.m.

Myths and Realities of Aging with **Estelle Altman** Tuesday, April 21, 10 a.m. Members $1.50, non-members $3. **Joan Turner** or **Bookie Kwart**.

Parkinson's Support Group Tuesday, April 21, 1:15-2:30 p.m. **Bonnie Bereskin,** speech language therapist at Baycrest Centre, presents What Did You Say? – Speech Problems in Parkinson's.

Hearing Assistance Clinic, **Brenda Vernon** of Canadian Hearing Society hearing clinic, assistive devices, Thursday, April 23, 1:15-4 p.m.

Mysteriously Yours, mystery and buffet lunch at the Old Mill, Wed. May 6, shared with Bathurst Jewish Centre. $39 members, $43 non-members. Register early.

Israeli Club Etrog meets 7 p.m. Thursdays for movies, sing-alongs, lectures, bingo, dances. A lecture is scheduled for April 23. **Anna.**

Movie, *Tootsie* , Sunday, April 19, 2:30 p.m.

Wednesday afternoon social April 22, **Marshall Reiss,** 1:30 p.m.

BLOOR JCC

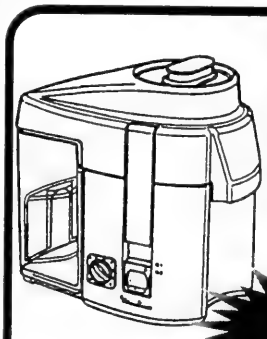
Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Hu-Tsa-Tsa Klezmer Band with guests **David Wall** and **Martin Van de Ven** Saturday, April 18, 8 p.m. $10 in advance, $12 at door.

Spaces still available for Bloor JCC Nursery this fall.

Wearhouse Clearance Sale weekend of April 24. Check What Else is New.

Seniors Club: Thursday, April 16, 2 p.m., Osteoporosis: Prevention, Current Therapies and Alternative Therapies, chiropractor **Dr. Jennifer Bayani**. Thursday, April 23, 2 p.m., Ketubah: The Jewish Marriage Contract, calligrapher **Ruth Warzecha**. Call **Judy**.



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On Campus

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Alana Balaban, co-chair of UJA on Campus at U of T, receives the UJA Federation of Greater Toronto award for chesed and social justice from UJA Federation's Morris Zbar. Zac Kaye, right, of Jewish Campus Services, looks on. [Frances Kraft photo]

Students honored by JCS

By FRANCES KRAFT
Staff Reporter

TORONTO — Over a dozen Toronto students were honored at Jewish Campus Services' (JCS) recent Volunteer Recognition Evening, held at Ryerson Polytechnic University's Oakham House.

• Barry Pakes, a University of Toronto medical student and key organizer for the Toronto leg of the recent Wake-Up Tour, received the Schwartz Levitsky Feldman Chai award for special involvement in Jewish campus life.

• York University students Daniel Nurgitz and Sam Stone, who were involved in promoting the first annual Jewish student Arts Festival held last month, received the Jacobovici Family award for arts and culture.

• York student David Gordon, editor of the student publication *Images*, received *The Canadian Jewish News* award for Jewish campus communications.

• Yoni Stanleigh, religious affairs co-chair at U of T's Jewish Students' Union (JSU), received the Jewish Federation of Greater Toronto Action Committee for Jewish Continuity award for enhancing Jewish identity and continuity.

• Alana Balaban, co-chair of UJA on Campus at U of T, received the UJA Federation of Greater Toronto award for chesed and social justice.

• York student Sidura Ludwig, who coordinated the first annual Jewish student Arts Festival, held last month, received the Gropper Family award for outstanding leadership.

Award winner Pakes acknowledged how important the support of JCS and the Jewish community has been. "Students are powerful, but there's only so much we can do [alone]," he said.

"All of you are our future," said Morris Zbar, UJA Federation vice-president, community planning and development.

"We provide significant funding [to JCS]," he added, "but significant isn't enough. We understand that and do what we can to help you find additional partners."

"It is through our partnerships with...the Conservative movement, Reform on campus, the various Orthodox groups in the city and many other organizations, that we have been able to present [a] special smorgasbord of opportunities for our students to dip into, said Zac Kaye, JCS director. "I see our agency as a three-legged tripod – students, staff and lay people. Take away one of the legs [and] the whole thing collapses."

One of JCS' biggest goals, said its acting president, Jack Zarek, is to raise funds to hire more staff and reach more of the 15,000 Jewish students on Toronto campuses.

Kaye and Lance Davis, director of the JSU at U of T, paid tribute to Rabbi Michael Skobac, who is leaving JCS to take on a new position at Jews for Judaism.

Peer awards went to Tammy Weisz of Ryerson; Sharon Aba, Michael Weinberger and Tally Wolf of York; and Sandy Benayon, Elli Mandel and Sharoni Sabony of U of T. JCS also honored presidents Eyal Lewin of Ryerson Hillel, Terri Rothenberg of York's Jewish Student Federation, and Eliana Schonberg of U of T's JSU.

Kaye presented certificates to "founding friends of the campus" including Zbar and Helen Zukerman, who recently provided a substantial arts grant to JCS.

Yoni Stanleigh, left, religious affairs co-chair at U of T's Jewish Students' Union, receives the Jewish Federation of Greater Toronto Action Committee for Jewish Continuity award for enhancing Jewish identity and continuity from Morris Zbar. [Frances Kraft photo]

Shaarei Shomayim Congregation Adult Education Committee presents:

The Jews For Judaism
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In eight exciting classes studying the Bible, history, psychology and comparative religion, you will gain an understanding of today's aggressive missionary movement and the knowledge to respond confidently to the challenges they pose.

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Instructor:
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Monday Evenings
Apr. 27 - June 22
7:30 - 9:00 pm

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JEWS FOR JUDAISM
(905) 761-0040.

Synagogue members: FREE
Non-members: $36

SHAAREI SHOMAYIM CONGREGATION
470 Glencairn Avenue

Hashomer Hatzair and Tzavta
invite the community to
a special family celebration of
Yom Ha'Atzmaut
in honour of Israel's 50th birthday
Friday, May 1, 8:00 p.m.
at the
Earl Bales Community Centre
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Progam includes candlelighting ceremony, video clips, Israeli song & dance, and more.
Light Israeli buffet catered by "Cooking by Ian"
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SINGLES EVENTS
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The Canadian Jewish News
Deadline is Wednesday, 4:00 p.m., 8 days preceding issue date.
For rates or to place an ad, please call
TANYA at (416) 391-1836
The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

Check out Jewish Singles Events on the web. www.total.net/~isreg

Jewish Singles Registry. Over 1575 registered. Averaging an engagement every 4 wks. **483-4151.**

Mayfair West Racquet & Fitness Club in Downsview is having it's next Singles Party of the year, Sat. Apr. 25. The Tennis Round Robin begins at 7pm with a dance following at 10pm. Cost for the tennis & party is $20 & for party only is $10. Reservations are a must for tennis. **Call Marcia at 416-638-1010.**

On Campus

We must not forget Jewish brothers in FSU

By JAMES NAHON
Special to The CJN

Last year at Passover, I was part of a group of 26 North American Jewish students from the one-year program at the Hebrew University of Jerusalem, and 26 Ukrainian Jewish students participating in The Pesach Project.

Opinion

The purpose of the project is to help bring a feeling of Passover to as many Jews as possible in the former Soviet Union. It is sponsored and organized by Hillel: The Foundation for Jewish Campus Life and the United Jewish Appeal.

We spent three days in Kiev with our Ukrainian partners preparing for our responsibilities. Then we were divided into groups of six, each group having three North Americans and three Ukrainians.

Shoved into tiny vans with nothing more than haggadot, kosher wine, matzot, and a great deal of enthusiasm, we set out on a journey that would change our lives.

Over the next four days, each group visited three or four shtetlach. At each stop we conducted a seder that included storytelling, singing, dancing, praying, a little haroseth, and many tears of joy.

My group drove 11 hours across Western Ukraine to a region that borders Poland, Hungary, and Slovakia in and around the Carpathian Mountains. We conducted five seders.

During our seder travels I met at least 350 Jews. For most, this was their first Jewish experience since the Holocaust. For the children, it was their very first Jewish experience.

The vast majority of the Jews I met live in a state of poverty we can not even imagine. Moreover, they live without any knowledge or feeling for Jewish tradition.

These poor communities lack even the most basic Jewish facilities: synagogue, Jewish cemetery, kosher food, and hardly any opportunity for Jewish education, observance, and the like.

During our first seder in Truskavec, I met Sasha and his family. Sasha is an English teacher but this was his first opportunity to actually speak English. He was humble and warm. He said to me "Jamie, I am poor man." He paused for a moment and then continued, "I have poor family, everyone you see in seder is very poor", pointing to the 50 or so other seder participants.

I thought for a while and replied "But Sasha, you are happy man?" He threw his arm around his wife and two sons and with a great smile said "I am happiest man in world, with beautiful wife and beautiful boys!"

At that same seder, I met an old woman who told me she was in Auschwitz. I watched her cry throughout the seder. She showed me the numbers on her arm, explaining that medical experiments had been done on her, and as a result she was never able to have children. Her husband had died and she had no family left. But she said that she was still very happy, and with tears in her eyes she showed us Ukrainian folk dancing.

I felt Hatikvah was written for them

During our second seder, in Dragobych, I was introduced to an old man who had been in the Plaszow camp where he met Oskar Schindler. He pulled a violin from out of nowhere and started to play Hatikvah.

We managed to get everyone to stand, and we pulled the old violin-playing Holocaust survivor to the stage. Then, my two Hebrew University peers and I sang the Israeli national anthem.

The Jews of Dragobych who were with us had never heard Hatikvah before. As we sang, I stared into the eyes of our silent audience. I felt at that moment that Hatikvah was written for them, for Jews who have lived their entire lives under oppression and circumstances that we from the west can hardly fathom.

To me, the Jews of the former Soviet Union are Hatikvah.

They are middle-aged or old people with virtually no Jewish feeling, education, or experience. Yet they each have a Jewish soul.

One of our seders was in the town of Borislav where roughly 60 Jews remain. Before the seder began we were given a tour of the old Jewish sights. We saw the place of the former Jewish cemetery where a gas station now stands. A plaque there reads: "This is the place where the Jewish cemetery once stood, may G-d bless their souls." We walked through the old Jewish synagogue which is now a Russian Orthodox Christian school. Where a Torah once rested there is now a cross.

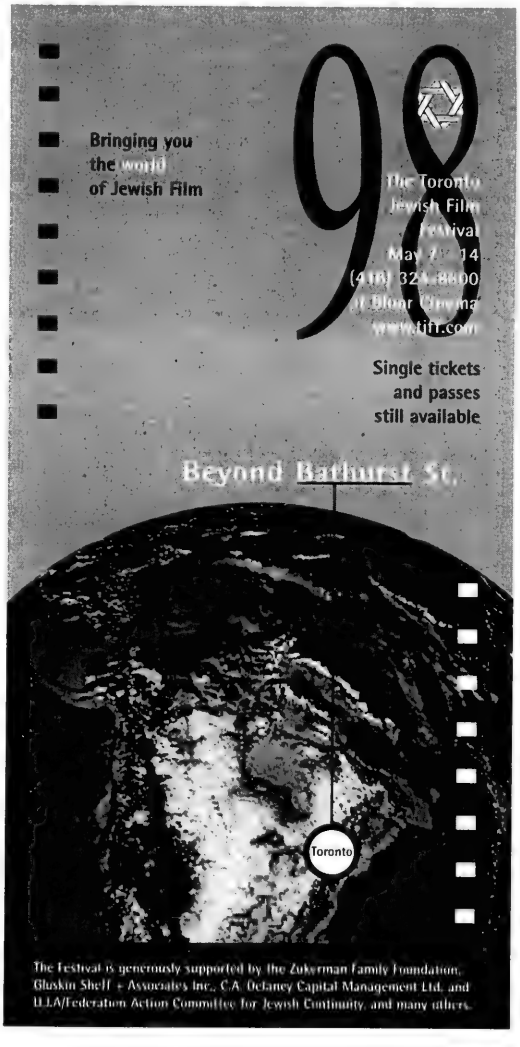
As we drove on the main street of the village, we were told that the 3000 Jews of Borislav were killed here. There is no memorial to mark the fact. Aside from the handful of remaining Jews, the people who live in Borislav neither know nor care about their fate.

The majority of the Jews in the FSU have been forgotten by their western brothers and sisters. They are so isolated and lost that the very sight of young Jews from the outside world made them tremble with emotion and cry. It is time that we in the west put more effort toward them.

They need help if they are to have a fair shot, not only at a Jewish future but at a decent standard of living. These communities need consistent help and resources simply to exist. Who will help them if not for us?

This reminiscence is a plea to the Canadian Jewish community, not to be silent as we often have been in the past, but to take a stand in helping the Jews of the former Soviet Union. And to always keep in mind the age-old idea that has kept Judaism alive and strong for more than 3000 years – that Jews are responsible for the well-being of other Jews.

James Nahon is completing his fourth year at McGill University.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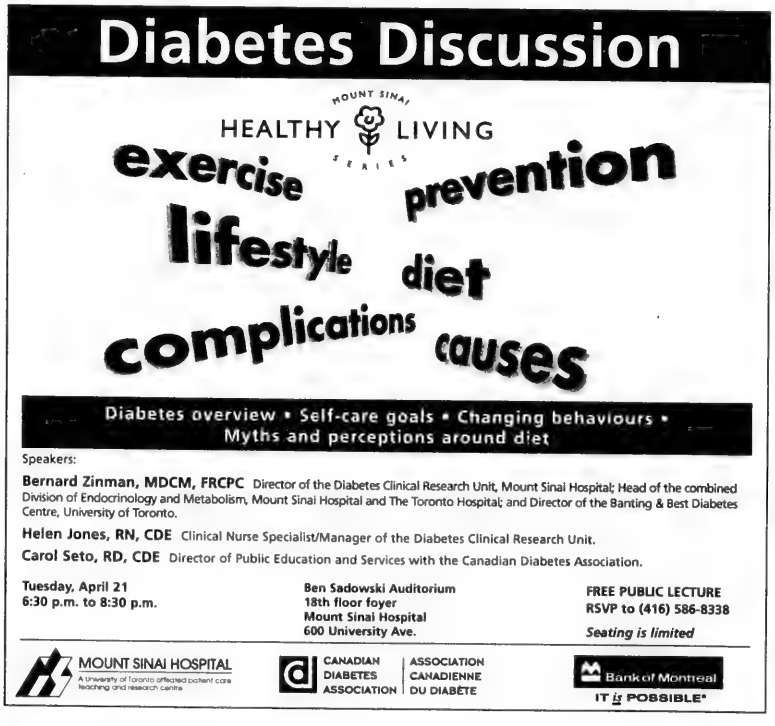
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Helen Jones, RN, CDE Clinical Nurse Specialist/Manager of the Diabetes Clinical Research Unit.
Carol Seto, RD, CDE Director of Public Education and Services with the Canadian Diabetes Association.
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From coast to coast

One of the booths at Mitzvah Day.

Mitzvah Day held in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Social Action committee of Agudath Israel Congregation organized the community's first Tikun Olam Mitzvah Sunday on March 29.

Marion Mayman, who co-chaired the event with Yaffa Greenbaum, says its aim was to educate people so that they would know that writing a cheque is not the only way to get involved [in the community]."

The full day of activities began with Shacharit services. A breakfast and panel discussion followed, featuring panelists from various community institutions: Lisa Melamed and Lauren Shaps of Jewish Family Services; Helen Alvo, social services worker with a geriatric support team; Chuck Rotenberg, a lawyer and a representative of Jewish Alcoholics, Chemically Dependent Persons and Significant Others (JACS); and Annette Albert, who spoke about disabilities and barriers.

Melamed said that over 15 percent of Ottawa's Jews live in intermarried families, "which means that Jewish continuity in this area is in danger."

She told the audience that "our elderly, our poor and our immigrants feel alienated. These people are a minority among Jews because they are poor, and a minority among the poor because they are Jews."

Shaps said that "research has clearly linked Jewish education to Jewish continuity. Our schools, synagogues, Jewish Community Centre and camps must be warm, welcoming and affordable to all members of the Jewish community, " she said.

Rotenberg told the group "I am here to tell you that addiction is a Jewish problem."

People who attend the semi-annual JACS retreats, he said, are from all ends of the Jewish spectrum, including Chassidim.

The encouraging news, Rotenberg added, is that Ottawa's Jewish community has recognized the problem and has gone to great lengths to provide resources and support for those with addictions. "This is a Jewish problem and there are Jewish solutions to it."

Alvo and Albert outlined services for geriatric and disabled members of the community.

Following the panel discussion, a Mitzvah Day Market Place featured 25 community organizations which set up booths to dispense information, answer questions and recruit volunteers.

Volunteer activities at the event included polishing the synagogue silver, embroidering new tallitot, and filling gift bags for the residents of nursing homes, Tamir House and local women's shelters with items donated by local businesses. Members of the synagogue choir went to Tamir House to entertain residents, and some volunteers visited local nursing homes.

Hadassah honors fighters of Machal

By PETER CAULFIELD
Pacific Correspondent

VANCOUVER — Vancouver Hadassah-WIZO recently held a reception to honor the fighters of Machal, the veterans of Israel's 1948 War of Independence.

The honorees were part of a Canadian contingent who, in their youth, volunteered in the Israel Defence Forces.

The volunteers honored included Andre Blum, Sam Camerman, Miriam Davidowicz, Max Freedman, Al Gelmon, Arthur Goldberg, Henry Goodman, Leonard Hyman, Yale Joffe, Harold Lenett, Manny Maltin, William Mendelson, Jeffrey Milton, Sam Morris, Frank Orban, Dave Panar, Al Rosenhek, Joe Tunis, Benjamin Ungar and Sonny Wosk. Also honored were the late Myer Goldstep, Ralph Moster, Harold Orloff and Frank Sitz.

Sylvia Cristall, president of Vancouver-WIZO council, said the gala, which attracted some 180 people, completed the organization's annual Youth Services/Youth Aliyah campaign.

Hadassah-WIZO national executive vice-president Lily Frank travelled from Montreal to pay tribute to the honorees. After they received plaques, Harold Lenett said, "The Jews' secret weapon in the war was their unity. The Arabs were unable to cooperate, but Israel had the support of every Jew, including those in the Diaspora.

"May the commitment to Israel of the volunteers of my generation continue *l'dor v'dor*," he said.

Keynote speaker was Christoph Meili, who, as a security guard at the UBS Bank in Zurich in 1997, came upon documents from the 1930s and '40s marked for shredding. Guessing they were related to the Holocaust, Meili turned the documents over to a Jewish group in Zurich. The group then turned the records over to Swiss prosecutors.

Meili was fired from his job and began to receive anonymous threats.

UBS later described its order to shred the documents as a "regrettable accident."

In April 1997, fearing for their safety, Meili, his wife and two children, left Switzerland for the United States. His request for permanent residency in the United States received congressional support and was signed into law in August 1997. "I'm the first Swiss to receive political asylum in the United States," Meili said.

Today Meili works as a security guard in New York.

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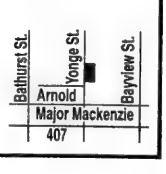

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From coast to coast

Wise deals with life after the bombing

By FRANCES KRAFT
Staff Reporter

Sherri Wise

VANCOUVER — A recent picture of Sherri Wise – the one she chose to accompany this article – shows a young woman with a broad smile, but the 28-year-old Canadian dentist injured in last September's triple suicide bombing on Ben Yehuda Street says she'll never again be the same happy, carefree person she once was.

Wise, a first-time visitor to Israel who was volunteering there at a dental clinic for underprivileged children, was having lunch with two friends at the Village Green restaurant when the bombs went off. She sustained first, second and some third-degree burns to her arms, legs and face, and spent 11 days in Jerusalem's Hadassah Hospital before returning to Canada.

It took four months before she was able to return to work part-time, Wise told *The CJN* by phone from Vancouver.

She puts in about three days a week at the office; much of the rest of her time is still devoted to medical appointments, including laser therapy, massage therapy, her dermatologist and a burn clinic.

She is awaiting word from the B.C. government about extended benefits, because her medical insurance only covers a fixed number of therapy appointments.

Wise received partial compensation for lost wages from the Israeli government, she said, and credits Hadassah Hospital for "great" care.

The top half of her right arm, where she received severe burns, is still painful, however, and she wears a pressure bandage to help it heal.

Emotionally, some days are better than others. "I don't react well to loud noises or anything that goes on behind my back. I don't like to do anything with big crowds. I'm still sad. I used to be the happiest person you've ever seen. My friends would ask me, 'Don't you get upset?' and I never did."

Wise is seeing a therapist to help her deal with the emotional aftermath.

Her friends have been very supportive, she said. "They've all been great. They've done little things to make me smile."

She is still in touch with her lunchtime companions from the day of the bombing, as well as her Israeli hospital roommate, whose progress, emotionally and physically, has paralleled Wise's closely.

Friends of hers left recently to visit Israel: "Are you scared?" she asked them. They told her they weren't.

"That was my response [before I went]. I guess I'm jealous that people can go with no fear. I don't know when – mentally – I'll be able to go."

Wise follows Israeli news more closely than she used to. "It means a lot more to me, because I've been there." She said she no longer takes her Judaism for granted.

Every so often she looks through the scrapbook she began keeping after the incident. Perusing her newspaper clippings, the many cards she received and the photos charting the progress of her burns reminds her how far she's come.

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Students speak out at Jewish public speaking contest

By PETER CAULFIELD
Pacific Correspondent

VANCOUVER — "Should Israel trade land for peace?" Adam Shapiro asked his audience.

Looking squarely at the adults and children who recently crowded into the Jewish Community Centre of Greater Vancouver library, the Grade 6 student at Richmond Jewish Day School answered his rhetorical question forcefully and confidently. "No," he thundered. "HaShem told Abraham he was giving us the land, and it's ours. Case closed!"

Adam, one of 130 participants in the recent Greater Vancouver public speaking contest for Jewish students, was followed immediately by Lauren Schachter, of Vancouver Talmud Torah.

Lauren addressed the same question as Adam, but answered it in the positive. "The Jewish settlers need to be protected, but Israel should give some land to the Arabs," Lauren said. "Let's risk peace."

The annual contest, which attracted about 400 people, was co-sponsored by the Canadian Zionist Federation and the Jewish Community Centre of Greater Vancouver and was supported by Hadassah-WIZO, the Isaac Waldman Jewish Public Library and the Jewish Federation of Greater Vancouver.

Schools taking part included Vancouver Talmud Torah, Temple Sholom School, Richmond Jewish Day School, Vancouver Hebrew Academy, Chabad Lubavitch School and Or Shalom School.

Because 1998 is the 50th anniversary of the State of Israel, all speeches had an Israeli theme. For the first time in the contest's history, 12 students delivered their speeches in Hebrew.

Winners included: In the Grade 4 (A) competition, Elana Wenner and Alexis Hershfield; Grade 4 (B), Claire Schachter and Sasha Semach; Grade 5, Mira Barnett, Emil Cohen and Michelle Cutler; Grade 6 (A), Shifra Freeman and Shauna Nep; Grade 6 (B), Alexandra Perel-Winkler, Pascal Zeidel and Zohar Barzilai. Hebrew section winners were Ira Barzelai, Brooke Babins and Jonathan Davis.

Richmond Jewish Day School won the "Best School" award, for having the most students per capita taking part in the event. All participants received a $50 scholarship from Jewish Federation of Greater Vancouver toward the cost of a trip to Israel.

Daniella Goodman, of Vancouver Talmud Torah, described a family trip to Israel that almost ended in tragedy. "We had planned to meet friends at the Dizengoff Centre in Tel Aviv at 7 o'clock in the morning, but we were late leaving our hotel," she related. At 7:25, "the phone rang. It was our friends, calling to say that a bomb had just exploded at the centre. We were really lucky."

Richmond Jewish Day School Grade 7 student Jessica Lithwick spoke about her recent bat mitzvah. "It brought me closer to Judaism and to my Jewish ancestors," she said. "It was the time I've felt closest to klal Yisrael."

Zohar Barzilai, a Grade 7 student at Vancouver Talmud Torah, discussed the importance of the establishment of the State of Israel to world Jewry.

In an enthusiastic and charmingly off-beat speech, Megan Kornfeld, of Vancouver Talmud Torah, talked about her wish to celebrate Purim in Israel. In a similarly imaginative vein, Andrea Nitikman, of Richmond Jewish Day School, compared and contrasted vacations in California and Israel.

Mitch Gilbert, director of Planning and Community Services of Jewish Federation of Greater Vancouver, was one of the judges of the Grade 4 speeches.

"I thought it was going to be an easy job," said Gilbert. "But all the speeches I heard were not just good, they were terrific. It was hard to make a choice."

The public speaking contest was started by Vancouver physician Dr. Larry Barzelai, in memory of his father, Morris Black.

"The purpose of the contest is to encourage Jewish children to research various topics and present them in public," Barzelai said.

Kosher poultry processor reconsiders decision to close

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Acme Produce Co. (1969) Ltd., Winnipeg's last kosher poultry killing plant, is back in business, less than three months after being closed by owners Morris and Harvey Brown.

"While we were closed, we were inundated with phone calls from members of the community expressing their deep concern, regret and disappointment," they said.

"People were telling us how much they missed the fresh shchitah and competitive prices. That led us to reconsider our decision. We feel an obligation to the community to try again."

The Brown Family has owned the business since 1969 and had been in the chicken business for many years before.

"It is a real credit to Winnipeg to have the only kosher chicken and turkey killing plant west of Toronto We stand behind the freshness and quality of our product," Harvey said.

"To bring in fresh product from Toronto or Montreal would take at least four or five days. We kill our poultry in the morning and you have it in the afternoon. There is nothing like freshly killed chicken for flavor, whether it is barbecued, roasted or used for chicken soup," he said.

Reuben Abecassis, executive director of Winnipeg's Vaad Ha'ir said, "Winnipeg is the only city in North America with a Jewish population of our size that still has beef and poultry shchitah," he says.

"We are unique. It is important to maintain traditional Jewish values. We hope that the public responds favourably to the continuation of poultry schchitah in Winnipeg."

Survivors to be honored at JNF Negev Dinner

By DAVID J. LITVAK
Pacific Correspondent

VANCOUVER — A group of local Holocaust survivors is being honored at this year's Jewish National Fund (JNF) Negev Dinner, April 26 at the Hyatt Regency Hotel.

The theme of the evening, which also commemorates Israel's 50th anniversary, is From Ashes to Rebirth.

"We are acknowledging British Columbia's Holocaust survivors' half-century contribution to Jewish life, both locally and in Israel," said Barbara Silber, who is co-chairing the event with child survivor Marie Doduck.

A reservoir at Nyot Semadar in Israel will be dedicated in honor of the survivors.

The dinner will be chaired by Dr. Robert Krell, a child survivor, and will feature Joe Schlessinger, senior foreign news correspondent for the CBC and also a child survivor.

Jody Dales, a granddaughter of Holocaust survivors, will pay tribute to the honorees.

Local artist Linda Dayan Frumer created a painting for the cover of the invitations and for the commemorative booklet.

Honorary dinner chair is Dave Shafran.

Yiddish Corner

יידיש ווינקל
YIDDISH CORNER

רעדאגירט פון ש. ליפשיץ

געדאַנקען וועגן ש. סימכאָוויטש'ס דיכטונג

פון בען חפץ (טאָראָנטאָ)

שמחה סימכאָוויטש איז מסתמא דער איינציקער דריי־שפּראַ-כיקער פּאָעט אין קאַנאַדע. זינט זיין גיין אויף פּענסיע, נאָך איבער דרייסיק יאָר דער קוראַטאָר פון דעם היגן בית־צדק יודאַיקאַ־מחיי, האָט ער זיך אָפּגעגעבן מיט אַרויסגעבן זיינע פּאָעטישע און פּראָזע־שאַפונגען אין ייִדיש און אין ענגליש. סימכאָוויטש איז אויך באַקאַנט געוואָרן ווי דער מחבר פון אַ העברעאישער פּאַרש־אַרבעט וועגן לעבן און די ווערק פון שלמה מימון, דעם קאַנטראָווערסאַלן השכלה־שרייבער און פּלאָסאָף פון 18-טן יאָרהונדערט. סימכאָ-וויטשעס נייעסטע שאַפונג איז אַ זאַמלונג פון זיינע לידער פון די לעצטע יאָרן, אונטערן נאָמען „פונקען אין זשאַר".

סימכאָוויטש האָט זיך קיין מאָל ניט באַגרענעצט צו דער שטעטל־ און חורבן־טעמע, כאָטש זיין היימשטאָט אָטוואָצק און די פּינצטערע יאָרן פון דער נאַצי־ממשלה פאַרנעמען אַן אָנגעזען אָרט אין זיין שאַפן. דאָך זיינען אין דעם, ווי אין זיינע פריערדיקע לידער ביכער, פאַראַן פיל לידער וועגן זיין נייער היים אין קאַנאַדע. די טאָראָנטער גאַסן און סקווערן, די אָנטעריאָ־אָזיערע מיט דעם האַרבאָר פראָנט פאַרוויילונג־צענטער, דער ניאַגאַראַ וואַסערפאַל מיט דער אַרומיקער געגנט —די גאַנצע פּאַנאָראַמע פון קאַנאַדע — שיינען אַרויס פון זיינע לידער מיט אַ העל און היילענדיק ליכט. דערצו דאַרף מען צוגעבן די ברייטע גאַמע פון ייִדישע מאָטיוון — דער געראַנגל פאַר קיום און המשך, די ביבלישע טעמעס, די היילי-קע געמיטלעכקייט פון שבת און די יום־טובים — באַרייכערן דאָס נייע בוך מיט זייער פאַרשיידנאַרטיקייט און טיפן אַריינבליק. סימכאָוויטש פרעגט מיט אַ ציטער די פראַגע, וואָס האָט אַלע מאָל באַאומרויִקט ייִדישע שרייבער: וועט ער טאַקע זיין דער לעצטער ייִדיש־פּאָעט אין קאַנאַדע?

אין אַ ליד געווידמעט דעם באַרימטן רוסישן פּאָעט יעווגעני יעווטושענקאָ, לויבט ער דעם מוטיקן שרייבער, וואָס רופט „צו ברודערשאַפט און אחריותדיקער פרייהייט / פאַר פעלקערשאַפטן, גרויס און קליין / רוסן, ייִדן, טאָטערן און טשעטשינער". אַנדערע לידער און עלעגיעס זיינען געווידמעט די אַוועקגעגאַנגענע פון דער וועלט ייִדישע שרייבער, דעם אַנדענק פון זיין חבר, דעם טאָראָנטער פּאָעט און קריטיקער שלמה מיצמאַכער, און באַזונדערס דער מאָנטרעאָלער דיכטערין איידע מאַזע, וואָס האָט זיך מיט אים פאַראינטערעסירט נאָך זיין אָנקומען קיין קאַנאַדע און אים דער-מוטיקט אַרויסצוגעבן זיינע שאַפונגען.

סימכאָוויטש באַמיט זיך צו שטאַרקן זיין גלויבן אין אַ ייִדיש־המשך און שרייבט: „זאָגט נישט, מיר זיינען די זינגער לעצטע, טרייע / ס'קאָן אויך נאָך לעצטע קומען באַנייאונג". באַזונדערס רירנדיק איז זיין ליד צו די יונגע הי־געבוירענע ייִדישע קלעזמער, וואָס זייערע ניגונים און האַרציקע מעלאָדיעס „צופּן ביים האַרצן, לעבן אויף / ייִדישע שטעטלעך פון ערד אָפּגעווישטע". דער דיכ-טער פאַרענדיקט דאָס ליד מיט אַ דערהויבענעם רוף צו די יונגע קלעזמאָרימלעך זיי זאָלן אָנגיין מיט זייער מחיק אַזוי, אַז „מען זאָל דערפילן, אַז ס'וועלן נאָך יום-טובן / אונדזערע היימען מיט גע-זאַנג אָן אַ שיער, / ווייל וואָס מיר זיינען — ייִדן זיינען מיר".

אין צוזאַמענהאַנג מיט די לעצטנס אַקטועלע דעבאַטעס וועגן ציגיינער, פּליטים פון פאַרפאָלגונגען אין טשעכאָסלאָוואַקיע און אַנדערע לענדער פון מזרח־אייראָפּע, איז כדאי צו דערמאָנען סימכאָוויטשעס ליד וועגן אַ גרופּע ציגיינער פון קאָרטשעוו, לעבן אָטוואָצק, וואָס האָבן געשטעלט אַ העלדישן ווידערשטאַנד די דייטשע מערדער און זייערע אַרויסהעלפער. דער דיכטער דערציילט ביים סוף פון ליד:

„די שרידים ציגיינער, איינער נאָך איינעם,
האָט מען צונויפגעטריבן אין איינעם
און אונטער אַ האָגל פון קוילן און קלעפּ,
צום מאַסן-קבר פון ייִדן געשלעפּט
און אַלע זיי דאָרטן צעשאָסן באַנאַנד —
ביי דער מיל פון קאָרטשעוו, אין פּוילן-לאַנד".

דאָס דאָזיקע ליד, אין אַן ענגלישער איבערזעצונג, האָט אַרויס-גערופן גרויס לויב ביים באַרימטן קאַנאַדער ליטעראַטור־קריטיקער, דזשאָרדזש וואַדקאָק, וואָס האָט געשריבן: „איך האָב ליב אָט דעם טיף־אַריינבליקנדיקן פּאָעט, וועמענס „נאַיִווע" וויזיעס ווערן אמת'דיק. און ספּעציעל האָב איך גערן זיין פּאָעמע וועגן די ציגיי-נער, וואָס האָבן געוואוינט אין די וועלדער לעבן זיין היימשטאָט און זיינען דערמאָרדעט געוואָרן דורך די נאַציס צוגלייך מיט די ייִדן".

מיט איין וואָרט — דאָס נייע לידער בוך פון שמחה סימכאָוויטש איז אַ טרייע אָפּשפּיגלונג — אין דעם זשאַנער פון פּאָעזיע — פון ייִדישן גורל אין אונדזער עפּאָכע.

Yom Hashoah V'Hagvurah

Wednesday April 22, 1998

יום רביעי כ"ו ניסן, 5758 .מיטווח דעם 22 טן, אפריל 1998

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From coast to coast

Valinskys to be honored at London Negev Dinner

By SUSAN MERSKEY
Special to The CJN

LONDON — The 1998 Negev Dinner will take place here May 24 in the auditorium at Or Shalom Synagogue.

This year's honorees, Max and Betty Valinsky, are well known and respected members of the community. Since coming to London more than 30 years ago, they have been active in numerous volunteer organizations and have earned the friendship and admiration of all who have worked with them.

Max was born and raised in Toronto. A talented trumpet player, he worked as a salesman during the day, while playing in bands at night.

Betty was born in Belgium and lived there until she was six. During World War II, she was separated from her family. She was first sent to a camp in France, and then, along with others, was moved to various children's institutions, in order to escape discovery by the Nazis.

At the end of the war, Betty, then 11, was reunited with her parents. After a short time in France, the family returned to Belgium and lived there until they immigrated to Canada when Betty was 17.

Their mutual love of dancing brought Max and Betty together at a YMHA dance in Toronto. Following a whirlwind courtship, they were married three months after their initial meeting.

In 1967, Max purchased a clothing store in Tillsonburg and he and Betty, with their three daughters, Sarah, Ruth and Michelle, moved to London.

Max was active in the Dr. Isadore Goldstick Lodge of B'nai Brith for 30 years. As chair of B'nai Brith's Soviet Jewry committee here (to all intents and purposes, he was the committee), he organized many letter writing campaigns and petitions on behalf of Refuseniks.

As Russian families started arriving in London, Max was instrumental in organizing the collection, distribution and storage of furniture and household necessities. He also helped establish B'nai Brith's funding of phone calls that enabled members of London's Russian community to speak to their relatives who remained in Russia.

Max has also been an active member of London Jewish Federation, where he was a vice-president in 1996/97. He has participated in many UJA campaigns and is currently chair of Campaign '98.

Max's volunteer commitment has extended beyond the Jewish community. As a member of the Mayor's Anti-Poverty Task Force, his leadership in providing furniture for some of the city's less fortunate residents is well known.

In 1989 he received a 15-year Volunteer Award from the Ontario Ministry of Culture and was also named B'nai Brith Man of the Year. In 1992, he was the honoree at the State Of Israel Bonds brunch.

While caring for her growing family, Betty became actively involved with Hadassah-WIZO. A life member of the organization and member of the Bertha Weinstein chapter, she was a bazaar convener for three years and has chaired the medical services campaign.

Betty's interest in food gave her the inspiration for her store, From Soup to Nuts, which she ran for 15 years, building up a loyal following of customers. She was also a member of the London East End Business Association.

Betty has helped many London elementary school students to better understand the events of the Holocaust by sharing her own experiences with them.

The couple have both remained active since their retirement. Max is on the board of the London Squash and Racquet Club and plays every day. Betty is a passionate bridge player, who likes to teach new players. Both enjoy reading, walking and dancing.

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Double anniversary celebrated in Hebron

By MARGOT DUDKEVITCH
Jerusalem Post Foreign Service

HEBRON — Celebrating the nation's 50th anniversary and the 30th anniversary of the renewal of the Hebron Jewish community, tens of thousands flocked to Hebron last week to join in the first state-sponsored event of the jubilee celebrations.

Despite protests that the jubilee committee had transferred NIS 300,000 to the Hebron community to assist in the celebrations, committee head Doron Shmueli told reporters that the event cost far more and the Hebron community would foot the bill.

Visitors, wearing hats and carrying bottles of water because of the heat, were welcomed by the community and given explanations about the city's different quarters.

"Hebron needs to be in our hands," said Abraham Sharavani, who was born there 65 years ago. "Our forefathers are buried here. How could we ever leave such a holy place?"

One person was lightly injured by a thrown stone outside the Machpelah Cave in the afternoon, otherwise the celebrations went smoothly.

Hebron Jewish community spokesperson Noam Arnon said some 80,000 visitors took part in the celebration, arriving in 750 buses organized by the community, a few hundred private buses, and thousands of private vehicles.

The main celebration was held at a stage erected outside the Machpelah Cave. Dignitaries attending the event included Ashkenazi Chief Rabbi Yisrael Lau, Justice Minister Tzahi Hanegbi, Education Minister Yitzhak Levy, Transport Minister Shaul Yahalom, MKs Michael Eitan (Likud) and Meir Porush (United Torah Judaism).

"The government is interested in maintaining and strengthening the Jewish presence in Hebron, and at the same time protecting the rights of the Palestinians and honoring the signed agreements," Eitan told reporters

As the day drew to an end, Hebron settlers recalled a day 30 years ago when a small group of people headed by Rabbi Moshe Levinger decided to renew the Jewish presence in Hebron. Levinger's wife Miriam recalled that "we sensed that we had made an historic breakthrough, and we all felt deeply moved and excited."

Peace Now protesters denied access to Hebron

By MARGOT DUDKEVITCH
Jerusalem Post Foreign Service

GUSH ETZION — Hundreds of Peace Now activists clashed with security forces at the Gush Etzion junction last week, blocking traffic for several hours on the main road linking Jerusalem to Hebron.

The activists were protesting because the jubilee committee had transferred NIS 300,000 for celebrations in Hebron. This was the first state-sponsored event of the jubilee celebrations.

Police were forced to remove protesters lying in the road and, during the clashes that ensued, some 32 people were detained for questioning and five police officers and two demonstrators were injured.

Police spokesperson Opher Sivan said that 19 activists had been released after questioning and that 10 were still detained and criminal charges would be brought against them for attacking police.

The demonstrators, who intended to continue on to Hebron to protest the celebrations there, were prevented by police from doing so.

Police officers at the site informed the activists that they feared violence would break out if they were allowed to continue to Hebron. As soon as they heard they were being prevented from going there, the activists split up into small groups and lay in the middle of the road, creating long traffic jams as cars and buses taking visitors to Hebron to attend the celebrations were forced to wait for up to two hours.

The IDF declared the junction a closed military zone and police called on the public to use alternative routes.

As police attempted to maintain order, demonstrators spilled out of the buses and into the road, chanting: "Peace yes, occupation no," and holding up signs reading: "Settlements in Hebron – a stain on Zionism" and "Jubilee celebrations in Hebron – a disgrace for Israel."

As tempers flared, Peace Now secretary-general Mossy Raz refused an offer by Judea and Samaria police chief Cmdr. Yitzhak Aharonovitch to allow 11 bus loads of activists into Hebron.

"Despite a prior agreement that the group would not be allowed to enter Hebron, they blocked the junction forcing us to remove them. The area is a closed military zone and because of their actions people are forced to travel an alternative route," said Aharonovitch.

Raz said that the activists would remain at the junction until police allowed the entire group to continue on to Hebron. He rejected claims by police that they feared for the safety of the activists and had received warnings that extreme right-wing elements might attempt to cause violence.

Some 2½ hours later an agreement was reached and the Peace Now activists were allowed to travel to Kiryat Arba, where they held a protest rally before dispersing.

Their acts were sharply criticized by members of the Hebron Jewish community, who charged that the police handled the demonstrators with kid gloves.

Commission to help survivors' claims

By TOM TUGEND
Jewish Telegraphic Agency

LOS ANGELES — An international commission has been established to expedite the processing of insurance claims by Holocaust survivors and the heirs of victims.

The agreement to set up the commission was signed last week in New York. Signatories include the state insurance commissioners of New York and California, four major European insurance companies and three Jewish organizations.

Participants called the agreement an "historic breakthrough."

The commission, which will be composed of all the signatories, will have investigatory powers and will set up a mechanism to resolve conflicts between claimants and insurers.

The agreement also calls for establishing a fund to underwrite the commission's work and to provide humanitarian relief to families of Holocaust victims.

In a series of hearings by state insurance regulators earlier this year, numerous witnesses charged that European insurance companies have been stalling for 50 years to avoid payment on policies taken out by Jews in the 1930s.

Jewish groups that signed the agreement included the World Jewish Restitution Organization, the World Jewish Congress and the Conference on Jewish Material Claims Against Germany.

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Israel considers foreign currency reforms

By DAVID HARRIS
Jerusalem Post Foreign Service

JERUSALEM — Israelis will be allowed to make domestic property purchases in foreign currency if Prime Minister Benjamin Netanyahu and Finance Minister Ya'akov Ne'eman approve the Bank of Israel's proposals for the liberalization of foreign exchange controls.

But there has been concern recently within the central bank that Netanyahu might not go ahead with the planned changes, particularly following last week's devaluation of the shekel.

Analysts last week suggested details of the proposals were leaked to calm the markets.

Senior central bank sources confirmed some of the key measures governor Jacob Frenkel submitted to Netanyahu and Ne'eman:

- Citizens will be able to hold foreign currency here, without any restrictions.
- Israelis will be permitted to open accounts abroad and transfer cash overseas in either shekels or foreign currency.
- Individuals will be able to purchase apartments in Israel in dollars.
- Investments in assets abroad will be unlimited.
- There will be no restriction on the use of credit cards abroad.
- In certain emergency cases, the few remaining restrictions will also be lifted.

The increased hype surrounding the final steps in turning the shekel into a fully convertible currency is attributed to the fact that the announcement is scheduled before the 50th Independence Day.

However, Netanyahu, Ne'eman, and Frenkel have all called for public calm in recent days.

This followed a topsy-turvy week in currency trading, with the shekel depreciating as much as 1.82 percent in a single day, as rumors spread about the likely contents of the report. The shekel ended the week at NIS 3.692 against the dollar.

The key restrictions that will remain in place will affect institutional investors.

An official close to the negotiations said there is an ongoing disagreement between the Treasury and the Bank of Israel over this issue.

The central bank is refusing to lift restrictions on the institutions, until the Treasury agrees to implement tax changes that would govern their operations overseas.

Various reports

While there are various reported differences among Netanyahu, Ne'eman and Frenkel over the contents and timing of the announcement, the three are of one mind about the desired results of the changes: that the shekel be fully convertible and that the regime be changed from one where all is forbidden except for that specifically allowed, to one where all is permissible except for the few specific cases where restrictions will remain.

Although the announcement of the reforms is anticipated on or before Independence Day, April 30, the implementation will take longer, according to a senior bank source. The final make-up of the limitations plus the need for individuals and companies to report on activities overseas will need to be enshrined in law. This could take several months to complete.

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Pope: The Jews have been 'crucified by us for too long'

By LISA PALMIERI-BILLIG
Jerusalem Post Foreign Service

ROME — During his traditional Good Friday "Via Crucis" procession from the Colosseum to the Roman Forum, Pope John Paul II made the unprecedented statement that the Jewish people "has been crucified by us for too long" and that not the Jews, "not they, but we, each and every one of us" are responsible for Christ's crucifixion, "because we are all murderers of love."

"Contemplating Christ who died on the Cross," continued the Pope, "our thoughts go to the manifold injustice and suffering that prolong his passion in every part of the earth." This theme recurred during the day.

Another priest, Father Cantalamessa, speaking to the Pope and the entire Roman Curia, cited the Church fathers of the second century who "sowed the seeds" of anti-Judaism and "indirectly favored the Shoah."

He said, however, that "anti-Semitism is born not of fidelity to the Scriptures but of infidelity to them." This was the first time such strong statements clearing Jews from "guilt" for Christ's death (an accusation often taught in pre-Vatican II Catholic theology) were made on Good Friday, and moreover by the highest authority of the Catholic Church.

A landmark 1965 Vatican document said Jews should not be held collectively responsible. The concept of universal guilt by sinners of all times for Christ's suffering was already contained in the "Roman Catechism" of the Council of Trent, but it was never applied to Easter sermons. The Pope's words were written by French Orthodox theologian Olivier Clement, at the Pope's request for a reflection related to the Church's past errors and Christian sins throughout history. This is part of the "purification process" leading to the Jubilee Year, of which the recent Vatican document, "We Remember: Reflections on the Shoah," is part.

Good Friday has traditionally been a time of fear for Jews, when anti-Jewish sermons incited crowds to hatred and often violence against Jews. Pope John XXIII was the first to lead Catholics toward a new theology regarding Jews, when he removed the words, "perfidious Jews" from Good Friday sermons. Now a further, perhaps definitive step has been made.

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Conversion institute approved

[Cont'd. from page 1]

"There are those on the extreme of both sides who are interested in there being a split and dispute," he said, "but we must make efforts to ensure that the deal is not torpedoed."

The decision to go ahead with the joint institute was made over the objections of Deputy Housing Minister Meir Porush, who sits on the subcommittee. Other members of the subcommittee are Ne'eman, Industry and Trade Minister Natan Sharansky, Interior Minister Eli Suissa and Education Minister Yitzhak Levy.

The subcommittee also approved the allocation of funds for establishment of the institute, a move that Porush criticized as giving it government endorsement.

"There is no way the Reform and Conservatives should be involved in the conversion process," Porush said.

The Reform and Conservative movement spokespersons also took issue with the decision to establish the institute, saying it is an attempt to delude the public into thinking that the Ne'eman recommendations were agreed upon.

Rabbi Uri Regev, head of the Reform Movement's Israel Religious Action Centre and a member of the Ne'eman Committee, said that the panel did indeed present recommendations to the prime minister – the first one being the establishment of a joint conversion institute, and the second that the chief rabbis establish special rabbinical courts to perform the actual conversions. But, he said, those recommendations were never signed.

"We were not willing to sign until we had a meeting with the chief rabbis, and were convinced that they also accepted the findings," Regev said.

That meeting never took place, and the chief rabbis – while accepting the idea that the Chief Rabbinate will have sole authority over conversions – rejected the idea of a joint institute, and its inherent recognition of the liberal streams of Judaism.

"It was a package deal," Regev said, "and the rabbinate never accepted the package."

Regev said that the liberal movements have no intention, even with the establishment of this institute, of withdrawing their High Court petitions demanding that conversions performed here by Reform or Conservative rabbis be recognized.

Ish-Shalom, the man slated to head the joint institute, which will be under Jewish Agency auspices, did not want to elaborate on how he envisions it will function before he meets with Ne'eman and the other parties involved. All he would say was that the material will be presented in a way that will "reflect the traditions, customs, culture, and halachot of the Jewish people."

Survivor, diplomat to address communal service

By EDGAR ASHER
Israel Correspondent

JERUSALEM — Ambassador Naphtali Lau-Lavie will address the Toronto Jewish community's annual Yom Hashoah V'Hagvurah service on April 22 at Earl Bales Park, beginning at 7 p.m.

Lau-Lavie is a Holocaust survivor, former diplomat and advisor to Israeli leaders.

His new book, *Balaam's Prophecy*, will be released to coincide with the visit. The book, an autobiography, is also a personal account of Jewish history from 1939 to 1989.

Lau-Lavie tells of his harrowing experiences in Auschwitz and Buchenwald, where he was young and alone. His parents and one of his brothers, Milek, perished in the camps.

In April 1945, Lau-Lavie was liberated from Buchenwald. Three months later, at age 19, he immigrated to Palestine, but not before the incredible rescue of his eight-year old brother "Lulek," today Israel's Ashkenazi Chief Rabbi, Yisrael Meir Lau.

In 1948, Lau-Lavie joined the Haganah and fought in the War of Independence. He then studied at Hebrew University and later became a journalist with the Hebrew daily *Ha'aretz*.

In 1961, he covered the trial of Adolf Eichmann for his paper. One of the most poignant parts of his book is a description of testimony given at the trial by a woman who was a lone survivor of a mass shooting in then White Russia. After all the Jews in her village had been taken and shot, she emerged from the mass grave filled with bodies of her relatives and friends, and lived to tell her story.

Even for Lau-Lavie, who himself had witnessed so many atrocities, this was too much. He wrote, "I sat through her testimony, stunned, detached from everything around me. I took notes mechanically. When she finished, I looked at my notes and could not find a single legible sentence. I left the courthouse, and like a sleepwalker from another planet, began to roam the narrow lanes of the ancient Jerusalem quarter around the courtroom, one of the first built outside the old city walls.

"Parched to the point of suffocation I could not bring myself to ask for water at a nearby kiosk. I went home and stayed there for two days...On the third day, the newspaper phoned to see what had happened to me – what about the column I was assigned to write? After the midday editorial meeting, I went to the editor's office and told him that I could not cover the trial anymore. He understood."

In the early '70s, Lau-Lavie moved into politics and became a special adviser to Moshe Dayan, then to Shimon Peres and subsequently to Yitzhak Shamir. He was a key member of the Israeli delegation to the peace negotiations with Egypt in 1977 and 1979.

In 1981, he was appointed Israel's consul general in New York, with the rank of full ambassador.

Today, he is vice-chair of the executive of the World Jewish Restitution Organization, working to ensure that Holocaust survivors and their descendants receive compensation and restitution for the property and valuables taken from them during the Nazi period.

Lau-Lavie spends much of his time commuting between European capitals to negotiate with governments for Jewish communities in eastern Europe.

In many cases, there are no survivors to receive compensation, so Lau-Lavie arranges for proceeds from the sale or rent of property previously owned by Jews to benefit the local community.

Hamas suspect claims torture

[Cont'd. from page 1]

repeated his confession in a meeting with Palestinian legislative council member Khatem Abdul Khader, a Fatah representative from Jerusalem.

Adassi said Rajoub said he had detained his sister and threatened to harm her if he retracted his confession. Later, Adassi learned that his sister had not been in PA custody.

"Today, I stand innocent before the Palestinian people and Hamas and tell them that I didn't deceive them," Adassi wrote. "But the pain of torture was greater than I could bear."

Palestinian human rights groups have requested permission to meet Adassi and Awadallah to ensure that their confessions are genuine.

Hamas renewed its appeals for the release of its leaders during a recent rally at the Islamic University. Several Hamas figures, including Abdel Aziz Rantisi have been detained since the organization criticized the PA inquiry committee which blamed Sharif's death on a feud within Hamas.

PA secretary-general Tayeb Abdul Rahim, head of the committee, responded that he had consistently informed Hamas leaders of details of the investigation, and several times asked for their help in finding Awadallah.

"We told them that if you want to deny such a story, please help us capture the murderer, because Imad Awadallah has the solution to the riddle since we have confessions from those who participated in this process or were apparently involved," he said.

Abdul Rahim rejected Hamas accusations that the PA is blaming it to prevent Israel from being fingered for Sharif's death. He accused Hamas of acting as a sovereign power within the PA.

"This is an issue and this is a different issue," he said. "We shouldn't mix things up. I reject Hamas' declaration that we are helping the Israelis. We are the nationalists who participated in the armed struggle since 1965, whereas they began the armed struggle after Oslo."

PA communications minister Imad Falouji, a senior Hamas activist, defended the PA investigation. He said the PA will not allow anybody to take the law into his own hands and will limit troublemakers within the Palestinian people.

"The PA must know the reasons behind this accident," he said following his return from Saudi Arabia. "This is a Palestinian issue and the PA must do its duty to expose the facts."

Falouji said he will be in contact with Hamas leaders to try to achieve a reconciliation with the PA. He said he hopes the PA will not have to "take steps against any Palestinian political movement."

Meanwhile, the PA continued to press Hamas activists and Palestinian journalists to muzzle criticism of the authority.

Palestinian sources said two members of PA General Intelligence ordered the Awadallah family in Ramallah not to speak to journalists.

PA police interrogated Reuters journalist Abbas Mumni on suspicion that he videotaped Hamas fugitive Adel Awadallah last week.

The Gaza office of Reuters has been closed since Friday and PA officials said it will reopen next week after a meeting between them and Reuters representatives.

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Employment Opportunity

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Qualifications:
The successful candidate will have:
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- A strong knowledge of Israel, Jewish history and holidays
- A firm commitment to Jewish communal life
- Prior involvement with programming for college-aged students and/or Youth groups
- Good organizational and interpersonal skills

Send resumé in confidence to: Gabriel Meranda, Executive Director, **Vancouver B'nai B'rith Hillel Foundation**, Box 43, Student Union Building, UBC, Vancouver, British Columbia V6T 1Z1. Fax: (604) 224-2512. **Deadline for submission: Friday, May 15, 1998.**

PM beset by pressures

By SHELDON KIRSHNER

With internal and external pressure building on Israel to redeploy from additional portions of the West Bank and thereby fulfil its contractual obligations under the Oslo accords, Prime Minister Benjamin Netanyahu finds himself between a rock and a hard place.

Mideast Analysis

Should he embrace a still unannounced American peace plan calling for a "substantial and credible" phased withdrawal from parts of the West Bank in exchange for greater Palestinian efforts to contain terrorism?

Or should he, as some of Netanyahu's supporters and allies stridently insist, stick to his previously stated position and rebuff the Americans?

With Dennis Ross, the United States special envoy, expected in Israel shortly after Passover to revisit the issue, Netanyahu faces demands from far-right constituents to fob off Ross – President Bill Clinton's emissary – once and for all.

Apart from adamantly opposing Washington's proposal for a double-digit Israeli redeployment, they are staunchly against the idea of transferring more land to the Palestinian Authority (PA), which is currently in full or partial control of about 27 percent of the West Bank and most of the Gaza Strip.

Commanding a bare majority of 61 Knesset seats since the departure of David Levy and his Gesher faction from the government three months ago, Netanyahu clearly cannot afford to ignore the thunder from the far right in the Knesset.

The secular and religious parliamentarians who threaten to bring down Netanyahu's government in the event of further withdrawals belong to the Land of Israel Front, which is antagonistic to the Oslo process.

Headed by Michael Kleiner, the Land of Israel Front enjoys the support of at least 17 members of the Knesset, as well as the undisguised sympathy of former and present cabinet ministers (Benny Begin, Limor Livnat and Yitzhak Levy) and of the chair of the Knesset's foreign affairs and defence committee, Uzi Landau.

Netanyahu is acutely aware of the fervent opposition in his camp to the Oslo formula of relinquishing territory in return for security. Cabinet hardliners voiced criticism of the 1997 redeployment from Hebron and the subsequent offer, rejected by the Palestinians as insufficient, to cede another nine percent of the West Bank.

As Netanyahu ponders the Land of Israel Front's oft-repeated threat to pull the plug on his government, he must consider several other related factors.

The relatively moderate Third Way party, led by Security Minister Avigdor Kahalani, is demanding further withdrawals, albeit modest ones which do not meet the expectations of the Palestinians, in the interests of preserving the peace process. Kahalani – whose four Knesset seats are essential to Netanyahu's political survival – has warned him that the Third Way will leave the government unless Israel meets its obligations.

The defence minister, Yitzhak Mordechai, has also issued an ultimatum of sorts. In early January, he talked of quitting unless Israel redeployed by April. The deadline has passed, but Mordechai has yet to pack his bags. Does he have the courage of his convictions?

Amid these uncertainties, Netanyahu must contend with American annoyance. Israel has already described as unacceptable the Clinton administration's plan for a 13 percent withdrawal. Can Ross, in his second mission to Israel in less than a month, bring Israel into line? If he fails again, there is a possibility that the United States will throw up its hands in despair and let Israel and the PA resolve their differences without outside help.

If that happens, the Land of Israel Front will not shed any tears. Animated by militant nationalism and a profound fear and mistrust of Palestinian aspirations and motives, Kleiner and company want Israel to expand settlements, build new ones, construct more bypass roads in the territories, finish the Har Choma housing project in eastern Jerusalem and cease all discussions of withdrawals to "Auschwitz borders."

Russians probe 'Israeli' PM

By LEV KRICHEVSKY
Jewish Telegraphic Agency

MOSCOW — Russian lawmakers want to be sure that their next prime minister is not an Israeli.

The speaker of the Russian Parliament's lower house, Gennady Seleznev, announced last week that the house has requested information from the government on whether acting prime minister Sergei Kiriyenko has Israeli as well as Russian citizenship.

Kiriyenko was named by President Boris Yeltsin as prime minister several weeks ago, after Yeltsin dismissed his entire cabinet. He is awaiting parliamentary approval.

In a television interview following his appointment, Kiriyenko, who previously headed Russia's Fuel and Energy ministry, was asked about his ethnic background and replied that his father is Jewish and his mother is Russian. He added that his surname is Ukrainian and that he was born in Abkhazia, a region in the former Soviet republic of Georgia.

The Week in Israel

April 6

• Police in Jerusalem went on high alert after officers shot and killed a Palestinian who ignored orders to stop at a roadblock.

April 7

• Ephraim Halevy formally assumed the top position of the Mossad.

April 8

• Prime Minister Benjamin Netanyahu sent a senior advisor, Yitzhak Molcho, to Washington to discuss advancing the peace process. Molcho's trip is in advance of the anticipated return to the region of special envoy Dennis Ross.

April 9

• Caroline Kharman, the first Christian woman to become an officer in the IDF, received her second-lieutenant's bars. The Arab Christian grew up in the mostly Druze village of Usfiya on the Carmel. She was the only female officer candidate among 13 males at the IDF graduation ceremony.

• A tourist vessel broke free from its anchor near Eilat and was blown toward shore, causing serious damage to rare coral reefs. Nature reserve officials believe the damage to the reef is irreversible. The 52 passengers and four crew members were rescued by navy and police vessels before the boat sank.

50 Years Ago

JERUSALEM, Apr. 13 *(JTA)* — The Jewish Agency announced today that a 13-man cabinet will be formed as the central authority for the Jewish State in accordance with the decision adopted yesterday in Tel Aviv by the Zionist Actions Committee, the supreme Zionist body between congresses. The "Declaration of Jewish Independence" adopted yesterday by the Zionist Actions Committee is not meant to defy anyone, Maj. Michael Comay, spokesman for the Jewish Agency, told a news conference.

With files from JTA

They've been accepted to Harvard, Yale, Princeton,
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A generation ago, Jewish parents measured the success of their children by how Canadian they could be. Under those criteria, we indeed succeeded. Just look at how many of us became university presidents, corporate executives, and political leaders.

But in this process, there was also failure. Many of us lost a powerful component of our identity. Our Judaism.

Today, we have the opportunity to succeed in Canadian society while strongly identifying as Jews. This is why Jewish Day Schools are growing. More are opening across the country every year. AVI CHAI, a private foundation established for the purpose of encouraging Jewish educational initiatives, urges you to find out about the Jewish Day Schools in your area.

אבי חי AVI CHAI
52 Vanderbilt Avenue
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LifeStyle

Investors Find Comfort In Segregated Funds Amidst Volatile Markets

Many investors are currently enjoying phenomenal investment returns; as I write this article the TSE is at approximately 7550 and the Dow is approaching the unprecedented 9000 index level. While we are all encouraged by today's investment climate, successful investors know the importance of protecting their assets to guard against downturns in the market.

By S. Jonathan Kirshblum, Investment Executive

A common concern among many older investors is how to participate in the potential continued growth in the stock markets while not risking their principal investment. If this is a question that you have contemplated regarding your own portfolio or perhaps a family member's portfolio then I suggest the following: The most important question to ask yourself when considering this issue is, for whom am I trying to protect and/or grow the principal investment? Is it for me or is it for someone other than myself? There are excellent investment alternatives regardless of your answer. This article focuses on one investment ideally suited to investors seeking principal protection and growth potential primarily for the benefit of others. Such investors should consider Segregated Funds.

Segregated Funds are offered by life insurance companies. They look and act like many well known mutual funds such as Templeton or Fidelity, but they also have several unique advantages: they guarantee up to 100% of the principal investment at maturity (usually 10 years); they guarantee up to 100% of the principal investment in case of death (called the "death benefit guarantee"); they offer potential for creditor protection; and, the owner is allowed to name a beneficiary, thus avoiding the estate and associated probate and legal fees.

Recently, several insurance companies have added benefits that have made segregated funds an even more attractive investment. The most important addition is a new feature called the "freeze option." This benefit provides investors with a method to lock-in investment gains as the market value in their portfolio rises.

For example: A client invests $100,000.00. One year later the market value rises to $120,000.00. The client locks-in the $20,000.00 capital gain by exercising the "freeze option." This increases the guaranteed principal to $120,000.00. If the client subsequently dies and the market value of the fund has dropped to $90,000.00, the beneficiary still receives $120,000.00.

The "freeze option" is a powerful new benefit that offers peace of mind to older investors seeking capital growth. They have a guarantee that their investment plus any market gains will be paid to a designated beneficiary. The freeze option protects the value of their principal investment against falling markets since the new guaranteed amount is maintained even if market prices later decline. The freeze option eliminates the need to buy and sell securities in order to lock-in capital gains and also avoids triggering capital gains tax when the option is exercised.

Segregated funds may add tremendous value in case of death, however, the investor need not die in order to benefit. While the investor is alive, segregated funds grow in the same way as conventional mutual funds. Segregated fund units are redeemable in whole or in part at any time at prevailing market prices.

Seniors holding individual stocks or equity mutual funds in RRSPs, RRIFs, or investment accounts may consider switching these investments to segregated funds. Moving into segregated funds provides the opportunity to maximize investment gains, while minimizing investment risk.

Guarantees on the principal and the ability to lock-in capital gains provide new opportunities for investment strategies:

- Spouses trying to grow their capital while alive may now protect the principal and growth for each other in case of death.
- Parents or grandparents that have allocated sums of money for children may now invest in equity funds and lock-in future growth without risk to the principal investment.
- Middle-aged children with a parent who is a senior may purchase a segregated fund in their own name but link the term of the investment to the parent's life.

Whether it is the potential for creditor proofing, avoiding probate fees and estate costs, or using the death benefit guarantee and freeze option as part of estate planning, segregated funds offer unique benefits that continue to attract a wide spectrum of investors.

A word to the wise: Many different Insurance companies offer segregated funds with varying features and benefits. One of the chief variables is the percentage of the principal and market gains that are guaranteed at maturity or death (ranging from 75% to 100%). It is important to ensure that the fund selected provides the most suitable terms available for the individual investor's objectives. Seeking professional assistance with this investment is strongly recommended.

Jonathan Kirshblum is an Investment Executive at ScotiaMcLeod's Head Office branch located at Scotia Plaza in downtown Toronto. Mr. Kirshblum is also a licensed Insurance Agent with ScotiaMcLeod Financial Services (Ontario) Inc. and he carries the designation of a Retirement Specialist. If you are interested in more information about segregated funds or would like to arrange for a private consultation with Mr. Kirshblum, you may contact him at (416) 863-7238.

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This article is sponsored by ScotiaMcLeod as part of a commitment to the education process inherent in making investment decisions. Since 1921 ScotiaMcLeod has been one of Canada's leading investment firms providing a full range of financial services to corporate and individual investors. ScotiaMcLeod Investment Executives can provide you with advice on strategies for higher after-tax returns, RRSPs and RRIFs, mutual and segregated funds, tax and estate planning, fixed income investments and managed accounts.

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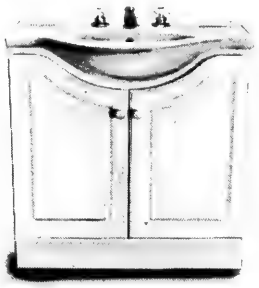

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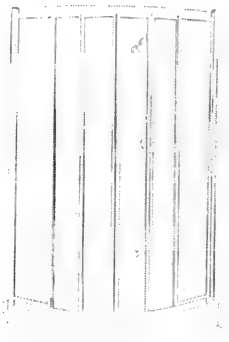

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Advertising Feature

LifeStyle

Your window on the world

Lindan Toole founded the Travel & Leisure Show in 1986. Since then, she has seen it quadruple in size, to become Canada's largest travel show, and one of the largest in North America. An avid traveller herself, fond of out-of-the-way destinations, she started the Show because she wasn't getting the travel information she wanted.

There are 400 exhibitors from around the world. There are 50 from the US, 75 from Canada including many Southern Ontario destinations, 70 from Europe, 30 from the Caribbean, 5 from the Middle East, including Israel, about 15 from Asia, 10 from Africa, and about 20 from South and Central America.

There are 75 tour operators and 80 tourist boards, along with Visitor and Convention Bureaus which are branches of local Chambers of Commerce. Airlines, cruise lines, railways, larger hotels, museums and resorts are well represented.

The Travel & Leisure Show also hosts enterprises like small hotels, boating companies, restaurants, and bed-and-breakfast establishments. An Ottawa group of B&B's, for instance, has pooled resources in order to exhibit. Travel guide publishers Michelin and Moon are here; so is the Toronto travel book and map publisher and bookseller, Ulysses.

Africa is increasingly well represented. There are exhibitors from South Africa, Kenya, Tanzania and Malawi, and 5 from Zanzibar alone; northern Africa is represented by Tunisia, Morocco and Egypt. There are many exhibitors from Asia as well.

While the less rugged forms of tourism are as popular as ever, adventure travel and eco-tourism are on the rise in Africa, Central and South America, Northern Canada and Alaska. White water canoeing and backpack trekking are increasingly popular; so is whale watching.

Even for frequently visited places like Great Britain (or, nearer home, Southern Ontario), information on unconventional, out of the way attractions may not be easily available; but the Travel & Leisure Show fills this need. It's more than a place to meet people from far away: it's a new window on the world.

Did you know, for example, that the Dominican Republic has a fine National Park system? Within it are such extremes as Pico Duarte, 100 metres over 10,000 ft., with temperatures as low as -8 C. — and Isla Cabritos, a lake island park from 4-40 metres below sea level, with temperatures as high as 50 C., and a colony of American crocodiles.

There's no pressure to buy or sign anything. Some exhibitors, like tourist boards, don't sell at all, but only provide information; and even those with a service or product to market concentrate on enriching your knowledge.

Whatever you want to know about travel, whether as a professional or for your own pleasure, the Travel & Leisure Show is the best way to find it all in one place. Whether you're interested in business trips, group tours or setting out on a solitary trek, there's something here for you.

Do you want in-depth knowledge? There are seminars on travel photography, travel medicine, how to avoid scams perpetrated on tourists, and even how to pack efficiently. Foreign Affairs offers a seminar on safe travel to foreign countries, titled Traveling Wisely, dealing with precautions to take before you leave (inoculations, visas, etc.) and when you reach your destination.

There are destination seminars too, for places as far afield as Ohio's Amish country, Barbados, Papua New Guinea, Peru, Wales, China and the Himalayas. Whales and other marine mammals have a seminar of their own; so do Western Canadian rail travel and other fascinating subjects.

The Travel & Leisure Show runs from Thursday, April 23 to Sunday, April 26. Trade Night, on Thursday from 4:30-8:30 p.m., is open only to the industry; Ms. Toole estimates it will draw about 1,000 professionals.

The Travel & Leisure Show is open to the public Friday, April 24-Sunday, April 26. Ms Toole looks forward to seeing about 30,000 visitors. Regular adult admission is $9; admission for students aged 13-18, or for seniors (60+), is $6.

The location is the National Trade Centre in the CNE grounds, directly across from the Automotive Building. Hours are Fri. 2-9 p.m., Sat. 10 a.m.-6 p.m., and Sun. 10 a.m.-5 p.m. For information, call 418-535-4024.

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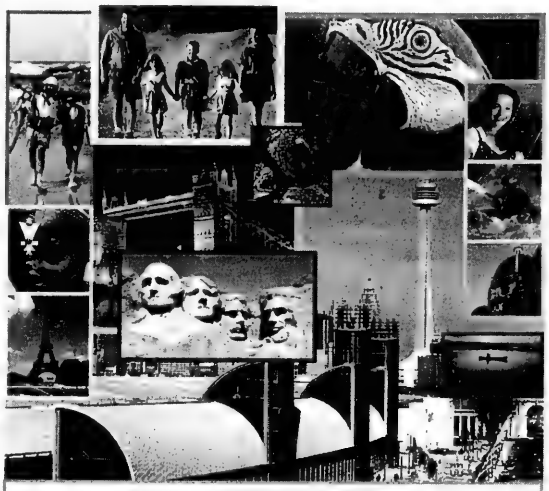

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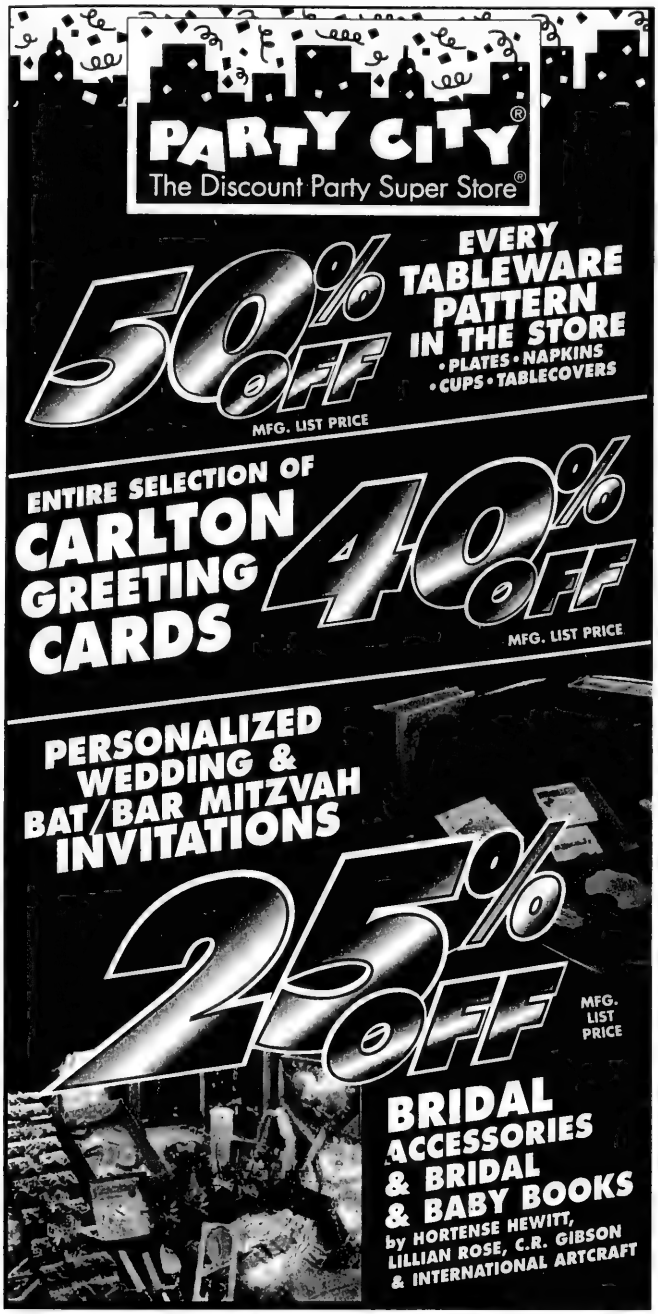
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Since **Party City** opened its first superstore in 1985, it has grown phenomenally. Today, it's the world's largest party supply retailer, with over 280 superstores in Canada, the U.S., Puerto Rico and Europe. The company has been so successful, it will open another 75 superstores in 1998.

In Canada, Party City has also met with great customer response. Party City President Michael Shneer identifies three reasons for this success: variety of merchandise, deep discounted prices and great service.

Shneer stated "the response from the Jewish community to our Vaughan superstore has been outstanding, but many Jewish customers in the York Mills/Bayview area and Forest Hill have been asking us to open a superstore further south." In response, Party City has just opened, a new, conveniently located North York superstore at 1448 Lawrence Ave. E., at Victoria Park, beside Toys R Us.

Shneer added "we're also opening several more stores in Ontario this year with one opening in London, Ont. next week." Things have been so positive that the company went public on the Alberta Stock Exchange (symbol PHL).

With over 20,000 items in every superstore, Party City offers Canada's largest selection of party merchandise, and a constant inflow of new products. No matter what you're planning, gala event or informal get-together, everything you need is here.

Looking forward to warm weather? There are pool and garden party supplies. Thinking ahead to your next big occasion — maybe even next Chanukah or Pesach? There's a huge range of plates, cups, napkins, table covers and other items with Chanukah or Pesach designs.

Everyday catering supplies include steam and roaster pans, platters, foil containers, trays, serving bowls, and cake decorating products. (You can take cake decorating lessons, too!). Paperware, plastic dishes, cutlery and accessories come in hundreds of patterns and colours.

There are thousands of items and accessories for weddings, showers, and anniversaries from the 1st to the 50th, including customized invitations and thank you cards. Bridal accessories range from confetti to place cards, car pompoms to garter belts.

Here's everything you need for Bar/Bat Mitzvahs, birthdays, sweet 16's and graduations, including a humungous loot bag and favour selection. There's a vast variety of hats, horns, banners, pinatas, candles, giftwrap, ribbons, bows, bags, centrepieces, balloon sandweights, inflatable guitars and glowsticks, along with many new party ideas.

Costumes, masks, wigs, makeup and accessories are in stock year-round, for every season, religious or secular. For example, Party City carries Canada's biggest Hallowe'en selection, much of which is suitable for Purim.

You can rent helium tanks to fill balloons, or have Party City fill them. "We sell a dozen helium-filled latex balloons for only $8.99," Shneer points out, "while others charge more than $13 per dozen."

By operating large-scale, Party City earns huge purchasing discounts which it passes on to you. With its lowest price guarantee policy, Party City promises to beat competitors' advertised prices by 15%.

Party City has become a destination point for buying greeting cards because they sell Carlton cards at 40% off the suggested retail price — lower than anywhere else in Canada. And while Party City stocks many of the same wedding or Bar/Bat Mitzvah invitation books as other stores, they discount quoted prices by 25%.

Staff are party mavens, eager to give you all the time and assistance you need. Free checklists help you choose and plan; shelves are kept fully stocked; every store carries the same huge inventory, and is constantly replenished through computerized tracking.

Party City's superstores are bright, clean and spacious, exuding a festive atmosphere. You'll enjoy shopping here. Shneer promises "You won't find a bigger selection at the guaranteed lowest prices anywhere else in Canada."

There are 6 Greater Toronto area locations. For the new 1448 Lawrence Ave. E. store, call 416-755-2552. For the Vaughan store, at 156 Chrislea Rd. at Hwys. #400 & #7, call 905-856-2125. For information on stores in Mississauga, Brampton, Hamilton and Burlington, call 905-761-1249.

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Advertising Feature

LifeStyle

Fulfilling the Promise.

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All images used in this ad are actual children who have been helped by Na'amat. All the stories in this ad are the true stories of the children helped by Na'amat. However, the stories are not necessarily those of the children pictured in the photos placed beside them.

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Cuts to health care said hurting system

By JANICE ARNOLD
Staff Reporter

MONTREAL — The head of the Montreal Regional Health Board warned that the problems in the health system now will get worse if the Quebec government goes ahead with the $55-million cut its proposing to the city's budget.

Conrad Sauve, chair of its board of directors, said the region must have a two percent increase, or $60 million, in next year's allocation, and no cuts through to 2002, if it is to meet the needs of the population.

Without that raise, Sauve said, Montrealers can expect longer waiting lists for surgery and diagnostic procedures, and little improvement in home and long-term care.

"The quality of our health service is fragile but still good. We are at a critical point; if we do not get more money, we will suffer," he said.

Sauve gave an overview of the health and social services network as part of an all-day series of workshops on the changes taking place in the system at Direction 2000.

He said Montreal has just gone through an annual five percent budget cut in each of the last three years and had expected next year to be at least at the status quo. The board now administers a budget of $3.1 billion distributed among 160 institutions and 446 community organizations. The only major health expenditure it does not manage is doctors' salaries.

"The changes taking place in the system, with the shift to home and long-term care, are necessary, especially with the aging of the population, but have been done much too fast and under less than ideal conditions," he said.

The government's *virage ambulatoire* essentially means more day surgeries and shorter stays when hospitalization is required and more reliance on the CLSCs to provide more care at home after treatment at a hospital, he said. He admitted there is still a lack of coordination between the hospitals and CLSCs to make this work well.

Emphasis is being placed on long-term care because, Sauve said, much of the congestion in emergency rooms and delays for surgery are due to too many chronically ill patients staying in hospital because they have nowhere else to go.

"If the average hospital stay is seven days, and the average chronic patient stays one year in a hospital, he is taking the place of 52 people," he said. And at a cost of $500 a day.

Another means to ease emergency room crowding will be better coordination between doctors at CLSCs and clinics on the hours they are open. CLSCs are not open at night, so people tend to go to hospitals even for non-emergencies.

"We want to ensure that there is always walk-in access to medical services every day between 8 a.m. to 10 p.m. This can be done if the general practitioners in each neighborhood coordinate their opening hours," he said.

As far as surgery, the board has set a goal over the next three years of reducing waiting time specifically for cardiac bypass, hip and knee replacement, neurosurgery and cataract removal, he said. But that will only be possible if the budget is increased at least two percent.

Despite the hospital closings, Sauve noted that Montreal still has more beds per capita than anywhere else in Canada.

"The government has a responsibility to open up to the public the debate about what our resources are used for or slow down its debt [$200 million in Montreal] payment. Right now it is doing neither," Sauve said.

Avrum Orenstein, president of the Jewish Public Establishments Commission, said placement of the chronically ill Jewish elderly is a major concern for the community. The waiting list for the long-term care institutions has increased by 21 percent in the last three years, and is expected to get worse. "Something has to be done," he said.

The goal of Jewish community services is to supplement what the public system provides, not duplicate, he said.

"We will have to be more cost-effective but we will ensure that the services will be there."

At the same time, he vowed that "we will not let the [Health] Ministry off the hook. We believe the community has to help [the regional health board] in fighting the cuts."

Audience member, physician Harvey Sigman, said the problem is not only an aging population but a shortage of health professionals. "Unless we can make this an attractive place to work, we're in serious trouble. We'll have an aging system serving an aging population."

After hearing one optimistic presentation after the other, another audience member, Anna Gonshor, asked "If it's so good, why is it so bad?" She lamented how so many old people languish in hospital wards, how overburdened nurses are, how undignified care often is.

About Nutrition

By LISA WEINBERG

Q. Can you settle a disagreement that I am having with a friend about dark and light chicken meat? I am under the impression that white meat is significantly lower in fat and calories than dark meat but she disagrees. Who is correct?

A. You are right. Both the fat and calories in dark meat are greater than those in white meat. The major difference, however, is in the fat. A 3.5 ounce piece of white meat, skinless, contains 173 calories and 4.5 grams of fat. An equal portion of skinless dark meat contains 205 calories and 9.7 grams of fat. I hope that helps to resolve your disagreement.

Q. I enjoy tomato juice and believe that it is full of vitamins, but I was wondering if its calories are as high as in other fruit juices?

A. Tomato juice is an excellent choice. It is full of vitamins and is much lower in calories than most fruit juices. A six ounce serving has only 30 to 40 calories (depending on the brand).

Q. I once read that the fresher artichokes become, the less calories they have. Is this true?

A. This is true, and a very interesting fact. The carbohydrate source in artichokes, called inulin, is a form that our bodies cannot digest. In storage, inulin converts to sugar, which we do digest, raising the caloric content. In both cases artichokes are still low in calories at approximately 60 calories per medium-sized artichoke, and have a healthful six grams of dietary fibre, so enjoy them in all forms.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

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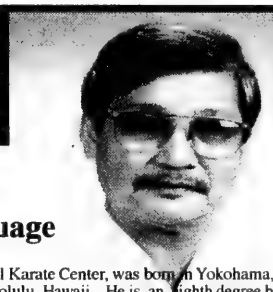

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Master Kiyohisa Hirano, founder of Japan International Karate Center, was born in Yokohama, Japan and is a graduate of Nihon University. He now lives in Honolulu, Hawaii. He is an eighth degree black belt in Wado-ryu Karate and has trained more than 40 years. In 1960 he won the All-Japan Karate Federation Championship. Shihan's interest in Ki developed after he had two heart attacks and a near death experience 10 years ago, despite the fact that he followed all traditional medical recommendations. Once he experienced the benefits of Ki energy, he wanted to be able to offer others the opportunity that was given to him. After his recovery in 1990, he received his license as a Ki therapist of Shinkiko in Japan, and a title of "Master of Qigong" in China. Since then he has been very busy helping people through his alternative healing arts combining Karate and Ki energy including a goodwill mission to Russia to aid the radiation victims at Chernobyl in 1992.

SHIHAN

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Using stars to fight racism

By JOYCE SINGER
Special to The CJN

TORONTO — Just like the fabled Pied Piper, Lisa Cherniak has the magic touch. Since 1993, when she founded Artists Against Racism (AAR), a non-profit organization, and put out the call for celebrity endorsements, many stars have enlisted in the ongoing battle against racism.

Mendelson Joe designed the colorful poster, while other notable AAR members include Leonard Cohen, Eugene Levy, Karen Kain, Celine Dion, Oscar Peterson, Graham Green, Sarah McLachlan, Norman Jewison, Margaret Atwood, Atom Egoyan, Pierre Berton, Michelle Wright, k.d. lang and Kashtin.

"We're targeting youth, and these artists are their role models," Cherniak says.

She says their aim is to "combat racial and religious prejudice, which youth often learn from their family, friends and society in general. Particularly troubling are racist record labels that have mass mailings and numerous Web sites."

As a counter-attack, Cherniak put AAR on the Internet [www.vrx.net/aar], with informational material and celebrity endorsements. The Web site won the Point Survey Award for being one of the top five percent of Web sites worldwide.

Lisa Cherniak with BB King. [Richard Belard photo]

"This organization is run full time by volunteers working their hearts out for a critically important issue. It's about a disease that impairs humanity immensely; and when people are spending much of their lives fighting it, we deserve more respect than the treatment we often receive.

"Also, it's very difficult to get corporate sponsors, because ours is not a cancer or a children's charity, but a cause to which many can't relate." Despite this, she said, corporations like McDonald's, Vistek and MuchMusic have sponsored some programs.

"Ours is an important message [that has] done much to reach and teach youth. It's about caring that your company can sell important messages to your community – not just sell products."

AAR continues to win awards locally and internationally, such as the Toronto Mayor's 1996 Anti-Racism Award and the Sassaby Cosmetics 1996 Internet Award.

There is a community program that provides posters, radio and television public service announcements, violet ribbons, information tables at concerts, newsletters, subway posters and outdoor billboards.

There is also a comprehensive school program, with educational material, an AAR video, posters, cassettes, an educational disk and the interactive Web site.

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Three new faces at Mizrachi

By LEILA SPEISMAN
Staff Reporter

TORONTO — The annual Mizrachi concert had a new face this year – three new faces, in fact.

Instead of two or three internationally known chazzanim, as has been the case in the past, this year's concert, held at Shaarei Shomayim, featured 27-year-old tenor Chazzan Eliezer Kepecs, cantor of Kingsway Jewish Centre, and Shoresh, a new duo who are part of the popular Jewish religious music scene.

Kepecs' musical ability belied his youth. His *Hallelu es HaShem* showed off his truly rich voice, in a thrilling performance that sent shivers down the spine. Other selections, such as *Eilu D'Varim*, from an arrangement by the renowned cantor Moishe Koussevitsky, showed his self-confidence and command of his voice.

An interesting selection was a rollicking *Mimcomcha*, from the Shabbat Kedushah service, as it is frequently sung in shuls in Mexico.

One of the highlights of his performance was the frequently performed *Chazzanim Oif Probe*, by Sholom Secunda, which tells the story in Yiddish of three cantors auditioning for a position – a traditional one from Galicia, an operatic one who had studied at the opera in Vienna, and a third who used a jazz tempo.

Kepecs, in red bow tie and for part of the song a top hat, had the whole audience, even those who didn't understand the Yiddish, giggling and clapping. The jazz singer part, in which the davening was set to *Yes, sir, that's my baby* was accompanied by a hilarious soft shoe routine.

Shoresh is the union of two experienced musicians, Jeff Braverman and Jonathan Rimberg. They especially appealed to those with exposure to the type of music represented by such popular entertainers as Avraham Fried, Mendy Wald and the Miami Boys Choir, with hearkenings to the philosophical type of music of the '60s.

Most moving were *Brothers*, a dialogue between a man in Israel and his brother in America, and *Together as One*, a song about the bond between the State of Israel and people in the Diaspora. Their ability to harmonize was especially effective in *Eishet Chayil*, and *Shirei Shalom*, the main track from their CD, *Songs of Peace*, and the prayer for the State of Israel.

Eye on Arts

by Bill Gladstone

PRODUCER ATTEMPTING TO LURE JEWISH COMICS

Lou Eisen, the cigar-chomping Canadian comic responsible for the Jewish program Yids In The Hall at Yuk Yuk's Comedy Club, is devising plans for a four-day Jewish Comedy Festival slated for mid-October, intended to feature numerous acts from the big-name Borscht belt as well as up-and-coming comedians.

"I'm trying to line up some of my personal icons – **Gary Shandling**, **Richard Lewis** and **Jackie Mason**," Eisen says. "I'm also aiming for strong representation from the Canadian pool of talent. The festival atmosphere is a great way of attracting an audience to comedy."

Eisen hopes to announce a location and line-up in coming months.

* * *

Centre Spotlight: The Winchevsky Centre is the location for another evening of Yiddish and Jewish performance, this time featuring singer-pianist **Lenka Lichtenberg**, comedian **Les Aaron**, poet **Rafi Aaron** and ventriloquist **Judy Shier**. April 18, 8:30 p.m., 585 Cranbrooke Ave. Adults $10. 416-638-2222.

* * *

Film News: Toronto-based Associated Producers, one of Canada's leading documentary production companies with numerous Gemini and Emmy awards to their credit, has announced a joint venture with Britain's Yorkshire Television, one of the world's leading producers of factual programming.

The agreement between the two producers allows each of them exclusive access to the other's ideas, which they will jointly develop and produce.

Associated Producers' two principals, **Elliott Halpern** and **Simcha Jacobovici**, released a joint statement that said: "We have a passion for making thought-provoking documentaries with an international appeal. Yorkshire Television shares that passion and we are thrilled by the prospect of working with a major UK producer. We are convinced that in this instance, the whole is truly greater than the sum of the parts."

The most recent credit for Halpern and Jacobovici is *Hollywoodism: Jews, Movies and The American Dream*, which aired recently across North America to critical acclaim. Previous productions include *The Plague Monkeys* and *The Selling of Innocents*, which scored the company back-to-back Emmys in 1995 and 1996.

* * *

Musical Brunch: Writer-performer **Dorothy Lichtblau** and fiddler **Anne Lederman** present *Heroes and Rebels: Compelling Jewish Stories and Music* at the Bella! Did You Eat? brunch at the Free Times Cafe, 320 College St., Toronto. Two performances are at 12 & 1:30 p.m. April 19. Brunch (11 a.m. to 3 p.m.) $14.95. 967-1078.

* * *

Book News:

• McClelland and Stewart, the foremost Canadian publishing house, is readying a book in commemoration of Israel's 50th anniversary. *Voices From the Heart* is expected out in stores in August.

• *I Am My Brother's Keeper* (Schiffer Military History Press, $29.95 US) tells the story of the more than 1,000 Americans and Canadians who fought in Israel's War of Independence, including Israeli Air Force ace **Jock Doyle** and Israel's first tank commander **Lionel Druker**, both Canadians.

Co-authored by **Jeffrey Weiss** and **Craig Weiss**, the book is a compelling anecdotal history with a foreward by Israeli PrimeMinister **Benyamin Netanyahu**.

* * *

Arts Briefs:

•Vancouver author-poet **Renee Rodin** reads from *Bread and Salt*, a book of poems, at the Art Bar of the Imperial Public Library, 4 Dundas St. E., Toronto, April 15, 8 p.m. (416-516-2903). Also at Monaco's Restaurant, 107 George St., Hamilton, April 19, 7 p.m. (905-549-4737).

• TVOntario honors Israel's 50th anniversary by running two acclaimed Israeli films, *The Summer of Aviya* and *Under the Domim Tree*, April 30, 9 p.m. Both films enjoyed long commercial runs in select North American theatres last year. In Hebrew with English subtitles.

• David and Ed Mirvish present *Forever Tango*, a celebration of the popular dance form that has had a wildly successful run on Broadway. Princess of Wales Theatre, April 28 to May 10. $64.75-$24.75. 416-872-1212.

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New York's Jewish heritage museum paints evocative portrait of a people

By CYNTHIA GASNER
Special to The CJN

TORONTO – Located on Battery Park City on Manhattan's waterfront, opposite the Statue of Liberty and Ellis Island, the recently opened Museum of Jewish Heritage tells the story of 20th century Jewish life from the perspective of those who lived it.

Through personal experiences and world events, the exhibits paint an evocative portrait of a people, a catastrophe, and an indomitable spirit for survival.

The museum, a private, not-for-profit educational institution, is organized into three broad sections – Jewish Life a Century Ago, The War Against the Jews, and Jewish Renewal. The exhibitions include images, artifacts and 24 original films that feature testimonies from Steven Spielberg's Survivors of the Shoah Visual History Foundation as well as the Museum's own video archives.

Jewish Life a Century Ago answers the questions: Who were the Jews? What were their traditions and beliefs? Where did they live and what challenges did they face? What triumphs did they achieve? This exhibit is a journey through a world that has vanished. Despite diversity of a people who lived in many lands, observed different customs and spoke different languages, the exhibits of this century reflect the link of a people through common roots and shared values.

The War Against the Jews is filled with accounts of families struggling to comprehend the incomprehensible. Nevertheless, it remains a tale of hope – of the men and women who were determined to preserve their humanity and their heritage.

The third area, Jewish Renewal, highlights an era in which the Jews regain sovereignty in the Land of Israel, and it portrays post-war Jewish life in America.

The 30,000-square-foot museum's symbolic six-sided shape and tiered roof recalls the six million who perished in the Holocaust, as well as the Star of David.

"Like the hexagonal building, the six-tiered roof acts as a beacon of hope for the future of the Jewish people, built upon the rich legacy and culture of those who perished in the Holocaust," says Kevin Roche, the architect for the museum.

Portrait of the Hadl children, Auschwitz survivors, at the Museum of Jewish Heritage.

LAST WEEK'S CROSSWORD ANSWERS

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Travel, Arts & Business

The pros and cons of Canada's slumping dollar

BY JAMES PASTERNAK
Special to The CJN

TORONTO — With 50 percent of Magnasonic Canada Corp.'s production going to the United States, Bernard Klein, like other Canadian businesspeople, is all too aware that the changing value of the Canadian dollar can dramatically affect the way he does business.

While a low dollar increases the market for Canadian goods, many businesspeople feel that in the long term, interest rates will rise, causing inflation.

Klein leaves no room for ambiguity: When the Canadian dollar is low, his competitive position in the American market is enhanced, he says. With half the company's production going stateside a 69 to 70 cent dollar is great.

But his holding company, which controls entities in the technology, communications and security sectors, will only remain competitive to about the 75 cent (US) level. Also, Klein must purchase about 10 percent of his goods from the United States with a Canadian dollar that has dropped below 70 cents US in recent weeks.

Another company, C.J. Rush Rovico, which manufactures revolving doors, can remain competitive with its American counterparts as long as the Canadian dollar remains below the 75 to 80 cent level. Company president Joe Rosenberg says the recent all-time low for the Canadian dollar has had a "big impact" on his sales.

And that seems to be the growing paradox with the low Canadian dollar and the gravy train of products going south at a price that American competitors can't beat.

Businesses are expanding on the back of a low Canadian dollar which is great for sales. But at times, the situation masks underlying industrial problems and a potential rebound effect.

Howard Frank, general manager of Centrac Inc., a manufacturer of high quality custom furnishings for the hospitality industry, feels that a low Canadian dollar and expanded sales to the United States give Canadians a badly needed boost in the furniture industry but also mask other problems for his sector.

"In our business, the dollar has some effect on increasing trade with the United States, but not as much as one would think. All it actually does is level the playing field somewhat," says Frank.

"The Canadian furniture industry was almost wiped out shortly after free trade came in. One of the main reasons for this is that Canadian furniture manufacturing companies failed for one reason or another to keep up with the technological automation necessary to remain competitive. We had a false sense of security,"says Frank.

A low Canadian dollar can create other perils for Canadian businesses. For example, a low dollar often pushes up interest rates and costs companies more to operate.

The Conference Board of Canada pointed out in *The Inside Edge* that "with the Canadian dollar plumbing new depths, the Bank of Canada lifted the bank rate 50 basis points on January 30 to reach five per cent." This most recent rise erased all the declines occurring since April, 1996.

Klein acknowledges that raising interest rates to prop up a sagging Canadian dollar would certainly affect the current cost of doing business.

Danny Gordon, director of trading at Friedberg Mercantile, a currency trading company in Toronto, points out that while a low Canadian dollar will obviously boost exports in the short term, such benefits will be "eaten up"over time by wage demands and inflation.

Furthermore, such inflationary pressures could result in higher interest rates."If the low dollar increases inflation, then it's a concern for interest rates," says Gordon.

Gordon believes a stronger Canadian dollar is probably best in the long run. "The best thing for any country is a strong currency. It's possible you can have a strong currency and interest rates go to one percent. Therefore, the guy who says he can hold out until 74 [cents US] maybe able to hold out until 85 [cents US] because interest costs him zero," says Gordon.

Canadian companies currently gloating about their ability to snag American contracts may attract the ire of a protectionist Congress. John McCallum, a professor of finance at the University of Manitoba writes in the *Ivey Business Quarterly* (Autumn 1997) that Canadian trade officials are expected to "become increasingly concerned that an excessively undervalued Canadian dollar will lead to a nasty trade retaliation from the U.S."

Also, as dependence grows on a low Canadian dollar, an appreciating dollar could cause disaster. "A newly successful exporter with a big ego will find it easy to confuse a low Canadian dollar with managerial genius," writes McCallum.

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Film Fest Giveaways

Once again *The CJN*, in conjunction with Joanne Smale Productions Ltd., is offering *CJN* readers a chance to win one of the following prizes to the sixth annual Toronto Jewish Film Festival, May 7 to 14 at the Bloor Cinema, Toronto.

- One pair of Festival passes [approx. value $160]
- One pair of Opening Gala passes [approx. value $30]
- One pair of Closing Gala passes [approx. value $16]
- Two pairs of screening vouchers [approx. value $16 each]
- One T-shirt [$15]

RULES: Please write your full name, address and daytime telephone number on a piece of paper along with the answer to this question:

What movie directed by Otto Preminger portrays the circumstances surrounding the establishment of the State of Israel 50 years ago?

All correct answers received by 3 p.m. April 24, 1998 are eligible. Six eligible entries will be randomly selected at *The CJN* offices April 27 at 10 a.m. Winners must be 18 or over and will be notified by phone that day and must be able to pick up their prize from *The CJN* offices before May 7. Odds of winning depends on the number of correct entries received.

Send your response to: Festival Contest, Canadian Jewish News, 1500 Don Mills Rd. Suite 205, North York, Ont. M3B 3K4. Or fax to: Festival Contest, 416-391-0829 or e-mail: [Torcjn1@aol.com] under the subject heading Festival Contest.

Employees and immediate family members of The CJN, *Joanne Smale Productions and the Toronto Jewish Film Festival are ineligible to enter.*

Israeli firm invests in Winnipeg

By MYRON LOVE
Prairie Correspondent

WINNIPEG — It's full steam ahead for Carvell Trading Ltd., a Tel Aviv-based import-export company that is building a multi-million dollar tourist resort in the community of Pinawa just north-east of Winnipeg.

On March 10, a $3.5-million lien filed against the property was dismissed. The lien was filed by a Winnipeg architect and business consultants firm, which claimed that the Carvell group had breached its contract and failed to pay fees for work done.

Lawyer Lyle Smordin, who is acting for the Israeli company, says the company refused to pay because it wasn't satisfied with the quality of the work.

The $85-million Pinawa Resort and Conference Centre project was announced last August. Smordin reports that construction of the first phase of the project should be underway almost immediately and will cost about $700,000. Despite the legal delay, the first phase should be completed by the long weekend in May.

The Carvell Group is also heading a consortium that is investing $20 million in a vacant former meat plant in Brandon, Manitoba's second largest city (pop. 38,000), which is located 200 kilometres west of Winnipeg on the Trans-Canada Highway. Carvell is planning to process 600 head of cattle a day into kosher and halal products for markets in Europe and Russia. The plant could be in operation toward the end of this year.

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Travel, Arts & Business

Waking up our youth

By ANDREA BERGMAN
Special to The CJN

TORONTO — The much anticipated Wake-Up Tour has come and gone and what a long, strange trip it's been.

I say this because, having been in Israel for a year, I found that the recent concert here was like a surreal clip of a previously viewed movie.

The Wake-Up Tour featured the exciting Moshav Band, a group of transplanted Americans and young people raised in the peace-loving milieu of Shlomo Carlebach followers. All the way from Moshav Me'or Modi'im, the band is renowned for offering some of the sweetest niggunim around.

Playing the Concert Hall on March 26, the Moshav Band rocked the place apart.

The set fired off with a loud cry of the shofar and a rhythmic permeation of bongos, and the next three hours were an eclectic musical joyride.

Carlebach melodies such as *Mizmor L' David* and *Y'hee Shalom* were met with old favorites by the Grateful Dead, Neil Young and Pearl Jam. The band displayed a love for the stage as they pumped out juicy instrumentation and oozed tireless energy.

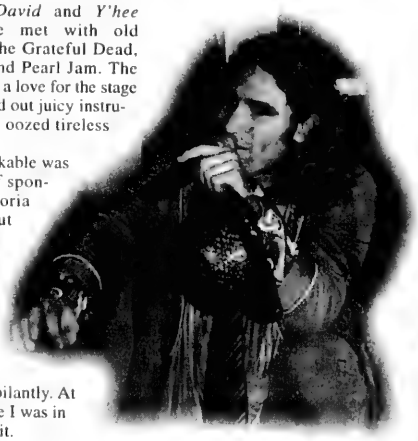
Most remarkable was the element of spontaneous euphoria felt throughout the room. As the band told entertaining stories and worked through songs, people formed circles and danced jubilantly. At times, I felt like I was in a giant mosh pit.

The tour was created to wake up Jewish youth in North America and evoke joy from within their souls. Toronto was no exception.

Included as part of the tour was Shabbat Unplugged, at various locations downtown. The Shabbaton featured tours of the old shuls around Chinatown, Shabbat services and various speakers who continued to convey the rousing message. Causes such as that of Jonathan Pollard and the four missing Israeli soldiers were recalled and we were all urged to awaken our own Jewish voice.

My enjoyment was heightened by the likeness of this experience to many of my own when I was a student in Jerusalem. The concert was an abstract journey into past sentiments, and the weekend a vehicle of self-motivation to advance a more meaningful future.

Andrea Bergman graduated from the University of Toronto and spent a year at the Overseas Program at Hebrew University in Israel.



The Moshav Band rock the joint apart.

Another side to Irving Berlin

By MIRIAM CHINSKY
Special to The CJN

Tucked away in our piano bench at home is a curiosity, a piece of sheet music entitled *Yascha Michaeloffsky's Melody*, written and published in 1928 by Irving Berlin, the same man who composed such hits as *White Christmas* and *Easter Parade*.

Israel Balin, born in 1888 was the son of a cantor in Kirghizia, Russia. He was brought to New York in 1893 and when he grew up, totally changed his persona. As Irving Berlin, he became known to millions and his music reflecting the folkways of America was generally as far from his roots as Kirghizia is from New York.

In 1907 he wrote his first song, *Marie From Sunny Italy*. His second song, *Dorendo*, 1908, paid $25 and garnered him a job with a music company. He became a partner in the business and later established his own publishing house at 1607 Broadway.

Berlin had no musical training, never learned to read music and composed in only one key. His basic piano technique was aided by a special set of pedals for modulation. But somewhere inside, he heard melodies and words that touched a people.

He lived to the age of 103 and wrote over 1,000 songs!

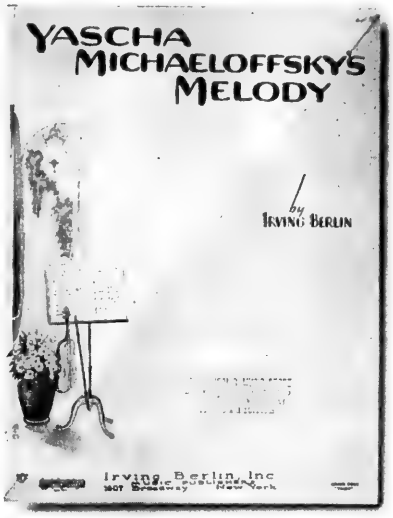
Alexander's Ragtime Band, 1911, was Berlin's first major success, and he wrote for the films *Top Hat, Holiday Inn, On the Avenue, Easter Parade, Call Me Madame* and *Annie Get Your Gun*.

God Bless America earned him a special gold medal from then president Dwight Eisenhower.

Yascha Michaeloffsky's Melody was entirely different from his popular songs. Was this out of character or was the real Israel Balin still inhabiting his soul?

The words began, "Yascha Michaeloffsky Russian lad,/ He came over from Petrograd with a fiddle in his hand,/ Organized a first class band./ Right away he wrote a melody just as Russian as it could be./ Everybody hummed it soon,/ Yascha Michaeloffsky's Melody." The notes are simple, not particularly tuneful as in the familiar Berlin style, yet there they are inside a classical cover featuring a music stand, a vase of flowers and a violin.

Why did this man who wrote *Alexander's Ragtime Band* also give us *Yascha Michaeloffsky's Melody*? And who was Yascha Michaeloffsky?



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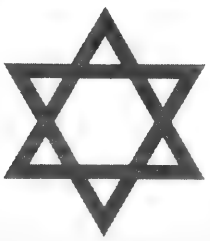

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20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

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350 APPLIANCES
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357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
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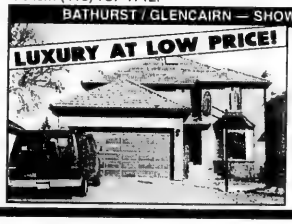

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VADER, Max - on March 30, 1998, late of 45 Wynford Hts. Cres.

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GERMAN, Vladimir - on March 31, 1998, late of 122 Glen Manor Dr.

KOGAN, Ida - on March 31, 1998, late of 775 Steeles Ave. W.

POZNER, Sol - on March 31, 1998, late of 3303 Don Mills Rd.

BOKSER, Adele - on April 1, 1998, late of 3705 Bathurst St.

ROSEN, Katy - on April 1, 1998, late of 5879 Bathurst St.

VALENTINE, Arthur James - on Apil 1, 1998.

ZEITMAN, Tamara - on April 1, 1998, late of 67 Clanton Park.

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BRUDNER, Brindel - on March 18, 1998.

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ROSENZWEIG, Susy - on March 23, 1998.

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WEBER, Bob - on March 26, 1998, late of 5816 Vivian Rd.

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BEN-DAVID, Eleonora - on March 28, 1998, late of 100 Canyon Ave., #907.

INTRATER, Alfred - on March 28, 1998, late of 212 Dunvegar Rd.

LOKASH, Joseph - on March 28, 1998, late of 70 Rosehill Ave., #104.

ZEISLER, Itta - on March 28, 1998, late of 650 Briar Hill, #305.

BERGER, Paul - on March 29, 1998, late of 120 Widdicombe Hill Blvd.,#312.

DIAMOND, Sheila - on March 29, 1998, late of 1637 Bathurst St., #104.

GEBERT, Bessie - on March 29, 1998, late of 3636 Bathurst St., #1402.

KARRASS, Abraham - on March 29, 1998, late of 141 Concord Rd.

BROWN, Ethel - on March 31, 1998, late of 429 Walmer Rd.

LEWIS, Sarah - on March 31, 1998, late of 5950 Bathurst St., #107.

STERN, Ruth - on March 31, 1998, late of 3303 Don Mills Rd., #906.

GREEN, Ethel - on Apr. 1, 1998, late of 1111 Steeles Ave. W., #603.

BRASS, Florence - on Apr. 2, 1998, late of 10 Brooks St.

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The Canadian Jewish news

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EARLY DEADLINE FOR THE FOLLOWING ISSUE:
APRIL 23rd
Deadline
Tuesday, April 14th, noon

The office of The Canadian Jewish News will be closed on Friday, April 17th

Features

Canadian chess whizzes share more than game

By PAUL LUNGEN
Staff Reporter

TORONTO — Let's see now. Ron Livshits is 24 years old, Yan Teplitsky is 22.

Livshits was born in Israel and won the country's Cadet championship in 1988. Teplitsky was born in the former Soviet Union and won Israel's Cadet championship in 1991.

Livshits is a computer programmer who uses C++/MFC language to develop software for financial applications. Teplitsky is a computer programmer who uses C++/MFC language to develop software for financial applications.

Livshits loves to play the Sicilian opening. Teplitsky loves to play the Sicilian opening.

Livshits represented Canada in an international competition in 1996. Teplitsky represented Canada in that very same competition.

Both men got their "master" designations at the Canadian Closed tournament in 1996.

Before we go any further, let's make it clear that the two men are not long-lost brothers separated as babies. No, their parallel lives are much more interesting than that.

Both share a logical, rational mindset that makes them elite level chess players – among Canada's best. Teplitsky is ranked number 3 while Livshits is number 7. There's barely 40 points to differentiate their cumulative scores (2,540 versus 2,500) and as if all these similarities aren't enough, they live together and work for the same company.

They're together just enough to drive each other crazy, jokes Teplitsky, the more talkative of the two.

There's more. In the first round of the 1996 Canadian Closed tournament, they played each other in the first round and, can you believe it, they played to a draw.

It was as a result of that head-to-head confrontation that the two became fast friends. They went on to represent Canada at the 1996 Chess Olympics, and there's a good chance they will be on the Canadian team at this year's Olympics in Kalmykia, Russia, near the Caspian Sea.

Despite their many similarities, the two are anything but clones of one another. When it comes to chess, Livshits had to work hard and study chess books before he could excel. For Teplitsky, on the other hand, chess came easily, and he admits he never applied himself as much as he should.

"I'm a lazy dog when it comes to chess," he says.

A native of Tashkent in the former Soviet Union, Teplitsky was introduced to the game by his parents, Boris and Mira. When he was about 8 years old, he joined a school chess club. By age 10, he was already displaying the gift for the game that is so prized in the chess-mad former Soviet Union.

He was invited to attend a special chess school, the Dvoretsky-Yusopov academy, for gifted players and he competed in national tournaments in Moscow and Latvia. In 1991, the family left for Israel, but before leaving, he captured the Cadet title for youths under 16.

In Israel he continued to develop, playing in the national chess league for Maccabi Ra'anana. He won the country's Cadet title his first year in the Jewish state and was second in the Under-18 tournament two years later. He then represented Israel at the Volmac Junior Invitational in Antwerp, Belgium.

In 1994, the family moved to Vancouver, where his parents still reside.

Livshits is a sabra whose parents, Gennady and Isabel, moved to Kfar Saba from Riga, Latvia. He picked up the game at about nine years of age. "It was very popular in the neighborhood, so I started to play."

He improved his level of play at the local chess club, but determination as much as innate talent figured in his rise to excellence.

"I don't consider myself very talented compared to Yan. He's a natural talent. I have to work at it."

By about 11, his study of Bobby Fischer's chess books began to pay off. He liked the way Fischer played the game, particularly "his positional approach to chess. It is a very cold, logical approach to the game, rather than an attacking style."

Another coincidence: Teplitsky is also a fan of Fischer's style. "When you look at it, every move makes sense. One move leads to another and towards the ultimate goal."

Little competition

In 1989, a year after Livshits became Cadet champion of Israel, the family moved to Toronto.

"In Canada I continued to play, but I was discouraged here because chess in Canada is amateurish compared to Israel. The competition wasn't very strong, but it's getting better."

Teplitsky said that while still in Tashkent, he had planned on becoming a professional chess player, but after he moved to Israel, he started to develop other interests, particularly in electronics and computers.

Both men agree there is a correlation between their aptitude for chess and their talent with computers.

"Chess is two things," said Livshits. "Calculation for the first part, and second, the ability to see patterns and realize that one position is good and another is bad."

With their intimate knowledge of both chess and computers, they say they were shocked by world champion Gary Kasparov's loss to Big Blue, the top chess-playing computer.

They had expected Kasparov to handle Big Blue easily.

"Kasparov played far below his ability and in the last game he made a blunder that's in every book. Every kid knows it. I think he was over-psyched," Teplinsky said.

"He changed his style" for the matches," Livshits adds. "He supposedly thought that if he played positional chess, the computer wouldn't beat him. But he usually plays an aggressive, attack style."

As for the two of them, their chess goals are set. Both want to become grandmasters of the game and move up the world rankings.

Who knows, for the computer mavens there may be a confrontation with Big Blue on the horizon as well.

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Midget Flyers' teamwork leads to victory on ice

By PAUL LUNGEN
Staff Reporter

TORONTO — If you were to speak to Bryan Friedman, Jeff Grad, Ryan Goldsilver or Stacey Britstone about their contributions to the Don Mills Flyers, chances are you'll hear something like "the party line."

"There is no number 1 line on the team," "everybody is expected to play both ends of the ice," "everybody is expected to work hard," yadda, yadda, yadda.

Speak to the Flyers' assistant coach, Gregory Peck, and you'll hear a very different story. All four are leaders in their own right and all are key players on the team, he said recently following a team practice at Fenside Arena.

Friedman is the team captain; Britstone is the team's scoring leader; Grad's got the lowest goals against average on the team and Goldsilver is an inspiration to his teammates for battling back from an early season broken ankle. "They're all leaders in one way or another," Peck said.

Not exactly a bunch of fourth line pluggers.

Modest to a fault, the four were key members of the Flyers' recent victory in the Air Canada Ontario midget championship in Renfrew, Ont.

The Flyers, winners of the MTHL Midget AAA title, represented Toronto in the five-team round robin tournament.

They defeated New Liskeard Cubs 2-1 in the gold medal game, with Goldsilver getting an assist on one of the goals.

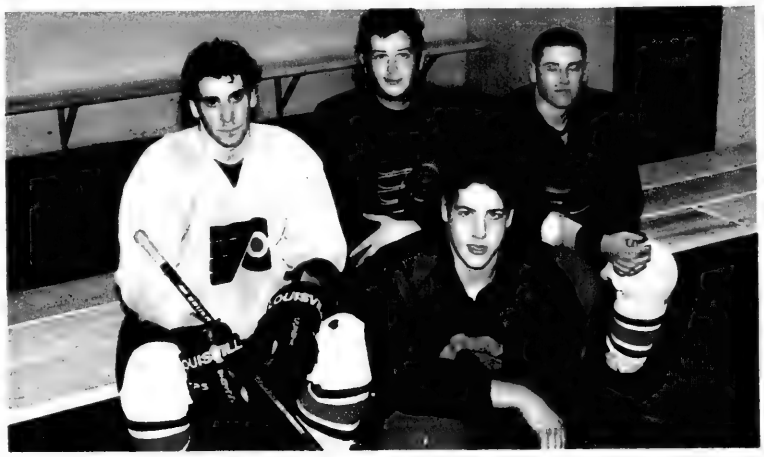
The Flyers will move on to the national midget championships, the Air Canada Cup, to be held in Sudbury from April 21-26.

A typically Canadian team, the Flyers play a 2-1-2 forechecking system that pressure the opponents and looks for turnovers. The coaches stress hard work and finishing the check, Peck said.

If their practice is any indication, these boys can motor and there aren't too many players on the small side. Friedman, 18 and the most outspoken of the four, said the Flyers are very good at a physical style of play.

"Contact is a big part of the game at this age level. It's clean, but it's physical."

A member of the Flyers organization since he was a peewee, Friedman said he considers himself a well-rounded player who's capable in any situation. Peck said Friedman gets time on the power play and he and Britstone are two of five skaters the coach calls on for penalty killing duties.



Four key members of Don Mills Flyers' Ontario champion midget hockey team are (from left): Bryan Friedman, Jeff Grad, Ryan Goldsilver and (in foreground) Stacey Britstone. [Paul Lungen photo]

Grad, who attends CHAT and backstops that team in high school competition, stands 6 foot 4 and is 210 pounds.

With that kind of size, "I like to play standup and take away the angles," he said. "I'm big and I take up a lot of the net."

"He's averse to moving," pipes in Friedman.

Ignoring the jibe, Grad, 17, said he likes to show shooters some open space on the glove hand and then take it away when they shoot. So far this season, his tactics have worked. He's sporting an ultra-low 1.7 goals-against average for the Flyers.

Goldsilver, 17, played only 17 games early in the season before he broke his ankle. Asked how the injury occurred, he said he got his skate caught in a rut, but when encouraged by his teammates to embellish the tale, he said his legs were kicked out from under him and at that point, his skate hit a rut.

Despite the injury, Goldsilver remained a key member of the team, attending all the Flyers' games and practices, Peck pointed out. He returned in time for the MTHL finals against Wexford, which the Flyers won four games to none.

Seventeen-year-old Britstone, 6 foot 1, 180 lbs., was Goldsilver's linemate until the ankle injury. Now he plays on "the crash line. I guess I play with one of the guys considered a goon on the team. We play a physical style, dump and chase," he said.

For the Flyers, the Renfrew tourney signals the beginning of the final stages of a long season that kicked off with a tournament in August. The Flyers won a bronze medal at the Young National Midget Showcase and followed that up with a victory in the Rochester Americans Tournament. In October, they played in the Sudbury Big Nickel event and they also participated in the Joe Maire Tournament.

Other than Grad, all are students at York Mills Collegiate.

Friedman, whose mother is Israeli, played for the Israeli junior team in a tournament in Lithuania several years ago, an event he considers a highlight in his hockey career.

Despite the four players' success playing with the Flyers – the top level of hockey for their ages – none are expecting to continue on in the Ontario Hockey League (OHL), the province's top junior level league, next season.

To a man, they agreed they put their education first. All four are looking south of the border with NCAA hockey scholarships on their minds.

Peck believes they're on the right track. They're all good students and all are good enough to play college hockey in the United States, he said.

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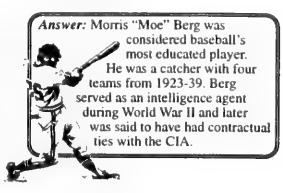
Last week we asked you to name the most educated man to play baseball. The New Yorker spoke 12 languages and served as a U.S. counterintelligence agent.


Answer: Morris "Moe" Berg was considered baseball's most educated player. He was a catcher with four teams from 1923-39. Berg served as an intelligence agent during World War II and later was said to have had contractual ties with the CIA.

The Inside Back

ספרותנו

מאת: יעל זליגר

נבלות מאת: יורם קניוק והגדרת הסיפורת הפוסטמודרניסטית

א.

נבלות היא יצירה קשה ומזעזעת. בספרו החדש של יורם קניוק מתבצעים פשעים ? מחרידים והמניעים למעשים אינם ברורים אף שההזדקנות היא הנושא המיידי כביכול לשרשרת של חמישים וחמש רציחות. סגנונו הקולח והמרתק של קניוק, מבלבל את החושים; השרירותיות נטולת הסיבתיות מעצבת את האופי הכיאוטי של הספר. יש שיצביעו על נבלות כיצירה פוסטמודרניסטית ועל-כן אנסה במדור זה להסביר את מהות הסיפורת הפוסטמודרנית ובמדור הבא נשוב לעיין ביצירתו העכשווית של יורם קניוק.

כיום, ניתן לתת הגדרה לכמה מאפיינים פוסטמודרניסטים תרבותיים-ספרותיים. הספרות הפוסטמודרניסטית איננה נותנת אמונה בתפיסת עולם אופטימית וגואלת; יש בה מימד הרבה יותר אפוקליפטי. אין בספרות זו שאיפה להומוגניות או לחשיפת "האמת", אין אידיאולוגיה, לא שמאל ולא ימין. יש כאלה האומרים שהפוסטמודרניזם ידרדר אותנו חזרה לחשכת ימי הביניים, ויש האומרים שחשיבה פוסטמודרנית מובילה קדימה בהתרעתה על פשיעה של החשיבה המודרנית והקידום הטכנולוגי שהולידו את אושוויץ. בהקשר הישראלי, ספרות זו בוחנת ומנפצת את מיתוס "הזהות הישראלית" ובמקום, מתארת חברה רב-זהותית וחסרת הומוגניות (וולק,קרת, גרוסמן, קסטל-בלום). ביצירות הגל החדש נעלם המספר הכל-יודע; במקומו מופיעות דמויות מספרות בעלות ראייה מוגבלת ומעוותת. הנרעין האישיותי, הנפשי אינו קובע. רק יחסי הגומלין עם הסביבה הם הקובעים. הסגנון "עובדתי" כביכול, בשילוב עם יסודות פנטסטיים (קסטל-בלום). חוויית הקריאה פונה יותר אל האינטלקט מאשר אל הרגש (מה שמסביר את מיעוט קוראיה של סיפנרת חדשה זו.) הקנון של הסיפורת הישראלית של שנות הששים והשבעים (יהושע, עוז, שחר, כהנא-כרמון) חדל מלהיות מוקד התייחסות בלעדי לספרות זו, ומרגע שהמרכז מתפורר, תספרות חשופה לרווחה להשפעות זרות, הזיכרון הקולקטיבי-ממלכתי מופקע, ועמה מתערערת הסמכה ההומניסטית. קיים אמנם הנסיון לגלות "מי אנחנו" אך בעת ובעונה אחת מערערים ונלחמים בגילוי זה.

מתי "נולדה" התופעה הפוסטמודרניסטית? ברגע שהעולם המודרני נוכח לדעת שבקצה המנהרה אין אור והעולם המודרני, על תגליותיו המדעיות והרוחניות לא יוליך אותנו לגאולה הומניסטית. מה שבעיני עוז ויהושע ניתן יהיה לתיקון בדור השלישי, הופך בהיבט פוסטמודרניסטי לסאטירה אכזרית. לא "הבנלות של הרוע" (הנאצי) היא הנושא אלא הבנליות של הקורבנות, של הסבל.

כמובן שאין לחשוב שתם העידן המודרני בספרות; המודרני והפוסטמודרני דרים זה בצד זה. רומן שהוא פוסטמודרניסטי על פי הגדרה אחת, אינו בהכרח על פי הגדרה אחרת. כך למשל, נבלות היא גם יצירה מודרנית וגם פוסטמודרנית. יש המנתחים את מר מאניי מאת א.ב. יהושע כרומן מודרניסטי מובהק ויש הנשבעים שמר מאניי הוא דגם פוסטמודרניסטי למופת. צריך לזכור שלא מדובר באסכולה ספרותית מגובשת; רבים מן השייכים לזרם החדש פרסמו רק ספר אחד, היוצרים הם בני סנגנונות וגילים שונים לגמרי, אחדים דוחים הנחות יסוד קדמות ואחדים רק את מקצתן, לכמה מן הסופרים החדשים רקע ספרותי וכמה התחנכו על ברכי תרבות הקולנוע והטלוויזיה (ויבל שמעוני, איתמר לוי).

יצירתו החדשה והחשובה של יורם קניוק שייכת לזרם המודרני והן לזרם הפוסטמודרני. הרעיונות הקודרים והאפלים שקניוק חושף בנבלות מוצגים באור מנוכר ו"עובדתי", אך מתוך ההלם הכיאוטי עולות שאלות יסוד על המצב הישראלי והאנושי. ועל כל זאת, במדורנו הבא.

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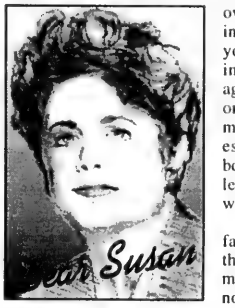
pinch of salt
4 cloves garlic

Sprinkle the matzah with a little water and with some salt. Let stand for 5 minutes. In the meantime put the oil, garlic cloves and water in a food processor fitted with a steel blade and process into a thin paste. Cut the matzah into four. Brush each piece with garlic paste, broil for 1-2 minutes or until the garlic matzah are golden. Serve hot. Yield: 4 servings.

About families



Dear Susan,

I have an 8-year-old son who seems to be having trouble relating to boys his own age. He is very bright and creative; however, he seems to want to spend all of his time dreaming rather than interacting with others. When he does interact, he prefers the company of girls to boys. Do you have any suggestions?

Dear Reader,

You seem to be agonizing over your son's ability to fit in. You make no mention of your son's father. It is very important for boys of this age to connect with a father, or some other significant male role. Adult males are essential in helping young boys find their identities and learn how to deal with the world.

The more absent the father, the more connected the boy will become to his mother. It would, therefore, not be surprising for a boy to feel safer in the company of girls, as this would mirror his over involvement with his mother and the absence of a strong male role model. Your son may experience a greater sense of isolation and separation when he reaches that inevitable stage where girls and boys go their separate ways. At this point, your son may choose to connect with boys or he may become even more isolated from others.

Don't forget, as well, that young boys can be both aggressive and cruel, and it is easy for a sensitive, non-athletic outsider to be victimized. You must watch out for signs that your son is being rejected and/or victimized, and make sure he does not fall into the trap of internalizing his feelings.

To address this problem, I would recommend an integrative approach that includes family and individual therapy. You may want to explore gender issues in order to fully understand how your son perceives himself and his place in the world. A psychological assessment may also come in handy in order to fully understand his apparent isolation and lack of interest in those around him.

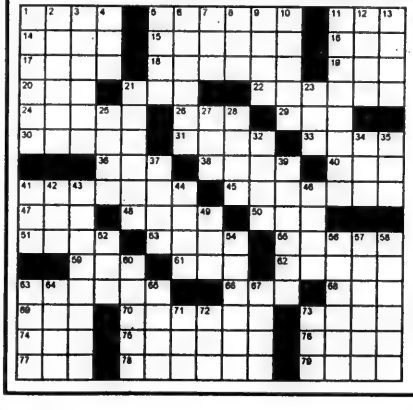
Above all, proceed with equal parts of caution and speed. Remember, there is nothing inherently wrong with simply being different.

Susan Leventhal is a family, marital and individual therapist, who has been practising for more than 19 years.

The Canadian Jewish news

CROSSWORD PUZZLE

The Canadian Jewish news



Across

1. Schlump (Eng)
5. Sesame sauce
11. Hester Street time zone
14. Agadah
15. Magen David
16. 52
17. "__ the Terrible", Treblinka
18. Stern instrument
19. King David__, Jerusalem
20. Biblical fishing device
21. Haman or Amalek
22. Gangster
24. Schacht prop
26. Golfer Alcott
29. What?
30. Israeli neighbor
31. Severed
33. Tzedakah purpose
36. Hebron to Beersheva (dir)
38. __ and that
40. "Maude" star
41. Prince of Persia
45. Ark passengers
47. Sythesized by Kornberg
48. Four to a dreidel
50. Tree
51. Political party
53. Chopped liver?
55. Eilat, old style
59. White Sox' Abrams
61. Gives a horn?
62. Kol__
63. Legend (Heb)
66. Place
68. Named in a Mishberach
69. Rosenblatt move
70. Ammonite king
73. World (Heb.)
74. Exist
75. "Do unto __
76. Bloody river
77. Pastrami on ___
78. Torah chanter
79. Mizrach location?

Down

1. David's weapons
2. Sheineh (Eng)
3. Abba Eban
4. Joe's Bro
5. Shoe maker
6. Standing prayer
7. Cable TV
8. Needs chicken soup?
9. Singer Diamond
10. Asher's boy
11. Aaron's wife
12. Drop
13. K'Tonton
21. Bihamas (Eng)
23. Dreidel letter
25. Need at Ellis Isle
27. Gig for Peerce
28. Community center
32. Seraphim wings?
34. Wiggling tref fish
35. "__Kapital" Marx work
37. Beat
39. Like 6 Down
41. Noah's craft
42. Tay-Sachs carrier
43. Chanukah hero
44. Purim month
46. 2,501
49. Arkia stat
52. Owned
54. The Roman __
56. Haman's fifth
57. Nuremberg
58. Tsahal cap
60. Gompers' cause
63. Open
64. Shandling or Lewis
65. Bigots forte
67. Refusniks' home
71. Got yall
72. Imitated Deborah
73. Shema ender

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 43.)

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5 years	=	**23.6%**
10 years	=	**20.4%**
15 years	=	**21.1%**
20 years	=	**20.5%**
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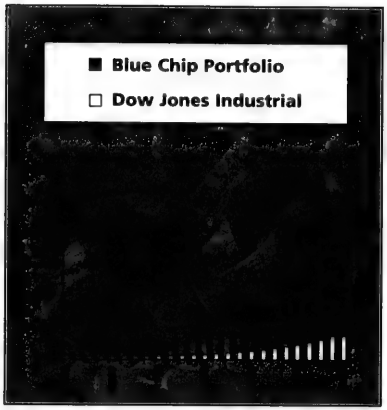

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This Week

National

Support group begun to help deal with eating disorders. *Page 3*

Canada continues to accept refugees from Israel. *Page 5*

Schwartz realizes her dream of becoming female mohel. *Page 6*

On Campus

Student's exhibit will benefit York University's scholarship fund. *Page 34*

Arts

Howard Moskoff's love of music shows on his debut CD. *Page 40*

Sports

Financial troubles forseen for Toronto sports teams. *Page 50*

Index

GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Coast to Coast 24
What's New 30
On Campus 32
Just Between Us 33
International 35
Travel, Arts & Business 40
Health 45
Classified 46
Sports 50
Ask Lisa 51
Crossword 51

Shabbat: Shemini
Candlelighting: 7:53
Nisan 28, 5758
Havdalah: 8:58

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U.K. to host peace conference

Netanyahu, Arafat and Albright to meet Blair

By JAY BUSHINSKY
Jerusalem Post Foreign Service

British Prime Minister Tony Blair walks through Israeli and British flags as he reviews a military honor guard during the welcoming ceremony at the offices of Prime Minister Benjamin Netanyahu earlier this week. *[RNS/Reuters photo]*

JERUSALEM — The United Kingdom will host an Israeli-Palestinian peace conference next month, a senior diplomatic source said in Jerusalem Sunday.

Attending will be Israeli Prime Minister Benjamin Netanyahu and Palestinian Authority (PA) Chairman Yasser Arafat, as well as U.S. Secretary of State Madeleine Albright and British Prime Minister Tony Blair.

Political observers say the United States is unequivocally in favor of the summit, mainly because of the positive impact it could have in revitalizing the peace process and the high-profile status it would give the European Union (EU) as an effective partner in the peacemaking effort.

Topping the agenda will be the American proposals to end the deadlock between Israel and the PA on the depth of the IDF's next redeployment in the West Bank. The State Department reportedly favors an Israeli withdrawal from 13 percent of the territory under military control – four percent more than the government is willing to give up.

"I am prepared to go anywhere, at any time, and specifically in the next month to go to any location and possibly to London to try to advance the process," Netanyahu said at a joint news conference held immediately after the two prime ministers met.

"I hope to advance the process while, at the same time, safeguarding Israel's interests," he said.

Blair voiced unequivocal support for Netanyahu's stand: "That's why I said I welcomed the fact that the Israeli prime minister said he was willing to go and discuss the proposals the Americans have made."

At the same time, Blair made it clear that he intends to continue synchronizing his government's and the EU's Middle East policy with that of U.S. President Bill Clinton.

Bearing in mind that the U.K. holds the EU's rotating presidency, Blair said, "It is not our purpose to do anything that cuts across the U.S. proposals and diplomatic effort."

Netanyahu repeatedly expressed his confidence that peace between Israel and the Palestinians can be achieved. He gave his personal commitment to seek an end to the conflict.

"I believe that with goodwill on both sides, we can advance the negotiations and achieve a breakthrough to peace and a better future" in which Israelis and Palestinians can live as neighbors, he said.

Although Blair's role as a peacemaker was enhanced by the recent agreement to end the strife in Northern Ireland, he dismissed the notion that there can be an instant carryover of the spirit of Belfast to Jerusalem and Gaza or that he personally can do a repeat performance in the Middle East.

Continued on page 37

WARSAW GHETTO REMEMBERED
Avron Kohl, a Jewish World War II veteran, sings last week in front of the monument marking the site of the Warsaw Ghetto, where Jewish freedom fighters launched an ill-fated uprising against the Nazis 55 years ago. *[RNS/Reuters photo]*

INSIDE

Remembering... on Yom Hashoah. *Please see page 9.*

Next week is Israel's 50th anniversary. Celebrate.

Features

New books celebrate Singer's life

By BILL GLADSTONE
Special to The CJN

Seven years after the death of Isaac Bashevis Singer, and 20 years after he won the Nobel Prize for literature, the literary world has produced three significant new books by and about the man who is one of the most important and

Authors

popular Jewish writers of modern times. The last few months have seen the appearance of a new critical biography of Singer, a new memoir by one of his closest associates, and a novel, *Shadows On The Hudson* (Farrar Straus & Giroux.), Singer's fourth novel to be published posthumously.

Originally serialized in the *Jewish Daily Forward* in 1957, *Shadows On The Hudson* was Singer's first book about America – a country, he once famously proclaimed, that could never be the setting for a Yiddish novel. Written on the heels of his two masterworks, his 1950 novel *The Family Moskat* and his 1956 memoir *In My Father's Court*, both of which are set in Polish-Jewish locales before the Holocaust, *Shadows On The Hudson* takes place in Manhattan and Miami Beach in the decade after the European cataclysm.

Perhaps not unexpectedly, the book "is long on shadows, short on the Hudson," according to the English-language *Forward*. Since its main characters are drawn together primarily by their shared memories of prewar Warsaw, "New York City thus becomes a kind of palimpsest, which just barely conceals the sights, smells and sensibilities of another time and place," reviewer David Roskies noted.

As Janet Hadda points out in her psycho-literary biography *Isaac Bashevis Singer: A Life* (Oxford University Press), the main problem "for the Eastern-European Jewish writer transplanted onto American soil was that he could not use his native language to describe his new life."

Singer, of course, ultimately managed to overcome this difficulty by writing about transplanted Holocaust survivors and other Eastern European-Jewish exiles in such novels as *Shadows On The Hudson*, *Enemies: A Love Story* and *Shosha*. Many of his short stories set in America utilize a first-person narrator, a successful Yiddish writer in New York who receives a zany assortment of characters – just as Singer's father, a rabbi, held "court" in the family's humble apartment on Krochmalna Street in prewar Warsaw.

After the Shoah, Singer became a writer in turmoil, caught between "a dead past and an impossible future," as Hadda puts it. In an article in the Yiddish journal *Tsukunft*, Singer compared his native Yiddish to an Old World grandmother transplanted to America, who cannot adapt to modernity and becomes confused and forgetful. "When she starts talking about the past (through the mouth of a true talent), pearls drop from her lips. She remembers what happened 50 years ago better and more clearly than what happened this morning."

While millions of readers would agree that Singer produced pearls no matter what he was writing about, it is clear from Dvorah Telushkin's *Master of Dreams: A Memoir of Isaac Bashevis Singer* (William Morrow & Co.) that he never lost his sense of displacement after leaving Warsaw for America in 1935.

However, at least part of Singer's perpetual sense of dislocation, as described by Telushkin, must have come from advanced age. Telushkin approached him in 1975, offering him a weekly ride to Bard College in the Hudson Valley, where Singer was giving a course, in exchange for the privilege of auditing his lectures. She was only 21 at the time and he was already 71; she served as his personal assistant for the next 14 years, almost until his death in 1991 at the age of 87. ("You are the blessing of my old age," he told her.)

Through a series of well-drawn and highly revealing vignettes, Telushkin paints a portrait of a man who was perpetually losing manuscripts, speeches, cheques, bank accounts – and himself, on the streets of the Manhattan through which he often walked great distances at his usual speedy clip. One room of his 86th Street apartment, which Telushkin calls the "chaos room," was entirely given over to heaps of books, papers, old newspapers, letters and galleys of Yiddish manuscripts which often became impossibly entangled. He sometimes became frantic over the loss of an important cheque or speech, and would call Telushkin late at night in a panic.

Newspaper accounts about terrorism or riots sometimes filled Singer with fear. "I vill have to run. Vone day it vill come to it," he would say. "Humanity vill no longer have the power to reverse all this. I vill have to run avay to a faravay island and tell no one vhere I go."

[Cont'd. on page 16]

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Support group begun to help deal with eating disorders

By FRANCES KRAFT
Staff Reporter

TORONTO — Jewish Family and Child Service (JF&CS) is launching a support group for parents of children with eating disorders. The group is very likely the first of its kind in Canada to operate under Jewish auspices.

JF&CS credits CJN series

The eight-week Tuesday evening series, which begins April 28, will consist of 90-minute sessions facilitated by social worker Mindy Handler at the Lipa Green Building.

In Montreal, a similar group is "something we would be interested in offering," said Roz Friend, coordinator of the education and development centre at Jewish Family Services, "but we have not had sufficient registration."

The Toronto group was set up in part "to help parents feel supported by other parents," said Pat Lieberman, coordinator of the family life education program at JF&CS. "When someone else shares your grief and agony, it helps."

The support group is open to parents of children (including adult children) suffering from anorexia, bulimia and obesity.

Lieberman credited *The CJN* series on eating disorders, which

[Cont'd. on page 6]

USDS PENNY PROJECT

Students of United Synagogue Day School, Richmond Hill campus, brought lots of pennies for the Adath Israel USY fundraiser, whose goal was to collect 1.5 million pennies before Yom Hashoah. The money will go to the Simon Wiesenthal Centre. Representatives of USY were impressed with the tremendous effort and enthusiasm shown by all the students. Seen above (from left) are Ellen Rosenfeld, Jessica Tobianah, Delia Salmons of USY, Spencer Hoffman, Aaron Levinoff of USY, and Ryan Goldberg, all holding rolls of pennies.

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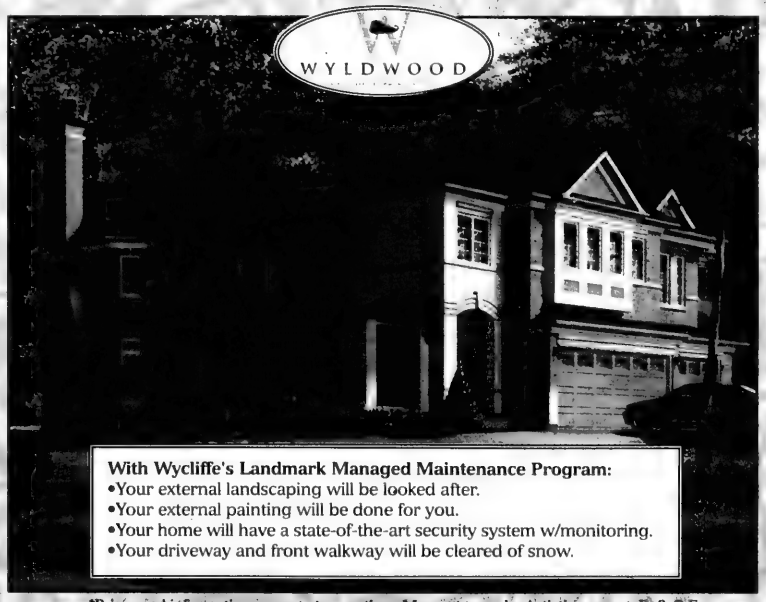

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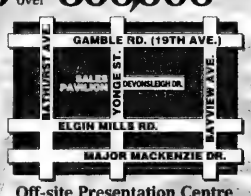

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From the editor's desk

Survivors' affirmation

(A remembrance for Yom Hashoah)

At the age of 18, he was drafted into the Polish army where he served with honor in its cavalry for almost four years, until the first few days of September 1939, when, like Poland itself, the army was crushed under the steel tracks of the relentlessly forward-driving hordes of the German Panzer tanks.

He was the youngest of five children, an apprentice tailor, taken into the army ahead of his older brother, because his parents had registered their two boys as twins.

The day of his conscription was a sad one. He clipped his hair and shaved off his beard, forever casting aside with a forlorn melancholy, a way of life that his forebears had lived for hundreds of years, a way of life in which he took comfort in familiar habits and found shelter in the all-embracing love of his parents.

His family saw him only occasionally after that day. They couldn't know then and did not know, that when they kissed goodbye at the last, bittersweet meeting with their youngest child and brother, they would never see him again.

When the Germans marched into the village early in September in 1939, he was the sole member of his family not at home.

At that precise moment, in fact, along with thousands upon thousands of other Polish Jews, the young soldier had no home.

The Polish army did not withstand the might of the German invaders. Even the finest horses of the Polish cavalry were no match for the guns and the hot metal of the heavy German armor. Thus, after merely days of fighting, the army surrendered. But there was no shame in their surrender for, as events were to prove, all of continental Europe would soon surrender to the advancing German war and murder machine.

It is important to note, however, that the starved and starving Jews of the Warsaw ghetto, fighting primarily with hand-made weapons, hiding in sewers and running from one bunker to another, fought the Germans longer than did the armies of the Polish and other European peoples.

With the defeat of the army and the collapse of the government, confusion filled the temporal void; despair, fear, anarchy reigned.

The roads in the eastern part of Poland were all clogged with a mass of people fleeing for their lives. They were heading east towards Russia. Some were lucky to have wagons, which they loaded with whatever possessions they could tie together in their panic and their haste.

Very few had cars.

Most "travelled" on foot, men, women and children, stateless people all, running for their lives as fast as they could, trying to escape a pursuer, whose malevolent obsession to destroy all Jews was as unimaginable as it was nearly successful.

Once the army surrendered, the young soldier joined the desperate melee of human beings heading eastward on the roads and highways that brought life to some, but death to most.

Eventually, he escaped Poland and ended up in a labor camp in Siberia.

He survived the war by dint of his courage, his determination, his will to live, but mostly by sheer luck, by the quirks of fate that included conscripting him into the Polish cavalry, and taking him far from his home town of Byzeczin as the Nazis rolled in.

Nine out of every 10 Polish Jews who were alive when he entered the army would be killed during the 10 years that ensued.

At war's end, the stateless Jewish, former Polish soldier, now married, became also a displaced person along with 300,000 other Jews of Poland. And in the final, cruel irony of the war, the new, temporal authorities sent him and his wife, and all the other Jews displaced from their homes, to live in camps in Germany.

Three years later, at the age of 32, he undertook the daunting challenge of building a new life in a new land, Canada, about whose geography, language and culture he knew absolutely nothing.

Fifty years less a month after the stateless, displaced Jew from Poland arrived in Canada with his wife and baby daughter, he died quietly in an intensive care bed, entubed to the machines and the inexact sciences that tried in vain to prolong his life, his children and his wife at his side.

* * *

Like all the other displaced persons who came to a new land after the war, the memory of the family and the home he lost was the force that drove his spirit for the rest of his life. In later days, even when he reached for his children, he was also reaching for his murdered family. He sought them in the familiar corners of memory, and found them more and more in the details of his daily life.

All children of survivors understand that there are, or were, unique spaces in their parents' frequent silences that they could never enter.

They also understand and it is important on Yom Hashoah to remember and to remind the world that they are and were the proof of their parents' personal testimony against the Nazi murderers. They are the affirmation of the survivors' that forces for goodness must always strive to vanquish forces of evil, that however inconsolable the grief and immeasurable the loss, the imperative of life is to live and to move always forward, caring for one's fellow man and planting only the seeds of love even into a soil that has been cruelly scorched and made bitter by the tears of death.

MBD

Israel's Jubilee 50 — *from the archives*

MODEST HOMES, LAVISH HOPES

Newly-arrived, young immigrants at their new homes in Beit Lid in 1949.

[Keren Hayesod - UIA Communications photo]

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-2883 ext. 706.

Greater Toronto Area

Canada continues to accept 'refugees' from Israel

Numbers down for third year

By RON CSILLAG
Staff Reporter

TORONTO — Canada is still accepting refugees from Israel, although in much lower numbers than in previous years.

The continuing drop in Canada's acceptance rate indicates that Jerusalem's repeated pleas to Ottawa that there's no such thing as an Israeli refugee may be getting through.

Israel continues to deny that it produces refugees, and says claimants' stories of persecution in Israel are spurious.

The number of Israeli citizens granted refugee status in Canada in 1997 was down dramatically for the third consecutive year.

But again last year, almost all those granted asylum from Israel were accepted in Montreal, where panels of the Immigration and Refugee Board (IRB) are known to be less favorable to Israel than those in the rest of Canada.

According to figures released recently, the IRB in 1997 accepted just 46 refugee claimants from Israel, all of whom are believed to originate from the former Soviet Union. It's the lowest acceptance total since 1990.

The IRB last year rejected 827 claims of refugee status from Israel, based on 1,195 cases finalized. A further 1,014 claims from Israel are pending.

The national acceptance rate from Israel fell to four percent last year, from 7.5 percent the year before.

By contrast, the acceptance rate from Israel peaked in 1994 at 50 percent of all claims.

Again last year, the vast majority of asylum-seekers from Israel argued their cases in Montreal, where traditionally, IRB panels are more likely to believe allegations that the Jewish state persecutes its immigrants.

A total of 1,053 claims were made in Montreal and 40 were approved.

In Toronto, the figures were the lowest in recent memory. Only 117 claims were heard, and just four of them were accepted.

The latest figures and falling acceptance rates may go some way toward patching up an old dispute between Canada and Israel.

Since 1989, when the first wave of Jews were allowed to leave the Soviet Union, Israel has been trying to persuade Canada that ex-Soviets are taking advantage of the Law of Return to springboard to this country.

Typically, former Soviet Jews who come here as Israeli citizens claim that while in the Jewish state, they were harassed, denied jobs and housing, and even beaten because of mixed marriages or questionable Jewish status.

To qualify as refugees here, they must prove they have a well-founded fear of persecution should they be returned to Israel.

In a statement, Israel's embassy in Ottawa says it doesn't see any reason for Canada to grant refugee status to Israelis.

"Israel is a democratic state, an open society, in which citizens' rights are protected by basic laws, and [it has] a judicial system that is well-regarded worldwide," the embassy said.

CLARIFICATION

In last week's article on the Media Human Rights Awards given by B'nai Brith Canada's League for Human Rights, reference was made to "three volunteers" who were recognized for their efforts on an anti-racism poster series used in subway stations and bus shelters.

The award winners, whose names were not available at press time, were Jerry Rose, national chair of communications for the league, Murray Sye of White Space, and Bernie Moscovitch of BGR Graphics, who donated their professional services.

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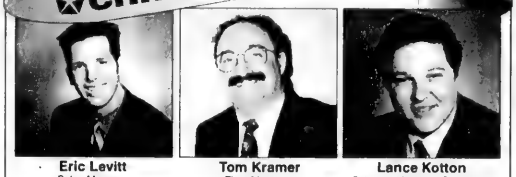

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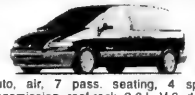
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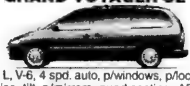
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Doctor becomes Canada's second Reform mohelet

By PAUL LUNGEN
Staff Reporter

Dr. Rochelle Schwartz

TORONTO – For years Rochelle Schwartz heard the same question over and over again. Why, if she was performing dozens of circumcisions on the children of her gentile patients, couldn't she perform a brit milah for her Jewish patients' kids as well?

A doctor in a family practice for 13 years, Schwartz was hard-pressed to come up with a good reason.

She attended synagogue services regularly, she came from a traditional Jewish home and she had been enrolled in a Jewish school in her native Winnipeg; so she had a good knowledge of Jewish law and tradition. She knew that in the Bible, Moses' wife Zipporah had circumcised her own son.

Medically, the procedure was almost identical to what she'd been doing for so long, although generally mohelim (ritual circumcisers) favor the Mogen clamp over the Gomco clamp when performing the procedure. So, why not?

Always open to trying something different, Schwartz got in touch with Nancy Wechsler, a Reform rabbi, who now resides in New York.

"She encouraged me to pursue this," Schwartz said, "and now my parents (Harry and Freda Schwartz) are shepping naches – and my father comes from an Orthodox background."

After a period of intense study, the U.S.-based Brit Milah Board of Reform Judaism (BMBRJ) certified Schwartz as a Reform mohelet in November. She performed her first brit milah on Feb. 4. Since then, she's been averaging about one a week, six in all.

Now "the word is getting around about this female mohel," she said.

Though a pioneer in her own right, Schwartz isn't the first female mohel in Canada. That distinction belongs to Dr. Rhonda Wilansky, also of Toronto.

The two Canadian women are among 24 female mohelim in North America, a group that includes doctors and certified nurse midwives, according to the BMBRJ in Los Angeles.

Schwartz is one of nine Reform mohelim serving Toronto.

Right now, Schwartz readily concedes, she's something of a curiosity to the friends and family. But there's an upside to that. Instead of the noise and commotion you sometimes get at a bris, "I get the people's attention," she said.

"The last time, the baby barely cried. A lot of people said it must be a woman's touch, but I give a local anesthetic (zylocaine). That's my secret," she said.

For Helen Goodman, the brit milah performed by Schwartz on her grandson, Lyall Harrison, was a delightful experience.

"She performed the ceremony most adequately and she included my grandchildren, my son and his wife," she said.

To become accredited as a mohelet, Schwartz needed more than her medical training and a good bedside manner.

She trained for a year with Rabbi Daniel Komito-Gottlieb at Temple Kol Ami, studying the Halachah, Jewish custom and the background to the biblical injunction to circumcise a boy. "It was truly the most interesting and fascinating study I have ever done," she said.

She completed an extensive take-home exam on the religious elements of the brit, and the BMBRJ passed her with flying colors. Schwartz won't speculate how she'd be accepted in the Orthodox community, but she believes that based on her reading of Jewish law and tradition, particularly the Shulchan Aruch, there is no reason why a woman can't be a mohel.

"I do realize that as a pioneer, there will be barriers and obstacles to overcome in order to be accepted as a mohel, even in the most liberal Jewish communities. I, however, am a very determined but patient person," she said.

Support group launched to fight eating disorders

[Cont'd. from page 3]

ran in February, for creating a "heightened awareness" in the lay community and among professionals. "We felt we should respond."

Handler, who deals mainly with body image, sexual abuse and women's issues in her private practice, sees the parents' support group "exploring issues that are coming up for them – how to parent, how to deal with family, stress management, treatment options, what people are finding useful and not useful.

"I will structure it loosely...but I'm very committed to being open to what people want. My position is in empowering them to find out what they need."

For further information, contact Pat Lieberman at 416-638-7800, ext. 215.

BGU launches health project with PA

TORONTO — Ben-Gurion University (BGU) experts recently presented Palestinian Authority (PA) officials with an innovative new health project aimed at encouraging cooperation between the university and the Palestinian community.

The project includes establishing a postgraduate training centre for health care professionals in the border region as well as special outpatient clinics at the Karni checkpoint leading to Gaza. Palestinian medical officials would undergo subspecialty training in various fields at Soroka Medical Centre and in the research departments of the Faculty of Health Sciences at BGU. Research programs in health services would be initiated as part of the World Health Organization's initiative for Health and Development in Border Areas.

To succeed, the project needs funding from the Health Ministry of Israel and the U.S. government.

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Yom Hashoah

As a people, we have vowed before the entire world: "never again." It is a vow that entails constant vigilance against the appalling evil of oppression, racism and genocide.

But as individuals, as single sentient, perceptive, human beings, remembering is really the only human response possible.

Despite the mountain of literature that grows ever higher on the subject, the Shoah, at its core, is incomprehensible and ineffable, defying both understanding and even the beginning of expression.

The candle we light tonight in memory of the victims is not a device to help us remember. For we have never forgotten. Rather, we light the flame as a marker separating time from present to past, from ordinary to special, from secular to hallowed, for the 24 hours in which the flame will flicker. We stare into the flame – imagining a single soul – at the tiny filament of blue that burns at the very heart of the gold and orange light that draws upward, transparent-to-opaque, in the layered, triangulated, feathery glow. And as we stare into that flame and imagine and remember, we recite the age-old memorial prayer K'El Maleh Rachamim:

"O merciful God who dwells high above in the heavens,
Grant perfect rest 'neath the shelter of Your expansive divine presence,
And from within those lofty spaces, cause the holy and pure to shine with the splendor and the radiance of the deep firmament,
Upon the souls of the six million, men, women and children,
All of them holy and pure,
Who were killed, slaughtered, burned, asphyxiated and buried alive
In sanctification of Your Name,
By the nazis and their accomplices…
May their resting place be in Your garden.
And thus, Master of compassion,
Shelter the departed for all time in the shelter of Your divine expanse
Entwine their souls in the bond of everlasting life.
For God is their heritage.
And may they forever find peace in their resting places.
And let us say: Amen."

Is this leadership?

A leader must always respect the community. This is what Nachman ben Jacob, one of our early teachers in Babylon, taught his pupils. Rav Nachman's maxim expresses the minimal standard we expect of our public figures. Its origins however, precede Rav Nachman by more than a thousand years. It stems from the exhortations of our ancient prophets against callous and indifferent rulers.

In its simplicity, Rav Jacob's maxim conveys a profound, double-sided truth: that disdain for and ridicule of the public are inappropriate instruments of governance; and that every individual is of equal merit and thus worthy of respect.

It is a lesson we wish Premier Mike Harris of Ontario had learned.

Last week he cancelled a $37 a month allowance for pregnant women on welfare saying, "We're making sure that those dollars don't go to beer…"

It was a regrettable decision and an objectionable remark, one that betrays an obvious lack of respect for women who are pregnant, poor and receive public assistance.

Poor people are not less worthy people.

Poverty is onerous enough without the Premier, of all people, adding to its burden by perpetuating harmful stereotypes and stigmatizing the individuals who must cope with it. Indeed, there is a saying that poverty outweighs all other burdens. That is why we learn from a very young age in the book of Leviticus: "If your fellow human being becomes poor, and his means and abilities fail, you must uphold and maintain him."

We hope the premier will take Rav Jacob's maxim to heart: Respect the community. It is, after all, the minimal standard we require of our leaders.

WISDOM OF THE AGES

"Not everything is lost if its memory still lingers in my heart."
Yaacov Fichman

Dry Bones

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Keep eye on Ottawa's role in war crimes

Re: Stephen Bindman's admonition to Bill Hobson and Arnold Fradkin, under the heading, "Arnie and Bill, give it up" (*CJN*, April 9).

Bindman warns Hobson and Fradkin against persisting in their "obsessive" allegations of anti-Semitism within the Canadian Justice Department.

During the 1980s, I was involved, as a co-founder and chair of the Canadian Holocaust Remembrance Association, in that organization's efforts to bring to justice Nazi war criminals in Canada.

We applauded the federal government's move in setting up the investigative Deschenes Commission, and we had high expectations that with the Justice Department's appointment of a War Crimes Unit headed by Hobson, the Canadian government was at last prepared to deal with the long-neglected issue of Nazi war criminals living in our midst.

Sadly, however, as Hobson was replaced by Peter Kremer in the War Crimes Unit and the Justice Department's foot-dragging became more and more obvious, it appeared that our government still had no real interest in bringing Nazi war criminals to justice.

Rather than summarily dismissing what may be legitimate concerns of Hobson and Fradkin, our attention should be directed to the tactics of a government that enabled so many Nazi war criminals to enter Canada following World War II, and consequently is not disposed to be seriously concerned by their continuing presence here.

Helen Smolack
Toronto

Israel justified in keeping West Bank land

Various articles over the last few weeks have been critical of Israel for not withdrawing further from portions of the West Bank. Israeli Prime Minister Benjamin Netanyahu predicated the relinquishing of any land on the basis that the Palestinian Authority must take specific steps to eliminate terrorist activity. The discovery in a bomb-making factory of the remains of Mohiedeen Sharif, the most wanted man in Israel, provides vivid evidence of the correctness of Netanyahu's position. Sharif, the mastermind behind suicide bombings in Jerusalem last year that killed more than 20 people and injured hundreds more, was apparently provided safe haven in Ramallah just a few miles from Jerusalem.

Whether or not Israel was responsible for his death – and this Israel denies – is irrelevant to the fact that here was a terrorist engaged in a large bomb-making factory in an industrial zone that contained large amounts of home-made explosives. Obviously, no steps had been taken to shut it down or to arrest this prime suspect. Furthermore, it is indicated that he had a father and two brothers living in the area. Is one to reasonably believe that, if the Palestinian authorities had wanted to arrest him or shut down his murderous operation, he could not have been traced through his family.

Predictably, Hamas vows revenge and more bombings, and yet the only pressure being exerted is for Israel to give up more and more territory. As long as the Palestinian Authority provides safe haven for such madmen as Sharif, no reasonable person should anticipate any change in Israel's position of self preservation.

Bert Raphael
President
Jewish Civil Rights Educational Foundation of Canada

Suggests non-stop flights for El Al

Re: "El Al faces predicament in Canadian market (*CJN*, April 9).

I think El Al Canadian manager Moshe Shamai has missed the boat (or is it the plane?) on this one. The reason why Canadian Jews are not loyal to El Al is that Air Canada offers non-stop flights from Toronto to Tel Aviv, whereas El Al's flights all stop in Montreal or New York. The flying time, not to mention check-in and arrival procedures, between these two cities is long enough as it is, without an extra two hours added on; so it is not unreasonable for people to fly the airline offering non-stops.

El Al could have rectified this situation a long time ago by offering non-stop flights between Tel Aviv and Toronto. As passenger volume would not be high enough to justify such a route alone, the routing could be Tel Aviv-Toronto-Chicago or Tel Aviv-Toronto-Los Angeles. That way, Toronto passengers would have their non-stop flight and El Al would be carrying U.S. passengers through Toronto as Air Canada does, which was one of Shamai's other complaints.

The Montreal El Al flight could likewise be routed through to one of El Al's U.S. destinations. If necessary, Israel should insist on an amendment of the bilateral air agreement with Canada to allow for such routings.

Another reason that Canadian passengers fly with Air Canada is because of their frequent flyer program. A minimum of 15,000 miles brings a free ticket to any Air Canada short-haul destination. With El Al, the only logical free ticket for a Canadian is from Toronto to Tel Aviv, and as a result of El Al's complicated system, it takes much longer to attain. El Al's frequent flyer program is far more restrictive than Air Canada's, it isn't partners with other airlines and until recently, it charged flyers to be a member!

Addressing these two issues will bring El Al far more business from the Canadian Jewish community.

Rob Benedek
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Remembering...

By LEON KRYM

More than 50 years have passed, yet hardly a day goes by without the memories, as I relive the horrors, nightmares and helplessness of the darkest time of my life.

Before reaching my 17th birthday, I found myself in the midst of the Holocaust. The extermination of Jews, young and old. Men, women and children.

Shortly after the occupation of Poland by the German army in 1939, all the Jews of Warsaw were ordered to leave their homes to be relocated into a small section of the city, some three to four square kilometres, which later came to be known as the Warsaw Ghetto.

My parents, my two brothers, my sister, Luba (the youngest), and I (the second oldest) were forced to leave our house in Czerniakow, a suburb of Warsaw, and move into the ghetto.

Our new home consisted of a single room on St. Jerska St., N., 30, which my father had rented. This room served the six of us as a bedroom, kitchen and everything else. We shared a toilet in the hallway with the other tenants on that floor. Yet we considered ourselves lucky that we were not living on the streets like so many others.

The ghetto eventually swelled to more than 500,000 people.

Expulsion and transportation to the death camps continued steadily, but vacant rooms were immediately filled with new arrivals. They would be brought in by trucks or marched in through the guarded gates, escorted by the Nazi SS men, often accompanied by vicious dogs.

Food became very scarce. Epidemics of typhus and other diseases broke out and people died on the streets. The first to die this way were the homeless and the abandoned children whose parents had been murdered or taken away to the death camps.

Dead bodies of children and adults, skeleton-like, lay in the streets, covered with old newspapers or rags, until they were picked up and disposed of somewhere by two-wheeled wagons criss-crossing the ghetto.

Two men would pull and service the wagon, one in front and one behind. They didn't look much better than the dead corpses piled one on top of the other on the cart.

Arms and legs hung out over the sides like broken branches of a dry tree. Sometimes a body would drop grotesquely from an overloaded cart along the way.

Life was very hard. Medication and other necessities were not allowed into the ghetto, which was surrounded by a tall brick wall and guarded by heavily armed gendarmes and other military units.

Big signs posted in front of the gates warned people not to enter, as the area was infected with typhus.

On a bright summer day in 1942, sometime in the afternoon — I remember because my mother was peeling potatoes for our one meal of the day — all hell suddenly broke loose as we heard military trucks pulling up in front of the apartment building. The news bad. Very bad.

The march to the Umschlagplatz. Below left, defenders of the ghetto are led to their execution.
[photos from *The Holocaust*, G. Schoenberner, Hurtig, 1969]

The day we feared the most, but refused to believe in or even think of, had finally arrived.

The building was surrounded by SS troops. We were trapped like animals in a cage. There was no escape. I knew from talking to people that the trucks would take us to the Umshlagplatz, a transit facility, and then to the railroad station, where we would be placed in sealed freight cars and taken to the concentration camp. It turned out to be the now infamous extermination camp, Treblinka.

The courtyard was full of German soldiers. From the third floor, we could hear their voices screaming. Jewish policemen assisting them translated their orders into Polish. The orders were simple. We were to get down to the courtyard immediately, no luggage, nothing at all. Anyone caught remaining in the building would be shot on the spot. We left our room as we were.

My older brother Abraham was not home, but my parents, my younger brother Yankel, my sister Luba and I walked down the stairs with all the other tenants of the apartment building.

Now the courtyard was crowded with people, some wearing heavy coats, despite the warm weather. Weeping mothers clutched their babies tightly in their arms. Terrified children held on to their parents in desperation. Screams could be heard from time to time. It was a horrible sight, an unforgettable scene.

One of the tenants – I remember his name was Mr. Lot – jumped to his death from the rooftop of the building to the pavement below. I guess he was better off.

As lines of people were forming to be led out to the trucks parked on the street, my father told me to get out of the line and show the German officer in front of us my worker's card. I had been employed in a factory that manufactured toothbrushes and razors, and I had been issued a work permit which identified me as a machine operator.

"Maybe you'll be saved." were the last words my father said to me.

I hesitated momentarily. I didn't want to be separated from my family, but time was running out. I stepped out of the line as my father told me and approached the officer with the card in my hand.

He stared at me briefly, then pointed his finger towards the entrance to the apartment building, motioning me to go back inside.

The message was clear. I was saved, thanks to my father.

As soon as I reached my third floor room, I was struck by the sight of the pot of unpeeled potatoes my mother had left on the stove. I cried bitterly, knowing that I would never see her or the others again. I never did.

The author in 1945.

That night, I cried myself to sleep in the room all alone. As my eyes cleared, I could see my parents' pictures on the wall above. My heart was bleeding. Yesterday I had a family. I had a home. We were all together. Suddenly I was alone, broken and tortured.

The next morning, I was back working in the factory. I can remember choking back the tears as I operated the toothbrush machine.

I told myself, "I must not cry, I must be strong and still produce my daily quota of toothbrushes as if nothing has happened."

Israel's relationship with the Diaspora

As communities across North America prepare to celebrate Israel's 50th anniversary, it is appropriate to pause and take stock of the current state of their relationship with Israel. Common wisdom is that American Jewish support for Israel has weakened over the last two decades. Two phenomena are usually cited as evidence for this: the diminishing contributions to UJA and the reduced share of allocations to Israel as a percentage of total donations; and the vocal political disagreement with policies of the Israeli government from opponents on both left and right. But this analysis is overly facile and simplistic, while the reality is complex and nuanced.

By Shira Herzog in Toronto

In fact, American Jewish attachment to Israel has not declined. Annual public opinion polls taken by the American Jewish Committee since 1983 show consistent, strong support for Israel among a majority of American Jews. This has persisted even in the face of stated disagreements with government policy, and even when it is accompanied by a shocking degree of ignorance about some basic facts, such as the date of the establishment of the state or of the Six Day War. What have changed are the motivations and forms of expression of this attachment. Just as Israeli society is at a crossroads in terms of its identity and sense of common purpose, so too is American Jewry.

In a changed Israeli reality, in the absence of one national, ideological agenda, a clear external threat and a simple, existential need for their support, American Jews ask themselves not "whether" to support, but "how" to support. This question is further complicated by several inherent frustrations and tensions in their perception and understanding of Israel.

First, how does a Jew living outside of Israel express his or her political views in the absence of the ability to vote – or should he or she be able to express such views? Perhaps more than any other, this question highlights the inherent contradiction in the familiar slogan, "We are one." By definition, American Jews are not full participants in the country's decision-making process, nor do they directly live with its consequences. Because of this, they have been expected to support the government's policies, which are identified with the interest of the state. When the policy changes – sometimes significantly – with the change of party in government, American Jewry is expected to adjust to the shift, literally overnight.

The second is the difficulty of understanding the complexity, diversity and nuances of Israeli life and politics. American Jews are exposed to the government's message, the loudest voices of opposition who spend time and money to garner support, and what CNN chooses to broadcast. But they don't speak Hebrew and they don't speak to ordinary Israelis.

The third tension stems from the different political culture internalized by the majority of American Jews. Today, they are Americans first in their political instincts and normative expectations of the relationship of the state to its citizens. They believe in the values of a secular democracy, in which religion is a private matter and in which citizenship is not linked to ethnicity. Over the last 50 years, Israel has defined itself, in practice, as an ethnic democracy in which there is no separation of state and religion and in which citizenship is closely linked to ethnicity and religion. For most American Jews, there is a dissonance between their natural, American liberalism and their Jewish connection to Israel.

The fourth tension stems from the disenchantment with the historic institutions of organized Jewish life – the "public sphere," to quote Prof. Steven Cohen, and the parallel strengthening of the "private sphere" – the family, the synagogue and more personalized forms of observance. Historically, support for Israel was expressed in the public sphere. As it has weakened, American Jews find it difficult to develop alternative connections to Israel from within the private sphere.

In this complex picture, it is, indeed, more difficult to "sell" Israel as the unifying symbol it was in the past. But I am not pessimistic. Rather, I believe we have to adjust our expectations to the complexity of the new reality. It may well be that the apparent Balkanization of Israeli society will be reflected in American Jewry, and that Jews will align more and more with those Israelis who best reflect their values. This is not necessarily bad. As individuals actively determine the nature of their involvement they will need to become more educated and engaged. These can be positive developments.

But the great challenge for American Jewry is virtually the same as that faced by Israelis. Will we still be able to speak of a shared destiny in spite of differences in politics and values? Will Israel continue to be a value that provides a focus for Jewish identity and participation, or will the slogan "support for Israel" become a forum for political disagreement and posturing? These are the existential questions for my generation of Israelis and Jews. Let's think about them as we celebrate 50 years of Israel reborn in our day.

Diaspora perspectives on Israel

Israel's ties to Diaspora Jewish communities remain strong and multi-dimensional. A 1990 survey showed that two-thirds of Canadian Jews have visited Israel, with 39 percent going twice or more, and that 70 percent talk about Israel. About 87 percent feel Israel is important to their being Jewish, and 85 percent think it would be a personal tragedy if Israel were destroyed. A full 42 percent consider themselves to be "Zionists" and 21 percent admit to having considered aliyah.

By Morton Weinfeld in Montreal

Canadian Jews know a fair bit about Israel: 79 percent know the year of independence and 72 percent know the date of the Six Day War. All these figures are much higher than the numbers for American Jews. And they are much deeper ties than the ones Canadians have to other homelands.

Israel has had a major impact on the quality of American Jewish life. Israelis have played important roles as professionals in Jewish education, Jewish summer camps and Jewish organizations. More and more Jews are able to speak Hebrew. No Jewish simchah is complete without the band playing a medley of Israeli songs. Jewish teens are encouraged to spend summers – or longer – in Israel.

But there are several danger signs on the horizon as the relationship between Israel and the Diaspora evolves.

If assimilation continues in North America – as reflected in rates of mixed marriage – this can only weaken the ties with Israel. Similarly, as the generations pass, the ties of kinship will also weaken. Many of our relatives in Israel reflect families that were torn apart early in this century or after the war: a brother going to Israel, a sister going to Canada. The migration of Israelis to Canada, and of Canadians to Israel, can re-establish some of those ties, but not all.

Fifty years ago, Reform Jews and other liberal Jews were ambivalent about Zionism, Hebrew and Israel. Eventually that changed, spurred on by the Six Day War, as these movements embraced more of the tradition. But of late there may be an estrangement, caused not so much by Jewish nationalism as in the past, as by the dominance of Orthodoxy in Israeli Jewish religious life.

This is sometimes expressed by sentiments regarding Jerusalem that include statements such as, "I just don't feel comfortable in Jerusalem anymore." This divide is also heard more and more in Israel, among non-dati Jerusalemites. As a result, more and more Diaspora Jews are targeting their giving to specific Israeli institutions, some devoted to pluralism, education, health or social action, as opposed to giving CJA or UJA blank cheques. Liberal Jews do not want to support settlements on the West Bank or yeshivot.

And indeed it is liberal Jews who are most conflicted by the evolution of Israeli society. They recognize that Israel is a liberal democracy in form, albeit with major exceptions such as the role of Orthodox Judaism as the official religion. There is an elected multi-party Knesset, a vigorous free press and an independent judiciary. Yet some wonder whether the underlying political culture of the culture is firmly liberal democratic. The socialist traditions of Labor, the militant nationalism of Herut and then Likud, the political traditions of Sephardim from Morocco to Iraq, and the religious fervor of the Haredim, all have one thing in common. They are not rooted in the basic ethos of liberal democracy.

Israel has accomplished magnificent and indeed unparalleled things in her first half-century. But as in most countries, Israel has unfinished business on her agenda. Two key items would enhance the quality of Israeli society: First is the eventual weakening of the religion-state tie in Israel. This would not only strengthen Israeli-Diaspora relations, but might well be the best thing that ever happened for Judaism in Israel as well. Secondly, it is time to try to eliminate or reduce the second class status that is the lot of Israeli Arabs. This is more difficult, given the political context of the region. But it is possible. The more Israel embraces liberal democracy, the greater the potential ties to Jews in the West.

It happened in Munich

Just before Pesach, Metulla Mayor Yossi Goldberg and his wife Dalia, were in Toronto, where the mayor of Israel's northernmost city spoke about the projected withdrawal of Israeli troops from Southern Lebanon and the impact it would have both on his city and on the country at large.

By Rabbi Gunther Plaut in Toronto

After the meeting, Goldberg was kind enough to hand me a booklet that I began to scrutinize after I got home. It is a memento that for me has strong historical overtones.

Entitled *Musaf L'Haggadah Shel Pesach*, it was, literally, an addition to the Passover Haggadah. It was created by Rabbi Abraham J. Klausner, who was then a chaplain with the U.S. armed forces in post-war Germany. The booklet was written and printed for a seder to take place in Munich, in the spring of 1946.

Written in three languages – Hebrew, Yiddish and English – it was meant first and foremost for the Soldiers of the Allied Occupation Force. Its first page has the following introductory text:

"Just beyond the sounds of the seder, in the wreckage of the city, the former slave sat in company with the tantalizing memories and celebrated his first Passover since the liberation. He fumbled his life-giving gift, trying as best he could to understand this miracle of freedom. It was not all that he had dreamed of. He was still imprisoned in the conflict which raged among those who could grant him complete liberty. This the khaki-clad sons of Israel felt and in their words, their feelings found expression.

"But they knew more. They knew that freedom could not be given to one people and withheld from another. They knew that freedom could not be qualified. Now, more than ever, they understood what God had meant when He said to Moses, 'They are my slaves and they dare not be enslaved to slaves.' These words now sounded a warning to the world at large, for in the slavery of a single human being the world would find itself enslaved."

The participants in the seder were soldiers and civilians, coming from all over.

The Haggadah begins its central recollection of the past with the words: "We were slaves to Pharaoh in Egypt." In the Munich edition of 1946, the text reads: "We were slaves to Hitler in Germany…"

After that, the Haggadah turns to the traditional text, but I was moved particularly deeply by its opening. Somehow, Pesach and the little book we read have a capacity of creating for us something that we ourselves can feel: the overarching power of Divine love for the people of Israel and for all who struggle to be truly free.

And it also brought to mind the seder I myself celebrated the year before, when the war was still raging. My division had taken Bonn and we looked for a place where we could celebrate. We found it at the university, and the Jewish soldiers assembled with great expectations. But no sooner had we started, than an orderly burst in: "Everyone to his post! We're crossing the Rhine." The Remagen Bridge had been conquered and the end of the war was in sight. We had no seder in 1945, but we had defeated the modern Pharaoh.

The Kirshner File

The silence of Canadian Protestant churches

Irving Abella and Harold Troper, in their landmark book *None is Too Many*, claimed that Canadian churches practised silence as Canada callously closed its doors to Jewish refugees during the 1930s and 1940s.

By Sheldon Kirshner

How true is this accusation? In *How Silent were the Churches? Canadian Protestantism and the Jewish Plight During the Nazi Era* (Wilfred Laurier University Press), Alan Davies and Marilyn Nefsky sift through the evidence and reach similar conclusions.

Davies, an ordained United Church minister, is a professor of religion at the University of Toronto, while Nefsky teaches sociology and religion at the University of Lethbridge.

Their book, a fair and balanced examination of Canada's Protestant sects, is based on official documents, sermons and letters.

The United Church, the largest Protestant denomination, deplored anti-Semitism in Germany, and its leaders attended rallies to protest Nazi outrages, particularly Kristallnacht.

But as a "religious community," the United Church was not only silent, but condoned conversionary efforts aimed at Jews. And one of its leading liberals, Claris Silcox, a champion of Jewish refugees, favored Jewish quotas in Canadian medical schools.

As for the Anglicans, Davies and Nefsky conclude that too many of its clergy harbored anti-Jewish ideas "far longer than either conscience or historical sensitivity should have allowed."

One such figure, Bishop A.C. Headlam, chair of the church's Council of Foreign Relations, condemned the "folly and violence" of Nazi attacks upon Jews. But in the same breath, he blamed Jews for "the violence of the Russian Communists" and accused Jewish freethinkers of using Judaism to defame Christianity.

Like their United Church brethren, Anglicans believed that conversion was the ultimate cure for anti-Semitism.

Anglican ministers and publications, notably *The Canadian Churchman*, condemned anti-Semitism and Kristallnacht. But when it came to immigration, the church preferred immigrants of British stock.

The Presbyterian church, of which Canada's prime minister, William Lyon Mackenzie King, was a member, does not get off lightly either. While it raised issues concerning Jews, it was less vocal and less involved than the United and Anglican churches.

At times, Presbyterian ministers could be remarkably insensitive. In the wake of Kristallnacht, John Inkster, the minister of Knox Presbyterian Church in Toronto, the largest congregation in the denomination, suggested that Jews were not blameless because they had failed to embrace Christianity.

As Nazi persecution of the Jews intensified, one of the church's most passionate voices speaking out against it on a regular basis was Morris Zeidman. Born in Czestochowa, Poland, he was a convert to Christianity whose mother, brother and sisters perished in Treblinka.

Turning to the Baptists, Davies and Nefsky claim that they were "no worse and no better" than other Canadian Protestants vis-a-vis Jews and Judaism. However, Watson Kirkconnell, the pre-eminent Baptist intellectual, adopted a strong pro-refugee position.

Canadian Lutherans, a good many of whom were of German and Scandinavian origin, "did not say much" as the long night of barbarity descended on Germany. As Davies and Nefsky bluntly put it: "Of the Holocaust one can find no mention in the...Lutheran church press, nor in any other ecclesiastical sources during the war years. Only silence."

Mennonites, who were largely of German and Russian descent, compiled a decidedly mixed record. In the main, they lambasted Nazi anti-Semitism as wrong and cruel, while complaining that it interfered with missionizing attempts to convert German Jews.

According to Davies and Nefsky, anti-Semitism contaminated segments of the Mennonite community. Anti-Jewish sentiments were kindled by the fascination with Hitler and Nazism, and by a belief that Jews were responsible for the ills of the world, especially Communism.

Quakers, in principle, opposed racism and nationalism. But strangely enough, they had a myopic attitude to Nazi anti-Semitism, at least before Kristallnacht.

Following Kristallnacht, there was a sharp upsurge of Quaker anti-Nazi fervor, and Quakers pressed for the admission of European refugee children – Jewish and Christian – to Canada.

The Quaker press, though, published little about Nazi atrocities, in part because Quakers preferred action to words, Davies and Nefsky add.

Summarizing their findings, they conclude that anti-Semitism formed "a subterranean current" in Canadian Protestantism, occasionally rising to the surface to nourish nativism.

Few Protestants in Canada, even in German communities, succumbed to Nazi-style anti-Semitism. By the same token, few understood the true dimensions of the National Socialist revolution in Germany.

Beyond that, Protestants never addressed the "profound negativity" toward Jews which lay at the core of their theology, say Davies and Nefsky.

"It took the Holocaust to awaken the Christian mind from its dogmatic slumbers, and only today, half a century later, are the effects of the awakening slowly becoming visible in the writings of Catholic and Protestant theologians, as well as in the sermonic and teaching materials used in the parishes and congregations."

Quite an indictment.

Internal exile

In the pantheon of modern Russian literature, Vasily Grossman is a dominant force. But a decade ago, he was still out of favor with the Communist authorities, a so-called "non-person" whose books were banned and reviled.

Grossman, who died in 1964, had the distinction of being the *first* writer, in any language, to publish stories about a catastrophic event which would be known as the Holocaust. The pieces, written in 1943, were called *Ukraine Without Jews* and *The Old School Teacher*. By the end of 1940s, however, neither these short stories, nor indeed Grossman, were deemed politically correct. Not till the late 1980s, when glasnost was in full swing, was he finally rehabilitated.

Grossman's career as novelist was hardly unique. Like numerous Jewish intellectuals, he was driven into internal exile. As an iconoclast in a country which valued conformity above all else, his fate was sealed when the Soviet regime decreed that he was a political dissident.

Grossman's fall from grace, as well as his achievements, are skillfully recounted by John and Carol Garrard in their sympathetic biography, *The Bones of Berdichev* (The Free Press). It is not by chance that they begin their narrative in Berdichev, a shtetl near Kiev where Grossman was born and where Sholem Aleichem once lived. There, with cold blood efficiency, the Nazis killed 30,000 Jews – including Grossman's mother – who comprised 50 percent of Berdichev's population.

The slaughter forced Grossman to confront his own Jewishness and the horror of the Holocaust.

Grossman, whose parents were non-practising Jews, was heavily influenced by his birthplace. In 1934, *Literaturnya gazeta* published his short story, *In the Town of Berdichev*. It launched him, a chemical engineer by training, on a short-lived literary career.

During World War II, when he was a correspondent for the newspapers *Red Star* and *Pravda*, his reputation grew. With the publication of his two short stories about the Final Solution, he was invited to contribute an article to *The Black Book* on the destruction of the Jews of Berdichev. But *The Black Book*, a collection of Holocaust survivors' accounts, was never published, at least during Josef Stalin's reign.

Grossman's association with *The Black Book* blighted his chances of advancement, while his novel, *Life and Fate*, a thinly-veiled critique of Communism which was not published until the Gorbachev era, made him into a virtual outcast in Soviet society. In 1960, the secret police confiscated *Life and Fate*. And during the 1970s, his books were removed from library shelves.

Life and Fate was published in Switzerland in 1980. But eight years would elapse before the novel saw the light of day in the Soviet Union itself. As for *The Black Book*, it was published only in 1993. Tragically, Grossman did not live long enough to savor these triumphs.

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Books

By Bernard Baskin

Medicine and biology

***Western Medicine*, edited by Irvine Loudon (Oxford Press, $68.95).**

This handsome and beautifully illustrated volume contains 20 essays by distinguished medical historians.

There is a considerable amount of information about Jews. An eye-opening essay reveals that Jews, "had a special claim to intellectual autonomy in the world of late medieval and Renaissance medicine, based largely on the familiarity of some, particularly in Spain, with the Arabic language and the Arabic medical tradition, which served as the core of learned European medicine. Mainly privately trained, in the late 13th and 14th centuries, Jews were regularly licensed in the cities of Italy, Spain and southern France, and often admitted into medical guilds."

However, as a result of a rising tide of anti-Semitism, Jews in many parts of Europe were accused of a conspiracy to spread plague during the Black Death, and a number of Jewish communities in Germany were massacred or exiled. Despite widespread prohibitions against Jews treating Christians, Jews were sometimes salaried as municipal doctors and employed as personal physicians by members of royalty and popes.

In the great London plague of 1665, close to 70,000 perished. Religious groups, Jews and social outcasts were blamed and punished for bringing pestilence on the world. In many places Jews were tortured and murdered and accused of poisoning Christian wells.

The copious illustrations form an integral part of each chapter and the book, as a whole, is a fascinating introduction to medicine in the Western world from its early beginning to our own time.

***

***The Handicap Principle*, by Amotz & Avisag Zahavi (Oxford Press, $34.95).**

Animals as diverse as ants, peacocks, gazelles, monkeys and dogs know how to exchange signals. Human beings also possess a variety of signal techniques – some of them unconscious or involuntary.

These signals, according to the Israeli authors of this provocative and controversial book, impose a cost or handicap on the signaller. For example, "when a gazelle sights a wolf and jumps high into the air several times before fleeing, it is signalling in a reliable way, that it is in tip-top condition and able to outrun the wolf. As a result the wolf wisely decides against a chase."

What is the gazelle's handicap? It comes from the time and energy it must expend in impressing the wolf, but in so doing, underscores the truthfulness of its signal.

This Handicap Principle is demonstrated when one animal helps or sacrifices for another. But by so doing, it signals its importance as a rival or partner within the animal group.

This principle helps to explain some of the questions that troubled Darwin: Why the extravagant animal mating rituals? Why the complex bird songs and calls? Why protracted animal dances?

The authors seem on less firm ground when they apply their principle to human social behavior. The taboo against incest, the ambivalent attitude towards strangers, the human body and its decorations, altruism and mutual behavior, all, suggest the authors, involve some form of signalling and the burden of handicap.

A man with a beard, for example, becomes vulnerable in a fight. His facial hair is a handicap but it signals confidence and other dominant aspects of male personality. Clothing is often confining and burdensome, but it signals or accentuates parts of the body that are distinctive or attractive.

This study in behavioral biology is accessible to the average reader. It expands our knowledge of animal life and of human behavior with a broad principle that enhances our sense of the wondrous order of nature.

Guest Voices

Visiting our parents' past

By SHARON and AARON JESIN

It is difficult to summarize the 10 emotion filled days we spent with our parents last summer visiting their roots.

Our feelings varied from sadness and horror, when we saw the concentration camps and the mass graves, to gratitude, when we met the righteous gentiles who saved the family of one of our parents. The ghosts of our heritage still haunt such places as Radom, Krakow, Lublin, Vilna and Lodz, to name just a few.

Poland has very few Jewish residents but has nevertheless developed an industry that caters to people like us, who visit, or to others like our parents, who return to seek out something from their Jewish past.

Both Krakow and Warsaw have glatt kosher restaurants. In Krakow, the restaurant is located in a small square in which there is also a kosher-style night club restaurant, as well as the synagogue of the Rema. On the side of the square is a small monument in memory of a small group of murdered "Polish citizens." On both occasions that we visited the restaurant, we noted at least five large tour buses parked in this square.

We also encountered anti-Semitism, both blatant and subtle. For example, in Krakow, our tour guide told us that the lack of help offered to the Jews during the war was probably a result of the fact that the city "was owned by the Jews or the Church." In Radom, a hooligan harassed us and might have done us harm if another man had not come to our aid.

It was remarkable to see our parents' former homes and schools, our grandparents' workplaces and the places where synagogues once stood.

From Poland we went to Minsk, and its surrounding areas in Belarus, which was part of Poland before the war. The way of life in these towns, it appears, has remained unchanged for hundreds of years. The houses are nothing more than small shacks. Most do not have running water, though they do seem to have electricity.

Most of the people still get around by horse and buggy. They usually grow their own produce, raise their own livestock, gather their own eggs and milk, churn their own butter and use outhouses. We actually saw one woman using a loom to weave her own fabrics. Our parents said that when the towns were full of Jews, the style of life was much the same but seemed livelier and more spirited.

Unlike in Poland, the houses in which Jews had once lived were now mostly destroyed. We could still identify the Jewish cemeteries, however, and most of the towns also had a memorial to the Holocaust victims.

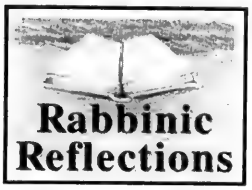
It was interesting to note the differences in the history of these towns compared to those in southern Poland. Whereas in Poland most of the Jews were deported to ghettos and subsequently to death camps, the Jews in these rural areas were mostly rounded up in the village centre and shot.

Despite this awful history, we found two Jewish sisters and their families still living in Dykshitze, the home town of one of our parents. We also found one Jewish family in the village of Glubok.

It is difficult to imagine the true horror of the concentration camps. In the same way, it is difficult to convey our true feelings at visiting them.

The experience was intensely personal, especially when a parent pointed out her barracks in Auschwitz, or when we visited Belzacz, the concentration camp in eastern Poland where many of our parents' relatives were murdered, or when we were able to identify the particular mass graves in Bergen Belsen where other family members were buried.

It was an important trip for us, but not one we will soon repeat.



Measure quality of time

By RABBI CHARLES H. FREUNDLICH

Time is the measure of life – and the Torah teaches us to measure time not in quantity but in quality.

Shabbat is not simply the seventh day; it is the experience of eternity, of Gan Eden. The Jubilee is not simply the 50th year; it is the experience of the family reborn.

Consider this paradox. Methuselah, according to the Bible, lived 969 years – longer than any other person. Yet what do we know of his life? Absolutely nothing. He left no enduring monuments. But Moses Maimonides lived only 67 years, and even the moment of his birth is recorded. He was the most productive religious figure in the history of Judaism and his works are still studied today throughout the world.

When scholars throughout the world celebrated Maimonides' 750th yahrzeit, the anniversary of his death in 1204, there was great debate. What were his greatest achievements?

Maimonides had written an important work on logic at the age of 19. By 23, he was completing his great commentary in Arabic on the Mishnah, the main code of Jewish law. At age 45, he had written his 14-volume code of Jewish law, the Mishneh Torah. And 10 years later at age 55, he completed the most admired philosophical work of the middle ages – *The Guide For The Perplexed.* After this work was translated into Latin, the great Catholic theologian Thomas Aquinas quoted it as authoritative.

Furthermore, during this time Maimonides wrote many medical treatises which were so admired that he was chosen by Saladin, the conqueror of Jerusalem, to be his personal physician.

And thus the scholars began debating the issue – what was Maimonides greatest contribution to the world?

The secular scholars pointed to his great Hebrew knowledge. The theologians and rabbis insisted that his *Code Of Law* was most important. Philosophers argued for his *Guide For The Perplexed.* And physicians chose his medical works.

Indeed they were all correct.

But Maimonides had a human side that they had forgotten.

In addition to his work for society, he was also a family man. He had a son, Abraham, who was also a great philosopher and rabbi and succeeded his father as the most authoritative rabbi of Egypt. The Maimonides dynasty continued in Egypt for 400 years.

If Maimonides had not had a son to study his works and perpetuate his teachings and traditions, who knows? Perhaps Maimonides and all his literary works would have been forgotten.

In the final analysis, great works and great ideas need a vehicle in which to be cultivated. The family enables religious life to flourish and time to be enjoyed.

The great simchahs of our life – the seder gathering, the bar mitzvah celebration and the wedding ceremony – unfold on the stage of the family. Family solidarity provides time and continuity with life and energy.

May we use our time and our fortune wisely to strengthen our families for our sake and for the sake of future generations.

Rabbi Freundlich is the spiritual leader of Beth Torah Congregation in Toronto.

Honoring forgotten heroes

By MARK MIETKIEWICZ

Knud Dyby, Varian Fry, Josef and Jozefa Paygert.

Their names are not as familiar as those of Oskar Schindler or Raoul Wallenberg but Dyby **[http://www.rongreene.com/dyby.html]**, Fry **[http://www.almondseed.com/vfry/]** and the Paygerts **[http://www.freep.com/news/local/qaward27.htm]** are also heroes who risked their lives during the Holocaust to save Jews from Nazi oppression. Now, to coincide with Yom Hashoah, the Israeli government and Yad Vashem are honoring 50 delegates representing thousands of Righteous Gentiles **[http://www.israel-mfa.gov.il/mfa/israel50/rightgen.html]**. Many of their stories are told on the Jewish Highway.

Ironically, these heroes were often punished for their efforts by their own governments. In 1940, Chiune Sugihara was a Japanese consul posted in Lithuania. He ignored instructions from Tokyo and distributed thousands of visas to desperate Jews **[http://www.remember.org/imagine/sugihara.html]**. Sugihara was punished for his actions and returned to Japan in disgrace.

You can hear the incredible events described by his wife Yukiko Sugihara when she spoke to the Simon Wiesenthal Centre **[http://www.audionet.com/events/swc/sugihara/]**. JewishGen: The Home of Jewish Genealogy has established the Sugihara Database and has documented over 2,000 people rescued **[http://www1.jewishgen.org/databases/sugihara.htm]**.

Aristedes de Sousa Mendes was the Portuguese consul general to France and a devout Catholic. In 1940, French Jews and Jewish refugees from all parts of Europe fled to France, where they found themselves trapped.

Against the orders of his government, de Sousa Mendes issued thousands of visas to allow them passage into Portugal. For his efforts, de Sousa Mendes was fired from the Portuguese foreign service.

He died poverty-stricken in 1954 **[http://www.w-angle.galil.k12.il/red/landmark/holocaust/AMENDES.htm]**.

There are other Righteous Gentiles, thankfully far too many to acknowledge in an article such as this. For more biographies, I recommend the following sites: Righteous Gentiles from the PBS Shtetl site **[http://www.pbs.org/wgbh/pages/frontline/shtetl/righteous]**, The Other Schindlers from *U.S. News and World Report* **[http://www.usnews.com/usnews/news/othersc.htm]** and A Teacher's Guide to the Holocaust-Rescuers and Resisters **[http://fcit.coedu.usf.edu/holocaust/people/rescuer.htm]**.

But why did they do it? What motivates someone to risk his or her own life while others stand in silence?

According to Eva Fogelman, "From the earliest ages, rescuers were taught by their parents that people are inextricably linked to one another. No one person or group was better than any other." Fogelman is the daughter of a Holocaust survivor and founder of the Jewish Foundation for Christian Rescuers **[http://www.ushmm.org/organizations/60.html]**. Nechama Tec is a professor of sociology and a survivor of the Shoah. She found that the rescuers were "individualists" who pursued personal values.

Most were extremely modest people who had a long-term commitment to aiding the needy. They didn't look at Jews as dehumanized symbols but as people in need **[http://www.tulane.edu/~so-inst/slguid7.html]**.

Perhaps Miep Gies explained the actions of Righteous Gentiles best. Gies is the woman who sheltered Anne Frank **[http://orion.csuchico.edu/Archives/Volume35/Issue11/News/WsolwAFran.html]**:

"Jan (my husband) and I had no choice. We did foresee many sleepless nights and a miserable life if we would refuse to help and that was not the kind of future we were looking forward to. Remorse can be worse than losing your life." **[http://www.standard.net/kids_seek/in/SEEKKids/Potpourri/6.html]**.

According to the Mishna in Sanhedrin 4:5 **[http://www1.snunit.k12.il/kodesh/mishna/snhd04.html]**, "Whoever destroys a single life is as though he destroyed an entire universe; and whoever saves a single life is as though he saved an entire universe."

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [mdm@inforamp.net].

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Rabbi Harold Lerner dies at 72

By FRANCES KRAFT
Staff Reporter

Rabbi Harold Lerner

TORONTO — Rabbi Harold Lerner, spiritual leader of the Pride of Israel Synagogue for almost 20 years until his retirement in 1992, died last week in Florida after a brief illness. He was 72.

Born and educated in Liverpool, England – where his father was also a rabbi – Rabbi Lerner came to Canada in 1961 to serve as a rabbi and educational director in Guelph. He was rabbi of Toronto's Beth Am Synagogue (which has since merged with Beth David) for eight years before joining the Pride of Israel in 1973.

"He was a mentsh, one of the most giving, caring human beings that ever walked this earth," said Cantor Chuck Weinberg, who worked with him for 13 years at the Pride of Israel and was a family friend.

Prior to immigrating, he served as a spiritual leader in England for 12 years. A former chaplain to the Royal Air Force and later to the United States Air Force, he served in England and Germany with the rank of major.

In Guelph, he wrote a newspaper column, and in Toronto was involved in a Jewish radio show on CFRB. He also served as chaplain to the Don Jail.

At a retirement dinner in his honor five years ago, Rabbi Lerner's daughter Eve Kreindler recalled him "running out at the last minute to visit someone in the hospital before Shabbes" and walking a long distance to the Baycrest Centre to officiate at a bar mitzvah so that an aged grandparent could participate. She also noted his work teaching bar mitzvah portions to children with behavioral problems and physical disabilities, whom he affectionately referred to as "my kids."

A past president of the Guelph Community Workers' Association and also of the Toronto Fairbank Rotary Club, Rabbi Lerner was active in B'nai Brith, Rotary Club, Masonic organizations and the Shrine.

He is a past president and past Canadian chair of the American Association of Rabbis. He was involved in interfaith work in Toronto and more recently in Florida, where he and his wife spent winters and where he served as rabbi of Temple Beth El in Bradenton following his retirement from Pride of Israel.

His philosophy was "taking the Jewish world and the secular world and making them compatible," said Kreindler. "He was a very progressive guy. He liked to keep up with the modern world and make Judaism relevant."

Rabbi Lerner leaves Yvette, his wife of 45 years; daughter Eve and son Simon, and two grandchildren.

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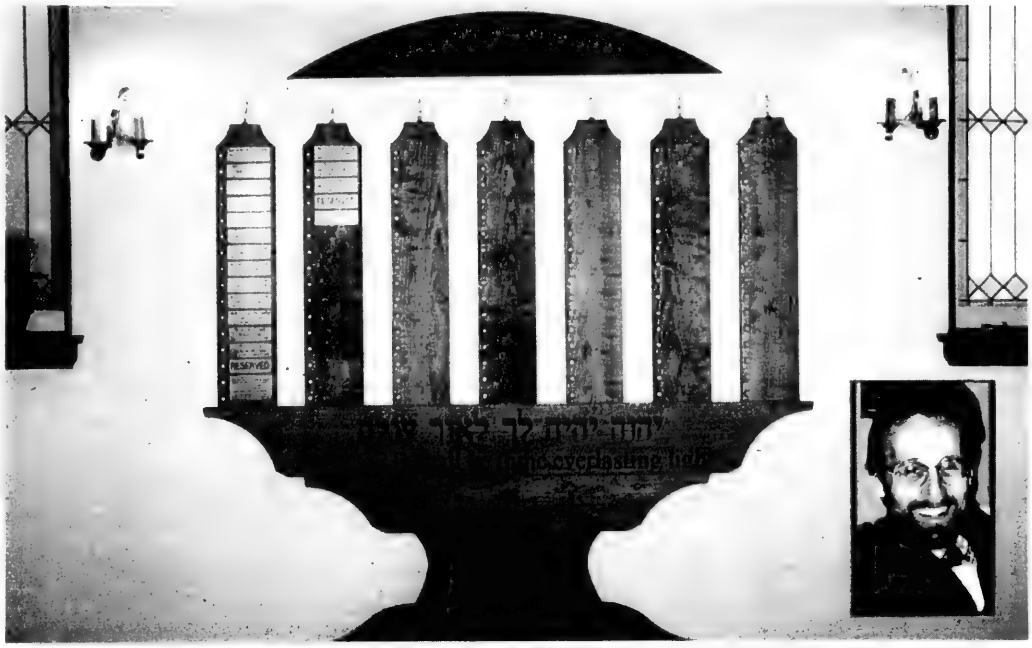
Greater Toronto Area

Menorah-shaped memorial created for shul

By FRANCES KRAFT
Staff Reporter



Cabinet-maker Henry Rose (inset) crafted the menorah-shaped memorial wall plaque, above, for the Beach Hebrew Institute. The menorah is flanked by restored stained-glass windows in the historic building.

TORONTO — Cabinet maker Henry Rose sometimes finds it hard to part with a work he's spent hours and hours crafting.

Not so, however, in the case of the menorah-shaped memorial wall plaque the 41-year-old Toronto native designed last year for the Beach Hebrew Institute. "This was more of a fulfilment," he said. "It really only has function in a public place."

The place, in this case, is the synagogue on Kenilworth Avenue just south of Queen Street in Toronto's Beach area. The designated historical site boasts a sanctuary with an ornately carved dark wood ark, original light fixtures and wood benches, and faithfully restored, softly tinted stained glass windows.

In the 1890s, the building was a Baptist church facing Queen Street. It was used in the early part of this century as a warehouse, then a community centre.

When Jewish residents purchased it to use as an Orthodox synagogue in 1920, the building was moved so that worshippers would face east.

Although the synagogue never closed its doors, it was revitalized in the '70s when the area became a trendy place to live.

There are now 150 households counted in the synagogue's membership, said Arie Nerman, president. "Our shul appeals to a very eclectic congregation. It has a very warm feel. You can call us liberal Conservative. We're not officially affiliated."

Rose, who is the son of *CJN* reporter Ben Rose, took his four-year-old son to the egalitarian service on the second day of Rosh Hashanah.

"It was nice to look over and see [the menorah] with the lights on," he said.

The memorial, which Rose installed just before Rosh Hashanah, is his third synagogue project. He also made a portable Torah ark for Kehillat Ahavat Hesed and a cabinet for tallitot at Holy Blossom Temple.

It was by chance, however, that the Beach synagogue member who initiated and paid for the project, came to Rose last summer.

As the cabinetmaker tells it, the donor, who wishes to remain anonymous, "just wandered in" to Dupont Woodworking Co-op, which houses Rose's business and six others. Rose credits him for his generosity to the shul, which never had a memorial plaque, and the active role he took as the project evolved.

Rose came up with the final design after researching old menorahs and getting input from wood carver Siggi Buhler, who had worked with him on the Torah ark. Buhler was unable to take on this project, but the donor scouted out a company that engraves Jewish monuments to do the lettering.

To complete the project by the Rosh Hashanah deadline, Rose worked from 7 p.m. to 7 a.m. the night before he installed it. "I didn't do any work on this on Shabbes," he said, "because I didn't feel it was the right thing to do."

Neatly wired so that each branch can be removed and serviced on its own, the 7-foot by 7-foot oiled wood menorah, with its 102 small memorial lights, is mounted on the right wall as you enter the sanctuary.

Rose selected cherry, a favorite of his, for the project. He likes hand-rubbed finishes on woods "that have beautiful coloring and texture," reflecting factors such as the effects of wind and even location on a hill, on the tree's development.

Often when he's finishing the wood, Rose listens to jazz. (He's also a musician who plays in four ensembles including a Jewish wedding band.)

It's "magical" for him to combine his two art forms, he says, and "be in both worlds at the same time."

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New Singer books

[Cont'd. from page 2]

On a few occasions Singer made large withdrawals from his bank accounts, just in case. "I am always jittery about the Jews," he told Telushkin. "Vee can never really be sure. The truth is, I live in deadly fear of another Hitler. I must be able to have ready a little cash."

Ultimately, Singer did flee – to Miami Beach, which supposedly was for him the equivalent of the "faraway island." The comic irony was that the world avidly followed him into each of his hideaways, usually at his own invitation.

After the Nobel Prize turned his life into a media circus in 1978, he would book hotel rooms in Manhattan under assumed names to escape the mad crush. Yet he would often give out his secret locations and phone numbers freely to people eager to see him. He seemed to thrive on chaos; he also knew that each person holds at least one important story, and he was always an avid listener.

Telushkin reports her observations about Singer's meetings with celebrities such as Barbra Streisand, who visited him in 1982 in regard to her plan to write the screenplay, direct and star in a musical film version of his short story, *Yentl*.

Singer, who had sold the film rights to *Yentl* years earlier, thought the whole scheme egocentric and "meshige", and was disappointed to get nothing more than a kind note and a gift of chocolates, fruits and candies from Streisand. Singer later outlined his complaints regarding Streisand's project in a famous self-interview that appeared in the *New York Times*.

Singer was less outspoken when he met Menachem Begin in New York at the latter's request, shortly after winning the Nobel Prize. When he complained meekly to Israel's then-prime minister that the Jewish state had resurrected Hebrew while allowing Yiddish to slide into mortal decline, Begin reacted forcefully, pounding a fist on the glass table for emphasis.

"With Yiddish," Begin exclaimed, "we could have not created any navy; with Yiddish, we could have no army; with Yiddish, we could not defend ourselves with powerful jet planes; with Yiddish we would be nothing. We would be like animals!"

"Nu," Singer shrugged. "Since I am a vegetarian, for me to be like an animal is not such a terrible thing."

In marked contrast to the chaos that often seemed to swirl around him and which he often blamed on demons, Singer was completely punctilious about his work. He always completed his weekly quota for the *Forward* on time: he never missed a deadline nor took off sick.

His dealings with *New Yorker* editors Rachel MacKenzie and Charles McGrath are well chronicled in *Master of Dreams*. Singer adored Mackenzie's editing skills and her sensitivity to his work; yet that didn't stop him from proclaiming on *The Dick Cavett Show* that he did all his own English-language editing.

Though at times his ego knew no bounds, he could also be exceedingly shy and humble. After MacKenzie became ill, the *New Yorker* assigned McGrath to work with Singer. The Nobel laureate would often take new manuscripts or corrected galleys to the *New Yorker* building in person, accompanied by Telushkin, then wait nervously in a coffee shop while Telushkin went up to the magazine's offices. When, after five years, Telushkin finally admitted that Singer was sitting downstairs, McGrath "flew out of his office" and hurried down to meet him. "As we entered the coffee shop, Isaac jumped up with enthusiasm. He and Charles rushed toward one another and shook hands vigorously."

Through many such vignettes, Telushkin paints a loving, vivid and fascinating portrait, capturing Singer's many engaging qualities, his impish humor and wit, his catalogue of eccentricities and, sadly, the paranoia and helplessness that seemed to overtake him in his last few years when he became so mistrusting and ambivalent towards her that he called her "the curse of my old age."

Serious readers owe Telushkin a debt of gratitude for paying such particular attention to Singer's pure-minded philosophy of literature.

Singer believed that a writer was "an entertainer in the highest sense of the word" who had no business preaching or delivering timely social messages; and whose mission consisted entirely in telling a good story. (Once asked if he had a message for the leaders of the world, he replied: "I would tell them you don't need my message – there are Ten Commandments somewhere. You read them and if you can keep them, then you don't need my message. And I will continue to write stories without messages forever.")

While I thoroughly enjoyed the directness and depth of *Master of Dreams*, regretting only that Telushkin hadn't met Singer a few decades earlier, I had some qualms with the Hadda biography.

Hadda, an American psychoanalyst and Yiddishist, applies a psychoanalytic magnifying glass to Singer's life, examining and assessing such problematic areas as the sexual relationship of the author's parents.

Although the book presents many useful insights and biographical information, its analytical tone is unnerving at times, and one senses that Singer would have abhorred this somewhat clinical treatment of his life.

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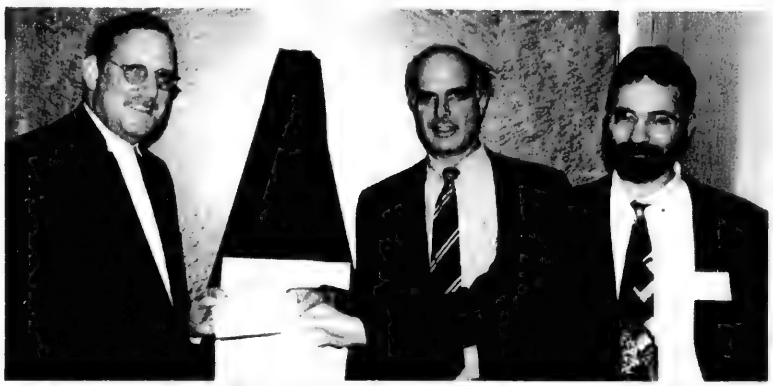

Jerome Stanleigh (far left) presents a $25,000 cheque from the Audey Stanleigh Leukemia Research Foundation to Drs. Melvin Freedman (centre) and Yigal Dror of The Hospital for Sick Children.

Hospital receives $25,000 donation

By LEILA SPEISMAN
Staff Reporter

TORONTO — The Audey Stanleigh Leukemia Research Foundation has donated $25,000 to the Hospital for Sick Children.

The money will be used to fund research into Schwachman Diamond Syndrome, a pancreatic disorder that, among other things, causes defective bone marrow functioning.

Since the body cannot produce neutrophil white cells, the person develops leukemia.

Dr. Yigal Dror, working on a special project headed by Dr. Melvin Freedman, is studying the development of neutrophils in the bone marrow itself, in the hope of finding a cure.

Audey Stanleigh, a popular Thornhill man, died in 1996 at the age of 21, from acute lymphocytic cancer. His family and friends have organized several very successful fundraising projects in his memory.

Before his death, he was active in supporting bone marrow drives, among them the international screening on behalf of Jay Feinberg.

The money for Dror and Freedman's research comes from last year's bowlathon and Hoops for Hope, a basketball tournament, as well as several smaller projects.

Audey's father, Jerome Stanleigh, said in a recent telephone interview that working on fundraising projects and donating money in his son's memory is a kind of healing for the family.

Cancer research serves that purpose particularly well, since its goal is that "young men and women won't have to go through such a test – and parents through such pain," Stanleigh said.

Halachah, law explored at conference

TORONTO — The public is invited to attend what is believed to be the first-ever conference in Toronto on Justice and Jewish Law, featuring experts on law and Halachah.

The day-long conference will take place May 3, from 10 a.m. to 4:30 p.m., at Beth Jacob V'Anshe Drildz Congregation (147 Overbrook Pl., Downsview).

It will feature leading authorities on the relationship between Halachah and secular law. Topics to be explored include the role of the beit din (rabbinic court) in society; legal and halachic issues surrounding reproductive technologies; the halachic implications of wills and estate planning; and intellectual property and Halachah.

Speakers will include Rabbi Michael Broyde, a law professor at Emory University in the United States and director of the Beit Din of the Rabbinical Council of America; Marvin Huberman, a law professor at Toronto's Osgoode Hall Law School; and Rabbi Moshe Shulman of Shaarei Shomayim Congregation.

Local lawyers will serve as session moderators.

The conference will be hosted by Beth Jacob and Kedma, an international university student organization based in Israel.

For more information, call 638-5955.

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Please fax resumes for either position, in confidence, to the Beit Rayim Search Committee at (905) 731-2562

Shaping the Future

Building rapidly takes shape

Work is progressing on schedule and the new ***Apotex Centre, Jewish Home for the Aged and The Centre for Cognitive Disorders*** *is quickly taking shape. The west end of the building is at third-storey height... and rising. The east section will start going up now that the former hospital building has been demolished.*

The end of an era

On February 16, the wrecking crew began demolition of the original Jewish Home for the Aged and Baycrest Hospital to make way for the new 7-storey facility. A small group of staff members who worked in the old building gathered to commemorate the end of an era.

"We are taking down a building, but we are building better services on its foundation," said Sam Ruth, Baycrest's executive director from 1956 to 1980 who is now president emeritus of the Baycrest Centre Foundation.

"The idea in 1954 was to take care of older people in the Jewish community... those who were poor, without family or in need of a protective environment. Forty-four years later, we have grown to become an internationally-respected caring and curative organization in geriatric health care. We are taking what we've learned through our care, education and research programs and helping older people from all religious and ethnic groups."

Progress report

With the demolition complete, work has now begun on the foundation for the east section of the new Home. A third crane has been erected at the west side of Baycrest Hospital, Ben & Hilda Katz Building, and the framework will soon be visible.

MILESTONES

A tentative schedule of significant achievements during the 22 months of construction

1998

√ **March**	Demolition of west wing (the former hospital) complete
April	Excavation complete
May	Foundation complete
September	Concrete structure from ground to roof complete
November	Bricking of exterior walls complete
	Mechanical and electrical systems roughed in
December	Roofing complete

1999

February	Interior walls and framing complete
June	Elevators installed
July	Interior finishes complete
August	Exterior landscaping complete
Fall	Building cleanup in preparation for moving day

Baycrest Centre for Geriatric Care

For more information on how you can support Baycrest, please contact Shirley Worth in the Baycrest Centre Foundation at (416) 785-2500 ext. 2013.

Greater Toronto Area

New group helps Jews rediscover lost values

By LEILA SPEISMAN
Staff Reporter

TORONTO — An organization new to Toronto is aimed at helping Jews enmeshed with cults, involved with messianic groups or who have, as executive director Rena Schochet described it, "gone off the derech" of Jewish values.

Torah Life & Living is a branch of a Miami-based organization that has worked in the field for over a decade.

"Aaron Schwarzbaum [founder of Torah Life & Living] comes to Toronto every year to raise funds, and every time he comes, he is approached by people in trouble. Finally, there were so many cases that he decided we should have a branch here," Schochet explained.

The five cases she started out with in August, since it started, have grown to 50, with, she said, a considerable amount of success, considering the delicacy and complicated nature of the issues involved.

While she is a teacher, a facilitator for Jewish Family & Child Service (JF & CS) and a popular lecturer on religious subjects, she considers her main qualifications for this service to be more simple; she is a rebbitzen, who can act as "a wall with a listening ear." If she feels the person needs help from a professional, such as a social worker or psychiatrist, or from Jewish Vocational Services or JF & CS, for instance, she will make the appropriate referral.

"I simply deal in *shalom bayit* (peace in the home)," she said. "I help in building relationships, and make sure that the rest of the family is strong, so that the person in trouble can't play one off against the other."

Schochet told *The CJN* that she works first with whichever member of the family asks for help, and can be discrete about it, so as not to frighten off the person in trouble, and then has a meeting with the whole family.

"That way, we can pinpoint the person able to be most effective in getting the person out [of the cult or messianic group]."

As well, "we make the family safe, so they will have someplace to go." Realizing that many feel embarrassed by being taken in by cults or missionary groups, Schochet said that "we build a network of family and friends so they won't feel that way. We also build a network to get them jobs, and integrate them back into society so that they don't slip back."

"We sow seeds of ideas," she went on, "recalling warm memories, and letting them germinate slowly."

Another goal is to "bring Jews back to a stable Jewish identity – back to Yiddishkeit."

This is not necessarily back to Orthodoxy, she stressed. "If their roots are Conservative, for instance, that's fine, so long as those roots are stable."

Sometime in the future, she would like to establish support groups, for instance, for those with eating disorders, those with relatives in cults, those who have left cults, parents of children who have left Jewish observance, or "any other that is needed."

Another group she would like to target is people who are new to the community and have no particular roots here. "They need someone to listen."

The philosophy of Torah Life & Living is simple, according to Schochet: "We are the safety net under the cracks people fall through."

While there is no charge for her services, funds are needed to rent an office, for office expenses and for phone bills.

On June 7, there will be a fund-raising brunch. One of the honoree couples, she said, is Ehud and Sarah Estreicher.

For more information, or to contact Schochet, call 905-709-6183.

Canada-Israel Children's Centres marks 21 years

TORONTO — Canada-Israel Children's Centres will celebrate its 21st anniversary with a tribute evening at Inn on the Park, on June 2.

Guest speaker will be Leah Rabin, wife of the late Israeli prime minister.

To mark the occasion, the Children's Peace Prize will be awarded to 19 couples "for their outstanding support of Israeli children," a media release announced.

Those being honored are Tom and Marny Beck; Eddie and Edie Creed; Alex and Cecile Fisher; Lloyd and Gladys Fogler; Joe and Budgie Frieberg; Irving and Toddy Granovsky; Harold and Miriam Green; Ralph and Roz Halbert; Manny and Candice Kimel; Don and Gitte Kirsch; Murray and Marvelle Koffler; David and Colleen Kosoy; Murray and Pauline Menkes; Gerry and Nancy Pencer; Issy and Rosalie Sharp; Barry and Honey Sherman; Milton and Joyce Shier; Gilda Tanz and Marty Kelman; and Lionel and Sandy Waldman.

Master of ceremonies will be Monty Hall.

The 13 centres located throughout Israel provide programs which combine physical fitness, education and counselling. Special programs are offered for children who are hearing impaired, autistic or in wheelchairs.

The release says that the organization is "particularly proud of its success in the absorption and integration of Ethiopian and Russian immigrants, and an innovative peace program that brings Arab and Jewish children together."

Proceeds from this year's gala will establish a $1 million endowment fund, which will be used to support five special programs "focusing on Arab-Jewish coexistence, handicapped children, computer learning, science museum and art learning."

For more information, contact Janice Segal at (905) 660-1999.

CORRECTION

In our Passover literary supplement (April 9), a typographical error was made in the sixth stanza of the poem *Remembering Tel Aviv* by Palomba Paves-Yashinsky. The stanza should read:

I remember Tel Aviv
city of dark-haired soldiers boys and girls
parading on Dizengoff
radiant and strong
chanting a song of peace

The CJN regrets the error.

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Greater Toronto Area

Teens launch Web site with Holocaust links

By PAUL LUNGEN
CJN Staff Reporter

TORONTO — Researchers, schoolteachers and young people studying the Holocaust can thank two Toronto-area high school students for compiling one of the most useful Internet resources in the field.

Westmount Collegiate students Jeff Gottesman, 17, and Elliott Altberg, 16, are the masterminds behind a new addition to the World Wide Web that brings together between 40 and 50 Internet sites that touch on various aspects of the Holocaust. The two teens, who've known each other since they were in nursery school at Associated Hebrew Schools, developed the Web site as a school project for a course in Holocaust studies.

Instead of writing a ho-hum essay that would never see the light of day after its completion, they decided to produce something that would have more impact, Altberg said.

So far, their Web site, known as "Jeff and Elliott's Holocaust Page," has recorded more than 1,500 "hits," or visits from Internet surfers around the world.

"I really wanted to do something different for a school project. Our teacher, Stephen Bloom, told us to let everybody know what happened in the Holocaust, so no one would forget it," Altberg said.

Though neither of the two were particularly adept at computers — "neither one of us is a computer nerd," Gottesman said — once they received Bloom's approval for their unusual project, they delved into the subject with a passion.

Working at lunch time and after school with the school's Pentium-powered PC and a T1 modem that provided nearly instantaneous Internet connections, they devoted many hours to surfing the Web and locating relevant sites. "We put on the ones that we felt were really well done and could help people," Gottesman said.

After about a month, they were satisfied they had found enough interesting and informative sites. Then, with the help of a friend who taught them HTML, the computer language for Internet programming, they began to format the information they'd gathered.

A month-and-a-half later they were finished. The result is fairly simple in appearance, as Web sites go. Accessible at [www.geocities.com/athens/olympus/9581], it consists primarily of a list of various relevant sites with hyperlinks to them. Double click on the link and you'll find yourself at the new Web site.

Among the areas of study and linked sites are: the United States Holocaust Memorial Museum; Anne Frank; Yad Vashem; the Holocaust Gold Study; the Nazi persecution of homosexuals; a Holocaust Teacher Resource Centre; and a warning to surfers to beware of Holocaust denial sites.

Jeff and Elliott's Holocaust Page is dedicated to the memory of the six million Jews killed by the Nazis, and the millions of other victims. It is also dedicated to their grandparents, Herman and Carol Gottesman, Simcha and Shoshana Rotenberg, Helen and Lazer Altberg, Abraham and Sally Ernst, all of whom, except Carol Gottesman, are survivors. Their grandparents' experiences piqued their interest in the Holocaust and prompted them to take the course, they said.

"I've always been interested in the Holocaust," said Gottesman, who will participate in the March of the Living beginning on April 19. He will join other young people who will travel to Poland to see the Auschwitz death camp for themselves and follow that up with a visit to Israel.

Oh, and as for the school project. They got 98 or 99, they can't remember which, and ended up finishing the course with the top two marks.

From left, Jeff Gottesman, Elliott Altberg and teacher Stephen Bloom at Westmount Collegiate.

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Community Matters

JEWISH WOMEN'S FEDERATION TACKLES TOUGH ISSUES

Encouraging more young women to get involved with community is a top priority for the new President of Jewish Women's Federation.

"The only way to guarantee our community's future is to have the younger generation play a bigger part," says Janice Langer.

JWF, working in conjunction with more than 50 affiliated groups and organizations representing over 20,000 Jewish women, is one of the leading advocates for the rights of Jewish women in the Greater Toronto Area.

In 1997/98, under the presidency of Jill Reitman, JWF activities were motivated by the need to alleviate poverty and woman abuse. Last spring, JWF's Social and Political Action Program, chaired by Robin Kachuck and Miriam Rosenberg, under the leadership of JWF Vice President Susan Michaels, sponsored a public forum on woman abuse which drew an audience of more than 200. The candid and open discussion, moderated by TV host Jane Hawtin, provided prevention strategies and information on where women suffering abuse can get help.

This year's spring program *Creating a Healthier Home Environment*, featuring environmental health expert Nita Chaudhury, The Lung Association's Ian Morton, Dr. Lynn Marshall from Women's College Hospital, and Jewish educator Rachael Turkienicz, will be held Monday May 11. For more information, call (416) 635-2883 ext. 135.

JWF also organized a community quilting project and an art auction which raised $5,000 for Jewish Family and Child Service's Woman Abuse Program, and jointly sponsored the 5th annual Community Vigil for Agunot – women whose husbands refuse to grant a *get* (Jewish Divorce).

JWF Vice-Presidents Ellen Kachuck Rosenbluth (left) and Danita Dubinsky Aziza co-chair the Community Response Project.

The first comprehensive Speakers' Registry which includes the names of more than 250 qualified lecturers is now available, and JWF's Shalom Toronto program for newcomers welcomed over 100 arrivals to the community. Langer hopes to expand the program's reach by recruiting more young people to be Shalom Toronto greeters.

The fall series of the *Timeless Treasures* Women's Learning Series, organized with UJA Federation's Women's Campaign, was a huge success, attracting close to 100 women. The study series, now in its third year, explores biblical texts, by relating their lessons to the modern world.

'The program is outstanding," notes Frances Goldstein, who chairs *Timeless Treasures* with Susan Mogil." "Women love to learn and we're providing them with the opportunity to share their experiences with others."

It was a busy year for JWF's Community Response Project (CRP), headed by Danita Dubinsky Aziza and Ellen Kachuk Rosenbluth. CRP coordinated ongoing clothing drives with several Jewish day schools through their parents associations, providing thousands of new and used items to *Just A Second*, the second hand clothing store operated by Jewish Family and Child Service. CRP will be initiating the *Simcha Basket* program, enabling individuals to donate their party table centerpieces, made up of non-perishable food products, to the needy.

In April and May, JWF is co-sponsoring the *Healthy Living Series*, together with the Bathurst Jewish Centre, and Mount Sinai Hospital. The next of three lectures will explore osteoporosis, on May 4. For more information call (416) 586-8338.

JWF Executive, top row, left to right: Glennie Lindenberg, Renee Schachter, Joyce Eklove, Ellen Kachuck Rosenbluth, Joyce Rifkind. Bottom row: Danita Dubinsky Aziza, Janice Langer and Jill Reitman.

Who's Who

1999 UJA FEDERATION WOMEN'S CAMPAIGN

Chairman
Judy Engel

Vice Chairman
Carole Sterling

Portfolio Coordinators
Maura Cooperberg
Judith Finer-Freedman
Frances Goldstein
Marlene Rochwerg

Immediate Past Chairman
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JEWISH WOMEN'S FEDERATION

President
Janice Langer

Vice Presidents
Danita Dubinsky Aziza
Joyce Eklove
Ellen Kachuck Rosenbluth
Joyce Rifkind
Renee Schachter

Immediate Past President
Jill Reitman

WOMEN'S CAMPAIGN CULTIVATES CONNECTION

Hundreds of women are leading by example so that others will share their commitment to helping people in need, through UJA Federation.

Personal relationships between veteran volunteers and new recruits have a lot to do with the achievements of UJA Federation's Women's Campaign, which raises nearly $4 million annually from more than 7,000 donors.

"Our mentoring teams have been one of the success stories of Women's Campaign," said past chair Agi Mandel, who was recently succeeded by Judy Engel. "The telethon participation level of these teams has simply been outstanding," Mandel adds.

Engel, who became involved with UJA Federation shortly after moving to Toronto from Montreal, says she hopes her leadership example will "touch someone the way others touched me."

Claudette Edghill said her mentoring experience was so "beautiful" that she looks forward to becoming a mentoring team leader herself for the 1999 Campaign. "I now have the opportunity to encourage others to become more involved just like I was."

The Women's Campaign also enjoyed success in bringing more than 350 new supporters on board last year and expanding its outreach efforts, through programs for young couples and women of all ages. The *Create a New Reality* leadership development day held at Above and Beyond, the Centre for Adventurous Learning, attracted more than 30 women.

"Even though many women in our community are full-time workers and mothers, we are still making time for community," notes Mandel.

Engel, the incoming Chair, says the upcoming campaign, with a new three year vision, will help more than 22,000 community members living in poverty. "We have to make people aware of the plight of the poor so that we can find funding for increased services."

Women's Campaign Executive, top row, left to right: Vicki Campbell, Judith Finer-Freedman, Maura Cooperberg, Marlene Rochwerg, Frances Goldstein. Bottom row: Agi Mandel, Judy Engel and Carole Sterling.

UJA Federation Women's Campaign Chairman Judy Engel's family came out to cheer her on at the recent installation. Left to right: Paul, David, Judy, Tina and Daniel.

***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Ontario Place Hosts Israel Festival

Some 1300 children representing more than 18 Jewish day and supplementary schools, affiliated with UJA Federation's Board of Jewish Education, will share the stage on May 24 in a giant, musical Salute to Israel at 50.

It's all part of the Israel at 50 Festival at Ontario Place, Sunday, May 24, 12 – 5 pm, following the UJA Federation Israel 50 Fun Walk from City Hall. Admission to the Festival is free for all Walk participants who raise at least $25 in sponsorships. In fact, walkers will receive free Festival admission tickets for every $25 they raise (up to a maximum of four). Non-walkers are welcome as well, for just $10 a person.

Artistic director Shula Saltzman says she couldn't believe how many students wanted to join the troupe, sponsored by the BJE in conjunction with the Bathurst Jewish Centre.

Each year, the BJE sponsors a Zimriya song festival and a Rikudiya dance recital, that attract 600 young performers. "This year we hoped to get as many students involved as possible, and the response has been amazing," explains Joyce Levine , the BJE's director of Interschool Programming.

Twenty choirs and 16 dance groups will perform throughout the two-hour show, at the Molson Ampitheatre from 2:00 pm – 4:00 pm. The performers will incorporate Jewish, Israeli, Chassidic, Russian and contemporary music and dance, characterizing the different phases of immigration to Israel.

Community Hebrew Academy of Toronto high schools students will also perform drama skits, written by Gary Levine and Sam Kapustin, and a flag presentation by students from Uplanat Orot and Netivot Hatorah will open the show. Teme Kernerman is choreographing the dance segments and Nella Koren is in charge of the choirs.

Other Festival performers in different theatres include Gypsy Jive Klezmer Band, Ahuva with the Toronto Klezmer band, Limore Twena and Maytal Golan, Sing-a-long Randy and the Tree Top Kids. The performances will complement other unique attractions such as a Time Tunnel exhibit, transporting visitors through Israel's history.

One of the Zimriya choirs performing at Shaarei Shomayim Synagogue.

THE ISRAEL 50 FUN WALK
LET'S STEP TOGETHER
UJA FEDERATION

Talking the talk about walking the walk....

If you haven't received your UJA Federation Israel 50 Fun Walk sponsorship kit yet, you can be sure it's coming soon. That's because the largest recruitment drive in the Walk's history is underway.

Scores of volunteers are making their way into dozens of schools, community centres, youth groups, synagogues and other Jewish organizations across the city to bring thousands of community members to the Walk, Sunday, May 24, from City Hall to Ontario Place.

"We want to get the word out to everyone," explains Arlyn Zimmerman, who is chairing this year's walk recruitment with Naomi Lasky. "We've never had so many excited partners to help us along," adds Lasky.

A video, produced by Corey Mandell and D.M.S. Video Productions is being shown this week at 30 Jewish day and supplementary schools to thousands of students, many of whom will carry their own colourful banners on the Walk.

Adults are also encouraged to collect sponsors to help raise money for Jews in need. Last year the Walk raised close to $150,000.

Registration for the Israel 50 Fun Walk begins at 9:15 am, rain or shine, at Nathan Phillips Square. The Walk continues on a downtown route all the way to Ontario Place where the Israel at 50 Festival will be held from 12 – 5 pm.

If you would like to pick up an Israel 50 Fun Walk sponsorship kit, which includes a list of subway stations where you can park for free, call (416) 631-5700. If you hand in a minimum sponsorship of $25 before Friday, May 15, you will receive a free Roots Fun Walk T-shirt.

Community Matters, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org

From coast to coast

CJC region organizes PD day for teachers

Mat Peters of the Kitchener Waterloo Day School and Eileen Krevetsky of Beth Jacob Talmud Torah in Kitchener were among the Ontario Jewish teachers attending a PD Day in Toronto.

TORONTO — Jewish teachers in Ontario small communities had a recent opportunity to meet with colleagues working in other provincial centres, at a professional development day (PD) organized by Canadian Jewish Congress (CJC), Ontario Region's educational department.

The full-day program took place at Lipa Green Building for Jewish Communal Services.

Deborah Winters, a Grade 3 teacher and school secretary at Hamilton's Temple Anshe Shalom, called the program "an invaluable experience in enabling me to further my ability to teach school."

The temple operates a supplementary school with 140 students from pre-kindergarten to Grade 10.

Winters, who brought home for her class a Pesach board game and Wheel of Fortune-type educational aid to teach brachot, also enjoyed the opportunity to talk to her fellow teachers.

She was also pleased to learn about CJC projects such as the High School Outreach and Family Education programs, available to Jews living in Ontario small communities .

Winters says she hopes that Congress will organize future PD days on a Sunday to give an opportunity for greater attendance by part-time teachers.

Shula Saltzman, CJC's senior education consultant, said that another PD day is being planned for the fall. She said that she had organized the day to give teachers the opportunity to utilize resources that they do not have access to in their home communities, and to allow them to share ideas and experiences with others in similar circumstances.

Eric Petersiel, director of education for Shaarei Beth El in Oakville, found his day highlighted "by the chance to get first-hand exposure to some educational aids that I might purchase for my school. I got to take a look at 15 CD-ROMs, only one of which we will be able to afford." The school at Shaarei Beth-El has 130 students, aged 4 to 16, with a staff of 14 teachers.

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From coast to coast

Winnipeg grade 8 students to visit Holocaust Museum

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Thanks to the Asper Foundation, Grade 8 students at Simkin Middle School, are travelling to Washington on May 17 to see the Holocaust Museum.

The Asper Foundation, created by media mogul I.H. Asper in 1983, promotes a wide range of charitable activities within the Jewish community and the community at large.

Gail Asper, who spoke on behalf of the foundation said, "Dad has been talking about a trip like this ever since the Holocaust Museum opened.

"The museum had a strong impact on him. He thought it would be fabulous if others, especially teens, could share his experience.

"We know how difficult it is for a school to afford to give students this kind of experience. Sponsoring this trip is one of his ways of celebrating the 50th anniversary of the State of Israel."

'Very exciting'

"This is very exciting," says Shelley Hasinoff, principal of Simkin Middle School. "It is more than just a trip to another city. We have been able to create a curriculum around the trip as part of our Holocaust education program."

The students are required to provide $100 each for the trip – the Asper Foundation is paying $93,000 – and put in five hours of chesed (volunteer work).

On the four-day trip, students will visit the Smithsonian museums and the Israeli and Canadian embassies, take a walking tour of Washington, and possibly attend a Baltimore Orioles game.

They will be required to create a portfolio about their experiences which they will share with their parents, the Asper family and other students.

While this is a one-time project, the Asper family hopes that there will be support in the community for similar trips in the future. "A visit to the museum is a dramatic experience which [people] remember for the rest of [their] lives," Gail Asper says.

Yiddish committee hopes to promote language at CJC Plenary Assembly

By MYRON LOVE
Prairie Correspondent

WINNIPEG — Winnipeg's Committee for Yiddish would like to see the Yiddish sessions of the Canadian Jewish Congress (CJC) 25th Plenary Assembly here publicized across Canada.

That was one of three resolutions passed at the committee's recent annual meeting at the Bnay Abraham Synagogue in north Winnipeg. The second major resolution was that there should be a North American conference of Yiddish speakers.

"We thought, for example, that Yiddish in San Francisco was dead," said Noach Witman, Winnipeg's best known Yiddishist. "Now we have heard that there are quite a number of Yiddish speakers in towns around San Francisco."

The committee also resolved to continue promoting Yiddish in Winnipeg.

Witman reported that 55 people attended this year's annual meeting, including representatives from the Gwen Secter Creative Living Centre, the Yiddish-speaking H. Leivick B'nai Brith Lodge and the WJCC, and the president of the reborn Jewish Public Library and Roz Usiskin, the president of the Jewish Historical Society of Western Canada and a member of the Yiddishist United Jewish Peoples Order.

Over the past year, Yiddishists have gathered weekly at the Gwen Secter Centre. There was also a *lacht nacht* (laugh night) at the Asper Jewish Community Campus that attracted 125 people. On April 20, the Committee for Yiddish celebrated its annual Third Seder with a concert by the Yiddish Choir led by Aviva Katz.

Despite having recently spent nine weeks in the hospital and having celebrated his 94th birthday on April 15, the indefatigable Witman continues to be the underpinning for most of the Yiddish activities in Winnipeg. He also writes his weekly Yiddish column in the *Jewish Post and News*, broadcasts his weekly radio show and has resumed his television show. He continues to sing, tell jokes and read his poems at Yiddish gatherings.

Witman said he is looking forward to the CJC Plenary to be held May 24 to 26. He has missed very few of them over the past 68 years.

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Weekend of **May 2 & 3, 1998**

Visions in Conflict

Shabbat, May 2nd
Shacharit 8:45 a.m.
Pulpit Lecture: ***Weizman, Jabotinsky and the Creation of a Jewish State***
Evening Lecture 7:00 p.m. followed by Mincha at 7:40 p.m.
Historians in Conflict: Goldhagen and the Professors

Sunday, May 3rd
Shacharit 9:00 a.m. Men's Club Breakfast 9:30 a.m. (Nom. Charge)
Lecture 10:00 a.m: ***Judaism in Crisis: A Secular or Religious Solution?***

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Topic:
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Monday, April 27, 1998
8:00 p.m.

Adath Israel Congregation
37 Southbourne Ave., Downsview
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Question Period Following
Refreshments
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Everything is truly relative

By BLAKE LAMBERT
Correspondent

Rule number 1 to a southerner, Jewish or otherwise: When you head north, everything is relative. Winter weather may be intolerable in Yellowknife, where the temperatures can hover around -40 for a couple of weeks, but that's nothing compared to Iqaluit, where -40 with an Arctic wind rips through the most durable of parkas like a scythe.

Using the same logic, one Jew in the Northwest Territories can practically resemble a synagogue, including a congregation. After all, you can probably count all of us on two hands and still have room for a thumb war.

I learned this lesson of religious relativity explicitly when I first came north to Iqaluit last November. It was a Thursday, my third day of work with CBC Eastern Arctic, and I was determined to start producing stories for the morning show.

I decided that a conference at the local hall dealing with the future of justice in Nunavut would be as good a place as any to produce my first "northern" story. (On April 1, 1999, Nunavut will become a government jurisdiction of Canada, similar to the Northwest Territories and the Yukon.)

Fortunately, after I had wrangled the necessary gear, one of my Inuit colleagues had reserved the always-popular CBC truck and offered me a ride.

Simionie Akavak, the host of the Inuktitut portion of *Qulliq* (CBC's morning show for the Eastern Arctic), was going to interview some people about a new construction development.

As we drove, we started talking the way most people do who don't know much about each other. Where are you from? How do you like it up here? The usual cliches.

Then Simionie asked me about Christmas. It was a hardly shocking question when you consider the time of year, but an inquiry nonetheless that launched me into an elaborate routine of mental gymnastics.

Not having known many Inuks in the course of my life, I wasn't exactly sure what to say. After all, I didn't think there was a massive drive afoot to foster better relations between Inuit and Jews, since we tend not to move in the same circles, Arctic or otherwise.

'You're the first Jew I've ever met'

Harking back to our primary northern rule, in some ways, Iqaluit was the big city to Simionie and his family. He grew up in the community of Kimmirut, previously known as Lake Harbour, with a population of fewer than 500 people, most of them Inuit.

Nevertheless, I told Simionie the truth: I don't celebrate Christmas because I'm Jewish. His reaction was somewhat unexpected in that he didn't grill me about what the heck a Jew was doing in Iqaluit.

Instead, he expressed his admiration for the history of the Jewish people, how we've struggled for centuries, but managed to stick together. Then he told me, "You're the first Jew I've ever met."

Outwardly, I responded in a similar style, "Well Simionie, you're the first Inuk I've ever met."

Our conversation continued for a few more minutes, but like all conversations in cars, it ended abruptly. I thanked him for the ride and went off in search of a story, while he did the same.

Afterwards, Simionie never forgot that I was Jewish. Whether it was a couple of questions he asked me once or twice about Chanukah or the fact he remembered that I didn't celebrate Christmas, I always appreciated his simple but thoughtful gestures.

In the cosmic fabric of the universe, small conversations like ours don't amount to much. But for one meagre moment in time, an Inuk and a Jew sat next to one another, trying to gain a better understanding of each other's world. With the impending creation of Nunavut next April and an excitement from Inuit that Jews can only understand by comparing it to the creation of Israel, that's not such a bad thing.

Ten years from now, I'm hoping it's moments like these I'll remember about the north, the ones that seem almost profound mixed in with the dizzying array of stories and experiences that are equal parts frustration and fascination. After all, this is the north and everything is truly relative.

Blake Lambert is a journalist with CBC Radio in Inuvik. E-mail: [blake_lambert@cbc.ca].

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Dr. Ruth Borchiver
JVS Chief Psychologist
Director, Educational Counselling Services and Specialized Assessment
and to her husband Irving
on the tragic loss of their beloved daughter
Joanie Blidner ז"ל
We mourn together with Joanie's husband Mark
and their children Dov, Ilana and Rebecca,
Joanie's brothers Richard and Mark Borchiver,
and all who love her.

Joanie will live on in the hearts
of those who cherish her memory.

From coast to coast

Kronicks chronicle their family history in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — When Liz and Skip Kronick's first child was born, she was given a baby book with a family tree inside.

Most people would have been content to list a few names and dates, but Liz just kept adding and adding. "I just couldn't stop," she says.

The pictorial history of five generations now forms an entire wall in the Kronicks' dining room.

Kronick marvels at how much she has learned, after collecting artifacts, photographs and stories. "These were people who came from Europe at the turn of the century looking for a better life. They were sponsored by relatives and they arrived with nothing. They married here, raised their families here, contributed to their community, and then died here. I want my children to know their heritage and who these people were."

Kronick's late grandfather, Harry Rosenes, served as councillor and mayor of Deschenes, Quebec from 1932 to 1946. There is a street named after him in the village. She has his calling card, Harry Rosenes, Justice of the Peace, as well as a letter he received from William Lyon MacKenzie King.

On the back of each photograph is a clear plastic envelope with a description of the picture. In addition, Kronick has photographed every cemetery stone and listed detailed directions to the grave site.

Kronick says, "I have climbed walls, taken a knife and a brush to clear away grass and debris, and taken pictures in four cemeteries."

While trying to locate her grandfather's brother, Soll Rosenes, Kronick learned that he had died in April, 1917 during WWI, was buried and then re-interred in Bois Carre in the north of France. Her research led her to the Canadian War Commission where she was surprised to find that for a $12 fee and a relatively short wait she could obtain a picture of his gravestone.

"It is heartwarming," says Kronick, "to see how beautifully the Canadian War Commission cares for these graves."

When she later located a first cousin of her father living in Dallas, Texas, Kronick contacted him. The Dallas family later visited the Kronicks and got to know more of their family history.

The family tree is built around the Kronicks' two daughters, Abby and Alex, whose pictures are in the centre. The Rosenes relatives are on the left, the Kronicks on the right and, except for the centre photos, all of the pictures are black and white, dating back to sepia photographs from 1866. There are photographs of every family member for all five generations except for four great-great-grandparents who never left Europe and perhaps were never photographed.

In addition to the photographs (and there are 300 more in Kronick's filing cabinet), the collection contains ketubot dating back to 1909, wedding and bar mitzvah invitations, and bits and pieces of clothing and jewellery.

Kronick urges everyone to chronicle their family history. "Even if you don't know where to start, at least start with your parents," she advises. "They will remember their parents and you will then be the third generation. It's a wonderful gift."

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Saturday, April 25 11AM until 7PM
Sunday, April 26 11AM until 6PM

A portion of the sale proceeds on Thursday, Friday & Sunday will be donated to the Bloor JCC's capital campaign.
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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, April 27, is deadline for May 7 issue and Monday, May 4, is deadline for May 14. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, April 23

YOM HASHOAH, WINDSOR

An interfaith commemoration of the Holocaust, Liberation and the Evolution Toward Freedom, keynote speaker **Rabbi W. Gunther Plaut**, 7 p.m., Shaar Hashomayim Synagogue, 115 Giles Blvd. E., Windsor.

MEDINA AUDITIONS

Medina Theatre Ensemble auditions for a two-act staged reading of a new Canadian play written by **Fran Elliot** and **Roselle Stone**, directed by **Reva Stern**, at B'nai Brith Building, 15 Hove St. Members 7:30 p.m., non-members 8:30 p.m. 633-2057.

Friday, April 24

SONGS OF ZION

Temple Har Zion Shabbat evening services are followed by folksinger/pianist/lecturer **Naomi Bell** in a presentation of Songs of Zion and Jerusalem in honor of Israel's 50th. 905-889-2252.

Saturday, April 25

CHASSIDIC SHABBAT

Joyous, freilich sing-along service in honor of Yom Ha'atzmaut – Israel's 50th birthday at Beth Tzedec Congregation, 8:45 a.m.

TORAH PORTION

Kehillah Ahavat Hesed discussion of weekly Torah portion from Jewish and Christian sources, led by **Jay Brodbar** and **Beth Porter** 10:15 a.m., 3rd floor, 788 Marlee Ave. 222-0080.

CONSERVATIVE MINYAN

General Wingate Branch, Royal Canadian Legion and Federation of Jewish Brotherhoods traditional Conservative minyan, 10 a.m. to noon, kiddush following, at Sunnybrook Synagogue. **Hilda Harris**, shamus, 480-4421, ext. 3552.

Sunday, April 26

HOLOCAUST SERVICE

The 18th annual Christian service in memory of the Holocaust, presented by Christian-Jewish Dialogue of Toronto, 4 p.m., St. Peter's Anglican Church, 1745 Dundas St. W., Mississauga. Guest speaker is **Rev. Glen Nelson.** Topic From Millstone to Milestone. 691-4560.

GHETTO UPRISING

United Jewish People's Order and Morris Winchevsky School commemorate the 55th anniversary of the Warsaw Ghetto Uprising and Jewish Resistance during the Holocaust, 7:30p.m., Winchevsky Centre, 585 Cranbrooke Ave. Program includes **Stuart Chelin** of the Simon Wiesenthal Centre speaking on After the Deschenes Commission – the current status of prosecution of war criminals, tapes of heroes of the uprising, the Toronto Jewish Choir, candlelighting by school graduating class.

ERGONOMIC NOTES

Entertainment and Cultural Connection and Shaarei Shomayim Brotherhood present **Laurie Reiss** speaking on Ergonomically Correct. Computers and other modern equipment can cause neck, back, shoulder and carpal tunnel pain. Learn why pain occurs and what to do about it. 8:30 p.m.

COOKING DEMO

Cooking demonstration with Centro's chef **Marc Thuet**, 2 p.m., Centro Restaurant. Presented by Alpha Omega Auxiliary in support of dental services for Lifeline and Jewish Family & Child Service. $40. Reserve. 785-1875 or 590-9809.

CPR COURSE

St. John's Ambulance course Infant and Child CPR (0-8 years) 9 a.m. to 2 p.m., Beth Emeth Bais Yehuda Synagogue. Light lunch served. $35. Register. **Rhonda** 731-9441. Great for parents and nannies.

[Cont'd on page 31]

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Selected Varieties
450 g
369

WE RESERVE THE RIGHT TO LIMIT QUANTITIES. PRICES IN EFFECT SUNDAY, APRIL 19 UNTIL SATURDAY, APRIL 25, 1998.

What's New

[Cont'd from page 30]

JEWISH SINGLES
Games Jewish Singles Play (bridge, bingo, Trivial Pursuit, Scrabble and more) for men and women Group A ages 26-40, Group B, 41-69. Beth Torah Synagogue, 7:30 p.m. $5. **Mollie** 733-3634.

FEMINISM
Older Women's Network, North York chapter meeting 2 p.m. Tape by **Rabbi Elyse Goldstein** on Jewish Women and Feminism. **Ruth Goldsmith** 782-6414.

Monday, April 27

PARENTING OUR PARENTS
Annual Dr. Dorothy Sone and Abby J. Sone Memorial Lecture, Parenting Our Parents with **Susan Roher**, social worker at Baycrest, 8 p.m., Adath Israel Congregation. 635-5340.

BLOOD DONOR CLINIC
At Bathurst Jewish Centre, 4:30-8:30 p.m. All blood types needed. Photo/signature ID required.

WINGATE BRANCH
General Wingate Branch, Royal Canadian Legion, elections meeting, 7:30 p.m. Check bulletin for place of meeting or any changes.

Tuesday, April 28

SISTERHOOD MEETING
Shaarei Shomayim Sisterhood luncheon meeting, guest speaker **Rebbitzen Baila Shulman,** 12:30 p.m. Reserve: **Ruth Fruitman** 905-731-6660.

CHUG TANACH
Chug Tanach meets 8 p.m. at Finch Associated Library. Presentation by **Joshua Langer** leading discussion on chapters 9 and 10 in the Book of Hosea.

And What Else Is New

SHATTERING STEREOTYPES
Kolel: A Centre for Liberal Jewish Learning evening of Israeli-Canadian Dialogue, Whose Land? Whose Torah? Shattering stereotypes with **Rabbi Michael Stroh,** Temple Har Zion, and **Ari Elon,** Reconstructionist College, Philadelphia, Monday, May 4, 7:30 p.m., Canadian Council for Reform Judaism, 36 Atkinson Ave., Thornhill. $10. Register. 905-764-1329.

YOM HA'ATZMAUT
Hashomer Hatzair and Tzavta family Yom Ha'atzmaut celebration honoring Israel's 50th birthday, music by **Mickey Lewin**, Israeli buffet, Friday, May 1, 8 p.m. Order tickets before April 29. 736-1339.

CANTORIAL CONCERT
Shaarei Shomayim annual Cantorial Concert featuring **cantors Yaakov Motzen, Benzion Miller, Alberto Mizrachi,** and **Shlomo Simcha Sufrin,** Toronto's Zemer Orchestra and Shaarei Shomayim Choir, Tuesday, May 26, 8 p.m. 789-3213.

ISRAEL'S JUBILEE YEAR
Frances Bitterman Memorial Fund lectures on Israel's Jubilee Year, 8 p.m. at Beth Tikvah Synagogue. 221-3433:

Monday, April 27, **Prof. Sally Zerker**, senior scholar, York University, speaks on Israel's Past, Present and Future.

Wednesday, April 29, **Bernie Farber**, Canadian Jewish Congress, Ontario region, discusses Canadian Jewry: Where We Were and Where We Are Going.

SHABBATON
Reclaiming Joy in Our Lives, Chabad Lubavitch's spring Shabbaton with **Rabbi Manis Friedman,** May 8-10 at Delawana Inn Resort, Honey Harbour. Information/registration 905-731-7000.

KABBALAH CENTRE
Kabbalah Learning Centre, 678 Sheppard Ave. W. 631-9395.

Sunday, April 26, 8 p.m., New Month of Taurus, lecture, meditation, buffet. $14.

Thursday, April 30, 7-10 p.m., Stress for Success Workshop. $18.

CRAZY FOR YOU
The Gershwin musical *Crazy for You* presented by YorkMinstrels Musical Theatre, goes on stage at the Leah Posluns Theatre April 25, 28, 29, 30, May 2, at 8 p.m. and April 26 and May 3 at 2 p.m. Box office 291-0600. Please bring canned goods for North York Harvest Food Bank.

JUSTICE AND JEWISH LAW
Kedma, an international student organization, and Beth Jacob Synagogue are hosting a Legal Ethics conference open to the community, Sunday, May 3. Highlights include discussions on Legal and Halachic Issues of Reproductive Technology; Democracy and Halachah; and Intellectual Property and Jewish Law. Speakers include **Rabbi Michael Broyde, Marvin Huberman, Rabbi Moshe Shulman, Ron Daniels, Les Scheininger**. Sessions run 10 a.m. to 4 p.m. at Beth Jacob, 147 Overbrook Place. 638-5955.

Beth Jacob Lunch and Learn catered Shabbat lunch Saturday, May 2, with scholar in residence **Rabbi Eli Clark**, an attorney and author of numerous articles relating to Jewish and Civil Law.

GOLF TOURNAMENT
Beth Emeth Bais Yehuda/Jewish National Fund Invitational Golf Tournament Thursday, May 21, at Glenway Golf Club. $180 (50 percent tax receipted) includes golf, food, prizes. **Lil Jacobson** 638-7200.

ART CLASSES
Art classes, drawing, painting, all levels, at Beth Sholom Synagogue, Thursdays 1-3 p.m., May 7-June 11. $10 per session, $48 for all six sessions. Register. Instructor **Terri** 487-7244.

BOOK DISCUSSION
The Feminist Book Discussion Group of North York chapter, Older Women's Network, discusses *The Beet Queen* by **Louise Erdrich**, Sunday, May 3, 2 p.m., Barbara Frum Library. **Ruth Goldsmith** 782-6414.

YOUNG SINGERS
Talented singers, ages 9-13, are needed for a series of concerts highlighting a collection of children's poems and songs, *The Flower House*, originally performed in the ghetto of Terezin. For auditions, **Helena Fine** 489-4709.

TRIP TO COOKSTOWN
Still a few places left for Bloor JCC Seniors Club trip to quaint old Cookstown and upscale Cookstown Mall, Tuesday, May 5, 9 a.m. departure. $10. **Judy** 924-6211.

TRADITIONAL MINYAN
Shomer Israel Congregation minyan welcomes all non-affiliated. No dues. Shabbat 9 a.m. Shabbat Minchah study class with Rabbi Sheldon Schwartz. Sunday morning minyan 8:30 a.m. 60 Rockford Rd. **David** 256-1600.

PRENATAL COURSE
Bathurst Jewish Centre and Mount Sinai prenatal course next class begins May 20. Information/registration 636-1880, ext. 229.

FOR SENIORS

Association of Jewish Seniors general meeting Thursday, April 23, 9:30 a.m., Shaarei Shomayim Synagogue. **Dr. Mary Kudrac**, manager of dental health, speaks on Care and Maintenance of Your Beautiful Senior Smile. Everyone welcome. **Goldie** 635-2860.

LZA Seniors Club: Registration for *South Pacific* June 17 at Stage West and for *Man of La Mancha* Sept. 10 at Stratford, **Libby** 782-2059 or **Belle** 633-5841 or Borochov office 630-9444. Ladies folkdancing Thursdays 1:30 p.m., Cultural Discussion Group Tuesdays 10 a.m. Centre is open for socializing Monday to Friday, 10 a.m. to 3 p.m.

Shaarei Shomayim Friendship Club: Introducing new program Monday, May 4, general meeting, discussion on dry-eye cataract process; Oak Creek Boat Farm cruise and entertainment June 16; Kingston cruise with entertainment July 14; cruise and musical *Little Shop of Horrors* Aug. 19. **Lena** 785-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield** 787-1526.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Dinner at a restaurant is planned for April 30. Members $6, guests $13. **Aaron Dahary** 661-4689 or **Malka** 630-5771.

Earl Bales Seniors' Club: May 3, annual Spring Fair, 9 a.m. to 3 p.m.; May 11, Casino Niagara; May 27-29, Ottawa Tulip Festival plus Thousand Islands; April 26, Sunday dance 7:30-10:30 p.m. Members $4, non-members $5. Membership open, $12. 395-7881.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Wellness lecture on Phyto Nutrients and Anti-Oxidents in Our Diet with nutritionist **Maria Gabriel**, Monday, April 27, 1:15-2:15 p.m.

Health Care at Home with **Steven Handler** of North York Community Care Access Centre, Tuesday, April 28, 10 a.m. **Sheila Zane** or **Bookie Kwart.**

Osteoporosis Support Group Tuesday, April 28, 1:15-2:30 p.m. **Macrina Donovan**, coordinator of Speaking for Bones for the Osteoporosis Society, presents Osteocize – Exercise for Osteoporosis.

Niagara Casino Tuesday, April 28, departing 9:30 a.m. register.

Israeli Etrog Club meets 7 p.m. Tuesdays for movies, sing-alongs, lectures, bingo, dances. April 28 is memorial day for soldiers of Israel with Israeli Consul. **Anna.**

Movie *Trading Places* Sunday, April 26, 2:30 p.m.

Wednesday social April 29 features **Lenka Lichtenberg** 1:30 p.m.

BLOOR JCC

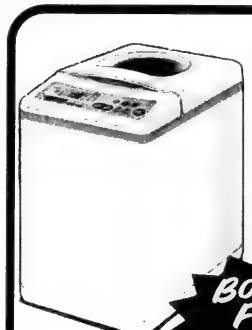
Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Seniors Club: Thursday, April 30, 2 p.m., Fire Safety for Seniors with **Sandra Zelmer** of Toronto Fire Services.

GIFT TO JF&CS

Florence Weinberger (left) of Jewish Family & Child Service receives a generous donation from Joanne Bleier, president of Don Mills Lodge, B'nai Brith.

SINGLES EVENTS CAN BE FOUND ON PAGE 24



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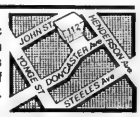

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U of T political science student finishes first in debating contest

By FRANCES KRAFT
Staff Reporter

TORONTO — Although he's always enjoyed a good argument, national debating award-winner Jacob Glick, 21, says a good arguer doesn't necessarily make a good debater.

"Sometimes an arguer doesn't have the patience to sit through another person's speech," said the third-year political science student in an interview at the University of Toronto's Hart House, where he is a member of the debating club.

Born in Toronto and raised in Waterloo, Glick is a veteran of two international competitions – this winter in Athens and the previous year in Stellenbosch, outside Capetown, South Africa.

Last month, he and his debating partner, first-year dental student Grant Yiu, placed first in the Canadian National Debating Championship held in Edmonton. The other Hart House team (Mike Shore and Aidan Johnson) placed third.

Posing with the hefty silver trophy that Hart House has won four times in the past eight years, Glick noted that all the teams had one Jewish partner and one non-Jewish partner.

Debating champ Jacob Glick, with trophy. [Frances Kraft photo]

Glick attributes his love of debating in large part to his upbringing. "I don't know if it has to do with the fact that I'm Jewish, or that my parents are from New York [they've been here since graduate school], or a combination. We certainly have a verbally spirited household. Not having any siblings, I was never talked to like a little kid. I started talking very young, and my dad likes to say I never stopped."

Jacob's father Bernie Glick is a professor of molecular biology at the University of Waterloo and his mother, Marcia, is an accountant.

"We're an argumentative bunch," said Jacob. "We argue about all the things you're not supposed to argue about – politics, religion, where to go for dinner."

When Jacob first joined the debating club as a Grade 10 student at Kitchener-Waterloo Collegiate and Vocational School, he found it wasn't as much fun as he'd expected.

"I had to do prepared debates," he recalls. "I like speaking off the cuff. I like the extemporaneous style."

He stuck it out with encouragement from his coach, who told him he had the potential to be a successful debater. He said his first debate was "atrocious, but I got better."

At the competition in Edmonton, Glick and Yiu participated in eight debates, proceeding from preliminary rounds to quarter-finals, semi-finals and finals. They competed against 42 teams from eight provinces.

The winning debate concerned freezing the assets of the families of kidnapping victims so that they would not be able to pay ransom – a subject Glick had never considered.

Current events

As a member of the opposing team, he had to prepare an eight-minute rebuttal based on the first speaker's five-minute argument.

"It's challenging. It's interesting. It forces you to think and analyse, to be logical," said Glick.

To keep in good form, it's essential for a debater to stay up on current events, Glick said. "A subscription to the *Economist* is key to keep up on world politics." His other interests include baseball, computers and technology.

A benefit of debating, said Glick, is that he has learned to focus his thoughts – a boon in writing essays and opinion pieces for campus newspapers, and in public speaking, which he does as a member of the university's governing council. "The skills I get from debating help me argue clearly and passionately for things I believe in."

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March 17, 1998

The Canadian Jewish News
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Dear Grace,

This letter is to formally express my gratitude to you and your staff at The Canadian Jewish News. As you know, I have been consistently advertising in the CJN for the past five years, with both display and classified ads. The response to these ads has always been great, and seeing, as we at The Jewish Singles Registry track our advertising response rate, I can honestly say that your paper is one of the best mediums out there for reaching the Jewish community.

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Thanks again for the great service...

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עמוס עוז - חתן פרס ישראל:
מה אפשר להגיד על עמוס עוז ולא נאמר! מאז ספר הסיפורים הראשון שלו "ארצות התן" בשנות הששים, שהיכה בתדהמה את ציבור קוראי הספרים במקוריות שלו, הפך עוז למרכז הקונצנזוס. כמעט כל ספר שלו הפך לקריאת חובה ונמכר היטב. הכתיבה הנקיה, החכמה, שאיננה נסחפת לסנסאציות או רגשנות יתר גרמה לו גם להצליח יותר מכל סופר ישראלי בתרגומים לשפות זרות. אם אתם רוצים לשמח חבר קנדי במשהו מהתרבות שלכם (טוב, לא שירי "הבה נגילה" שממש לא מעניינים את מי שלא קשור לתרבות שלנו), תיכנסו לחנות ספרים בכל עיר גדולה ותמצאו ספרים מתורגמים לאנגלית של עמוס עוז. עשיתי את זה מספר פעמים והתוצאות היו מצויינות.
תמצאו שם את " מיכאל שלי" ו"קופסא שחורה" וכל השאר . ביום חגו של עמוס עוז, רציתי רק להזכיר שהיה זה הוא, בספרו "פה ושם בארץ ישראל" שניבא מאורעות ותהליכים חברתיים חמורים לפני שקרו. אם אתם זוכרים, הוא ראיין את תושבי הארץ בעירות הפיתוח, בכפר הערבי, במושב. ושם הוא תיאר ראיון עם מושבניק שאמר שהוא היה ברצון מתנדב להטיס מטוס ולזרוק ממנו ערבים מעל הים. התקיפו אז את עמוס עוז קשות כאילו הוא ממציא תופעה שאיננה קיימת. והינה מקץ כחמש עשרה שנה מסתבר שלא רק שהגזענות היהודית קיימת, היא הולכת ומתעצמת, הורגת ראשי ממשלה ועוד ידה נטויה.

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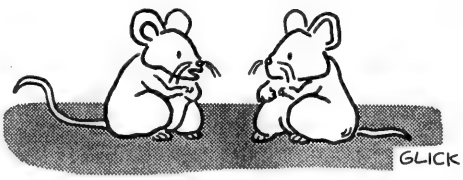

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On Campus

Exhibit will benefit York U's scholarship fund

By MIRIAM CHINSKY
Special to The CJN

TORONTO — A recent exhibition of pastels and oils by York University visual arts student Amir Pichhadze revealed a telling transition from the style of his at-home study with his Soviet trained artist father Jacob, to the scope fostered by his current professors.

An enthusiastic crowd at the opening reception in the Samuel J. Zacks Gallery at Stong College heard York Visual Arts Department chair Ken Carpenter exclaim, "In the history of the Visual Arts Department we have not previously had an occasion like this where a student has shown the particular kind of ability that Amir has shown. We are very proud of Amir!"

Part of the proceeds from the sale of the artworks, which include originals, limited edition reproductions and posters, will go to a York University scholarship fund. The majority of the works are abstracts, but there are some florals and allegorical pieces.

Although Pichhadze is studying and exploring in the university milieu, he relies very much on the "secret" pastel technique taught to him by Jacob, a master of the medium, who continues to pass down his specific knowledge only from father to son.

Amir's abstracts have burst onto the scene in bold form, yet they are controlled by the finely honed colors which he is making his own.

He has already proven himself capable of fine representational art. Now he is reaching deep inside for the inspiration to express himself in abstractions.

Often exuberant, they demand involvement.

What do they mean? For Amir, they are personal. For the viewer, they are whatever he or she sees and feels.

This, Amir maintains, is the essence of abstract. "It's the play of color and shape. It's not supposed to represent anything. Color has a power of its own. You don't have to represent the natural world. Color and composition have enough in themselves. With representational, it's there for you but in abstract you shouldn't expect to have everything there. You have to get over relying on visual recognition; then you'll be able to extract from color and composition the power to invoke an emotion."

For this reason he uses such titles as *Abstraction #4* – reds, oranges, yellows, zooming lines projecting motion; *Abstract #6* – warm colors, flowing shapes; *Portrait #1* – abstracted yet almost cubic form, sombre greens, turquoise.

Pichhadze reaches deep inside for inspiration.

An exception is *Old City*, which is Jerusalem simplified to abstraction.

Pichhadze touches the viewer, and as he carries on with his studies, he is determined to probe and grow. "I could not continue as an artist if I were not always learning," he insists.

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Cohen receives arms 'shopping list'

By ARIEH O'SULLIVAN
Jerusalem Post Foreign Service

JERUSALEM — The government gave U.S. Secretary of Defence William Cohen a shopping list of weapons and other modernization needs for the IDF, when he was here on a day-long visit.

Defence Minister Yitzhak Mordechai held strategic consultations with Cohen at his Tel Aviv office, where the secretary was received with full military honors.

Defence officials said the working meeting focused on Israel's long-term modernization plans. High on the agenda was American funding for the acquisition of a third Arrow anti-ballistic missile battery in light of the growing missile threat in the region.

Cohen had already promised funding in principle during Mordechai's visit to Washington last month, but defence officials said Israel is trying to put that commitment into action. The cost of the third battery is reportedly about $150 million (US), not including funds already approved for manufacturing the missiles.

Mordechai was also expected to push for U.S. commitments to widen strategic cooperation between the two countries, defence sources said. This includes a continued U.S. commitment to maintaining Israel's qualitative edge in weaponry.

Most of the weaponry Israel is seeking from the United States is for the IAF. The United States recently approved the sale to Israel of a Longbow upgrade for its fleet of Apache helicopters. Among the items Israel is seeking are replacements for its aging Boeing 707 passenger and special-mission aircraft.

The IAF has also begun its search for its next generation of fighter jets and they will no doubt be American made.

Cohen was accompanied by his wife, Janet, as well as top Pentagon and administration officials. Cohen also visited Jerusalem and lay a wreath at the grave of Yitzhak Rabin, and visited Yad Vashem.

This was the fifth time that Mordechai and Cohen met, but Cohen's first visit as defence secretary.

Cohen's sweep of the Middle East has brought him to Turkey, Jordan and Egypt. In Amman, Cohen said, Jordan asked Washington to supply A-10 jets to bolster its air force.

The heavily armored A-10 "Warthog" jets operate mainly on low-flying missions and were used to destroy large numbers of Iraqi tanks in the 1991 Gulf War. They are no longer built and are in the process of being phased out of the U.S. Air Force inventory.

Jordan is due to receive three more F-16s this month in an aid package worth $320 million. It has already taken delivery of 16 used F-16 jets. Cohen did not say if the United States would be able to meet Jordan's request.

"We have indicated our willingness to cooperate in whatever fashion we can, taking into account Jordan's needs and our own assessment of what would be required and the most cost-effective and efficient way of meeting those requirements," he said.

He added that the United States is "responsive to the security needs of Jordan." Jordanian Prime Minister Abdul Majali said his country, which has distanced itself from its ally and major trading partner Iraq, is hoping for further military and economic aid from the United States.

"Last year, we were given $75 million in military assistance, and this year the same. We hope next year it will go on and possibly will be increasing according to the needs," said Majali, who is also defence minister.

Cohen reiterated a call he made in Turkey for international pressure to be maintained on President Saddam Hussein to meet UN resolutions calling for Iraq to prove it had dismantled all its weapons of mass destruction. But he denied the United States was pressing hard on Iraq while going soft on Israel.

A MEMENTO FROM YAD VASHEM

During his visit to Jerusalem, British Prime Minister Tony Blair made a point of visiting Yad Vashem where he received a memorial memento. Earlier in the month, his foreign secretary Robin Cook avoided visiting the Holocaust Museum, a decision which was viewed by officials in Jerusalem to have been, at worst, a deliberate snub, or at the least, an unfortunate oversight. [Isranet photo]

Former PM urged Mossad to hunt for Nazi war criminals

By STEVE RODAN
Jerusalem Post Foreign Service

JERUSALEM — Prime minister Menachem Begin had proposed that the Mossad search for major Nazi war criminals, but scaled down his plan to a hunt for Auschwitz doctor Josef Mengele, a former Mossad chief said last weekend.

Nahum Admoni, who served as Mossad head under prime ministers Begin, Yitzhak Shamir and Shimon Peres, said Begin had proposed a plan to revive Mossad Nazi-hunting efforts around the globe.

Admoni said the Mossad had been active in such efforts until 1961, when it captured Adolf Eichmann, considered the architect of the Final Solution.

"I told prime minister Begin that his plan would take away much-needed resources from the Mossad," Admoni recalled, during a conference on intelligence held in memory of president Chaim Herzog, at the intelligence memorial museum at Glilot. "In the end he compromised and we decided the only target would be Mengele."

Menachem Begin

Indeed, the Mossad searched for Mengele for several years until his reported death in the mid-1980s in Paraguay.

Admoni said that Begin's proposal was unusual in that most prime ministers did not present specific plans of action to Mossad chiefs.

Instead, he said, the prime ministers would make general recommendations, such as intensifying the war on terrorism.

At the conference, Herzog's son, Col. Michael Herzog, a senior intelligence officer, announced a fund in memory of his father that would help sponsor studies and conferences on intelligence issues.

Leading intelligence officers attended the conference, in which Chaim Herzog was praised as the founder of the IDF's Intelligence Branch.

Labor party chair Ehud Barak, a former military intelligence chief, said he bemoaned that today's policymakers – a reference to the Netanyahu government – do not have an intimate relationship with Israel's intelligence heads.

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Israel & the Jewish World

British paper publishes 'interview' with jailed spy

Jerusalem Post Foreign Service

JERUSALEM — Prison authorities are investigating how nuclear spy Mordechai Vanunu succeeded in relaying answers to questions posed by the *Sunday Times*, which published an interview with him.

Vanunu was jailed after he sold Israeli nuclear secrets to that paper in 1986. He had been held in solitary confinement since 1987 and only recently received permission to mix with other inmates.

Vanunu could face punishment following the most recent interview with the *Sunday Times*, which did not receive official sanction. A Prisons Service spokesperson said last Sunday night that "if our investigation finds him guilty, he will face disciplinary steps, including stripping him of some of his privileges."

Prison officials speculated that Vanunu may have answered questions posed by his brother Asher, who met him recently in Shikma Prison near Ashkelon.

Two British politicians who went to the prison last Sunday in the hope of meeting Vanunu were not granted entry, despite an hour-long wait outside the prison gates. However, they later were able to leave a petition asking for a presidential pardon at Beit Hanassi for President Ezer Weizman. They gave the petition, signed by 700 international figures, to Weizman's director-general Aryeh Shumer during a meeting with him.

The joint vice-chairs of the Human Rights Groups of the British Parliament and House of Lords, Labor MP Jeremy Corbyn and Lord Avebury, made a special whirlwind trip here in the hope of securing Vanunu's release. They were accompanied by actress Susannah York, who has been in the vanguard of the fight for the spy's release.

"It would be an extraordinary gesture on the part of Israel to release Vanunu now," said Corbyn to reporters, outside Beit Hanassi.

He said the request was tied to Israel's 50th anniversary and to the visit of British Prime Minister Tony Blair.

Vanunu's case is due to come up before the prison parole board this week, as he has served two-thirds of his 18-year sentence. The British activists have written to the board as well.

In the *Sunday Times* interview, Vanunu said he wants to leave Israel as soon as he is released. He said he decided to betray Israel's nuclear secrets from "deep internal conviction, and I would do it all again."

"I think I was brave," he said. "I was the only individual who ever stood up to the entire Israeli establishment to say what I believed. I acted out of concern for this society, even though Israel likes to portray me as public enemy No. 1."

Vanunu portrayed himself as a dedicated, but deeply misunderstood and abused patriot.

"I wanted to save the population of Israel from the disaster of a nuclear war, and they turned me into a traitor and a spy. There was no proportion between my act and my punishment."

Vanunu said Shin Bet officials had offered to end his isolation in jail five years ago if he agreed not to discuss nuclear weapons or the circumstances of his capture.

"Get out of this cell," Vanunu said he told them. "I am not interested. Do what you want, because I shall have no dealings with you. You have put me in here and you can take me out. But I will not forgo my right to say that I was kidnapped and that you broke the law."

Blair's spokesperson said the subject of Vanunu's release would not be raised during Blair's visit here.

Shas rabbi blasts NRP, schools

By SARAH HONIG
Jerusalem Post Foreign Service

JERUSALEM — State-religious education "is worthless" and its religion is "a sham," Shas mentor Rabbi Ovadia Yosef proclaimed last weekend while addressing a Shas gathering.

The former chief rabbi's hitherto unprecedented onslaught against the state-sponsored religious education system, closely associated with the National Religious party (NRP), stunned the NRP.

"They are not truly religious at all," Rabbi Yosef said of the religious-Zionist schools. "They don't educate children to religion. Their religion is skin deep and lip service only."

Rabbi Yosef underscored his message by offering a new meaning to the NRP's Hebrew acronym. "What the letters Mafdal stand for is the party of the fools who will believe anything," he said.

Most of the NRP's upper echelon refused to comment on Rabbi Yosef's words.

The exception was party secretary-general Zevulun Orlev, who said that "if anything, we are proud of a school system which has contributed so much and which continues to contribute so much to this country. I suggest Rabbi Yosef check among his own party's leaders, and he will discover that many of them are graduates of our fine educational institutions. This is a wholly undeserved attack."

But off the record, the word in the NRP is that Rabbi Yosef's remarks were not a slip of the tongue, but had a dual purpose.

The first is to drum up business for his own El Hama'ayan school system by putting down the competing state-religious schools.

But beyond that, the consensus in the NRP is that Rabbi Yosef is fearful of the competition he now faces from another former Sephardi chief rabbi, Mordechai Eliahu, who is rapidly gaining a reputation as the NRP's spiritual leader.

Rabbi Eliahu recently stepped down from the Rabbinical Court of Appeals and is thus more free now to involve himself in political affairs.

There is also considerable personal animosity between Rabbi Yosef and Rabbi Eliahu.

Rabbi Yosef did not want to step down as chief rabbi in the early 1980s and resented the legalities which forced him to do so after 10 years. He was succeeded by Rabbi Eliahu and, ever since, regarded him as a usurper.

It was after he left the chief rabbi's post that Rabbi Yosef founded Shas.

Cabinet briefed on summit

By JAY BUSHINSKY
Jerusalem Post Foreign Service

JERUSALEM — The inner cabinet received a detailed report from Prime Minister Benjamin Netanyahu on his secret summit in Eilat last week with Jordan's King Hussein.

According to Jordanian Prime Minister Abdul-Salam Majali, Hussein alerted Netanyahu to the consequences that could result from "obstructing" the peace process.

The Jordanian monarch met Netanyahu at Eilat's Orchidea Hotel for two hours in the company of senior Israeli and Jordanian officials.

Among those present was the Mossad's new director, Ephraim Halevy, who was credited with having arranged the rendezvous.

Majali said the peace process was "alive" and showing signs of momentum. He was quoted by Reuters as rejecting the notion harbored by various Arab leaders that it has been killed off by Israeli intransigence.

He expressed hope that U.S. envoy Dennis Ross, who is due to return to the region this week, will present American proposals designed to move the process forward.

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Papal visit to Israel downplayed by Vatican

By LISA PALMIERI-BILLIG
Jerusalem Post Foreign Service

ROME — The Vatican's Secretary of Relations between States, Msgr. Jean Louis Tauran, dampened expectations of a papal visit to Israel in the near future.

He told reporters that in the present "political context the conditions" necessary for a papal visit, "do not exist..."

While ruling out a visit "at this moment," he left the future open.

"Let's see what happens in two years. The great dilemma of the Holy Father, said Msgr. Tauran, is that if he makes a pilgrimage to the Holy Land, instead of being "a symbol of peace" it would "legitimize, consecrate, situations of international injustice."

Msgr. Tauran, considered the Vatican's "foreign minister," said there was great "frustration among both the Palestinian and Israeli populations regarding the peace process begun in Madrid. They ask what fruits has it brought, and the reply is none."

He said there was "danger that we are moving toward dramatic developments...that the frustration will lead to irrational reactions. I think that those responsible politically for the region, from whichever side, and the international community, must be aware of the risks of such deep frustration."

On April 30, Msgr. Tauran will receive a facsimile copy of the Declaration of Independence at a celebration of Israel's 50th anniversary organized by Israel's Embassy to the Holy See.

Britain to host peace conference

[Cont'd. from page 1]

"The British position is different here," Blair said.

But he stressed the importance of maintaining momentum and activity in the negotiating effort.

"If progress isn't made, the situation tends to move backward," he said. "But if there is a willingness, progress will be made, which must be followed up by concrete steps."

Speaking at a state dinner Sunday night, Blair said, "Peace requires a degree of trust. When people don't trust one another they must overcome the mistrust to reach a settlement. *Ohev shalom, verodef shalom*" (He who loves peace, and pursues peace), he said in Hebrew. He then toasted the 50th anniversary of Israel.

Asked whether he endorsed Arafat's intention to declare an independent Palestinian state in May 1999, Blair produced a diplomatic rejoinder.

"It is better that the process work as it was envisaged," he said. However, in his remarks, Blair referred to the PA chairman as "President Arafat."

Blair also fended off a query about the omission of Jerusalem Mayor Ehud Olmert from the list of local leaders on his official itinerary. He denied that a visit to Jerusalem was de rigeur, saying "protocol is made up as we go" on visits like his.

Netanyahu and Blair were to have a second round of talks this week before the British leader's departure.

CELEBRATING MIMOUNA, HERE AND THERE
Thousands of Israelis celebrated Mimouna, the Moroccan festival closing Pesach with by-now traditional picnic barbeques [Israel Photo]. In Toronto, (inset) Victor Morais and his 2-year-old granddaughter Rebecca Morais, joined hundreds who came to celebrate Mimouna at Thornhill's Sephardic Kehila Centre, where the bash featured traditional music and food. [Ron Csillag photo]

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Israel's formidable foe

By SHELDON KIRSHNER

Mideast Analysis

Hamas, founded a decade ago during the early phase of the intifadah, was reeling last week as the Palestine Authority (PA) detained scores of its leaders following the murder of one of its leading activists, the bomb-maker Muhyiaddin Sharif, who is said to have caused the deaths of 65 Israelis since 1995.

Cracking down on Hamas after it had accused Israel and the PA of complicity in Sharif's death, PA forces rounded up such prominent Hamas figures as Abdul Aziz Rantisi, its chief spokesman in the Gaza Strip; Ibrahim Makadmeh, who is believed to have planned several suicide bombings in Israel; and Nezar Rayan, dean of Gaza's Islamic University.

The arrests came on the heels of two additional blows sustained by Hamas. Israel announced it had broken up major Hamas cells in Ramallah, Nablus and the Jerusalem area suspected of having masterminded two bombings in Jerusalem in 1997 which claimed the lives of 22 civilians. Israel also disclosed it had thwarted some 100 attacks Hamas intended to carry out in Israeli cities and the territories.

Despite these setbacks, Hamas – which has taken credit for about a dozen suicide bombings since April 1994 – remains a formidable force.

According to Ami Ayalon, head of the Shin Bet, Hamas has in fact drawn strength from three unrelated developments in the past year.

• Hamas, which is unreconciled to Israel's very existence, benefits from the current impasse in the Oslo peace process, as well as from the widespread perception that Benjamin Netanyahu's right-wing government is responsible for the deadlock in negotiations between Israel and the PA.

• Israel's decision not to extradite Mousa Abu Marzook – a Hamas leader who was deported to Jordan after being held by the United States for 21 months – was a psychological victory for the Islamic fundamentalist group. Israel feared that putting Marzook on trial would touch off another round of terrorist attacks.

• Israel's bungled attempt on the life of Hamas operative Khaled Mashal in Amman, Jordan, led to the release of Hamas' spiritual leader, Sheik Ahmed Yassin, who had been imprisoned in Israel since 1989.

Since his return to Gaza six months ago, Yassin has vacillated between railing against "the Zionist occupation" and holding out the prospect of a *sulha*, or truce, with Israel.

On the one hand, he has urged his followers to "continue our holy war against the enemy," and demanded that PA president Yasser Arafat cut off all ties with Israel. On the other hand, he has offered to "cool down" Hamas' struggle if Israel pulls out of East Jerusalem and parts of the West Bank and Gaza it still controls.

Yassin's olive branch, his offer to stop Hamas' campaign of terror in exchange for sweeping Israeli concessions, should not be mistaken as a change in strategy.

In line with Hamas' 1988 charter, which states that "Palestine is an Islamic land," Yassin fervently believes that Muslims are forbidden to make peace with Israel.

Yet, within the context of Islamic fundamentalist politics, Yassin's views are considered relatively moderate. Like many Palestinians living in the territories, Yassin favors a ceasefire with Israel so that Hamas can convert a secular Palestinian state in the West Bank and Gaza into an Islamic one for the purpose of ultimately confronting Israel.

Yassin's piecemeal philosophy is belittled by Palestinians who demand an unceasing armed struggle to destroy Israel. This view is embraced mainly by radicals in the so-called Diaspora, firebrands like Ibrahim Ghosheh, Hamas' spokesman in Jordan, who recently called on Palestinians to keep "the gun directed" toward Israel.

But even in the territories, identical sentiments are often heard. Shortly after Yassin was allowed to go back to his home in Gaza, Rantisi threatened Israel with more suicide bombings. And in the wake of Sharif's death, Hamas' military wing issued a leaflet calling on Arabs to attack "Zionist and Jewish interests" throughout the world.

S. African aliyah pushed

Jerusalem Post Foreign Service

JERUSALEM — Urgent steps must be taken to make the option of immigrating here more attractive to South African Jewry, Jewish Agency Chair Avraham Burg said Sunday.

Speaking at an agency meeting discussing a recent campaign aimed at improving the immigration rate from South Africa, Burg said the South African community had been blessed with an educational infrastructure that was highly Zionist and Israel-oriented.

But "the most advanced Hebrew schools around the world" had not resulted in [more South Africans making] aliyah, Burg said.

He said too many Jews around the world still regard Israel as simply a refuge for refugees.

"If a real change in the pattern of immigration from South Africa to Israel occurs, it will be a role model for the rest of the western world," Burg added.

The Week in Israel

April 13

• The shekel depreciated 1.8 percent against the U.S. dollar, falling to an all-time low value of 3.758 NIS per dollar.

• Abnormally high temperatures scorched Israel and were expected to last until the end of the week.

April 14

• The government announced it would no longer buy cigars for the prime minister or for visiting dignitaries. *Yediot Achronot* reported that the government spends $40,000 a year on cigar purchases.

April 15

• Water supplies to tens of thousands of people in the northern Negev were disrupted for nearly 15 hours because of sabotage to the main supply line.

April 16

• The Central Bureau of Statistics reported that inflation for the first quarter was 0.1 percent compared to 2.6 percent in the same period last year.

April 19

• Dov Driben, 29, was shot to death by Bedouin shepherds on a ranch situated on agricultural land belonging to Moshav Maon in the southern Hebron Hills. Yehoshafat Tor, 28, and Ephraim Pearl were both wounded in the attack, which started as an argument in a continuing land dispute.

50 Years Ago

FLUSHING MEADOWS, N.Y., *April 16* — In an atmosphere of undisguised pessimism, the special General Assembly session on Palestine opened here today to reconsider the partition decision and decide the future of Palestine. Emphasizing that this is the third time the Palestine question is being considered by the UN Assembly, Ambassador Joao Carlos Muniz of Brazil, who presided, said: "The first condition for the success of the discussions which are to take place here is the full assent of Arabs and Jews to the Security Council resolution."

With files from JTA and JPFS.

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Drummer shows love for music

By JOSEPH SERGE
Arts Editor

TORONTO — Take a little bit of the blues, a dash of New Age, a spoonful of '70s progressive rock, a pinch of samba and top it off with a healthy-sprinkling of jazz and you'll get Howard Moskoff's debut album *Global Villages*.

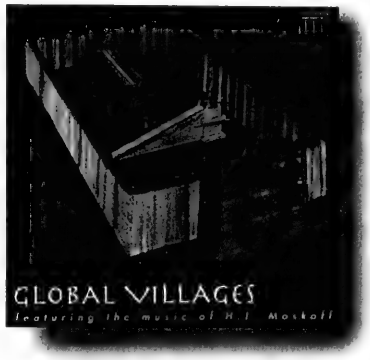
Listening to it gives me the impression that composer/drummer Moskoff loves music. It contains 11, mostly instrumental, songs of a rich, diverse field of jazz music.

"*Global Villages* is a compilation of compositions I've had for over 10 years," Moskoff said recently. "I wanted to make it appeal to as wide an audience as possible. My music is influenced by what contemporary pop music is influenced by: blues, Latin music and jazz. There's even a couple of solo, New Age pieces."

His influences run the gamut from jazz legend Miles Davis, to '70s rockers Steely Dan and contemporary bands like Rush and Sting. (Toronto rockers Rush get acknowledged in the liner notes.)

From the opening number, the soprano sax-filled, samba-inspired *Los Pulgos Freeway*, Moskoff treats jazz in a very contemporary style, mixing and matching it with other musical genres.

The Jews Harp, one of two songs with vocals, blends traditional jazz with a reggae rhythm that gives it a very progressive sound.



Warren Hill's soprano sax is also featured on the award-winning jazz composition in 7/4 time, *A Vision of Elegance*. The whole album is filled with wonderful performances from musicians from three different bands. Their improvised solos are tightly kept in place by Moskoff's innovative drum and percussion playing.

When composing, Moskoff allows the soloist freedom to improvise. "I usually just say how long I want the solo to be," he said. Commercial restrictions tend to dictate how long songs can be.

Ten of the 11 songs on this album were written by Moskoff. "I love music and to express myself," he said. "It's more fulfilling to play the music you wrote. There are many great drummers who compose and I just want to follow in their footsteps."

Moskoff, 31, an Orthodox Jew living in Toronto, started playing classical piano at age 12, but switched to drums a few years later. He graduated from the Berkeley College of Music and earned the Berkeley Jazz Masters Award.

Global Villages, Moskoff says, is selling well in all major record stores and Judaica stores. The single *Wherever I Go* is getting regular airplay in 45 stations across Canada. His fresh, innovative approach to composition and jazz music makes this a very enjoyable album to listen to.

Moskoff is hoping to perform this summer and is excited about composing for his next album. He is expecting to play at this year's Jazz Music Festival in Toronto.

Shaw, Stratford open '98 seasons

By BEN ROSE
Staff Reporter

TORONTO — Theatre addicts can start planning their summer now that Shaw and Stratford have announced strong seasons for 1998.

The Shaw at Niagara-on-the-Lake opens April 16 with previews of George Bernard Shaw's famous *Major Barbara*.

Other plays by the master include *John Bull's Other Island* and the comedy *Passion, Poison and Petrifaction*.

The Stratford season begins with previews May 11, and runs until Nov. 8. It has a diverse program to attract not only followers of Shakespeare but those who like modern drama classics such as *Waiting for Godot* by Samuel Beckett and *The Night of the Iguana* by Tennessee Williams.

For Shakespeare addicts, artistic director Richard Monette is playing a strong hand with *Julius Caesar, The Two Gentlemen of Verona, Much Ado About Nothing* and *The Winter's Tale*.

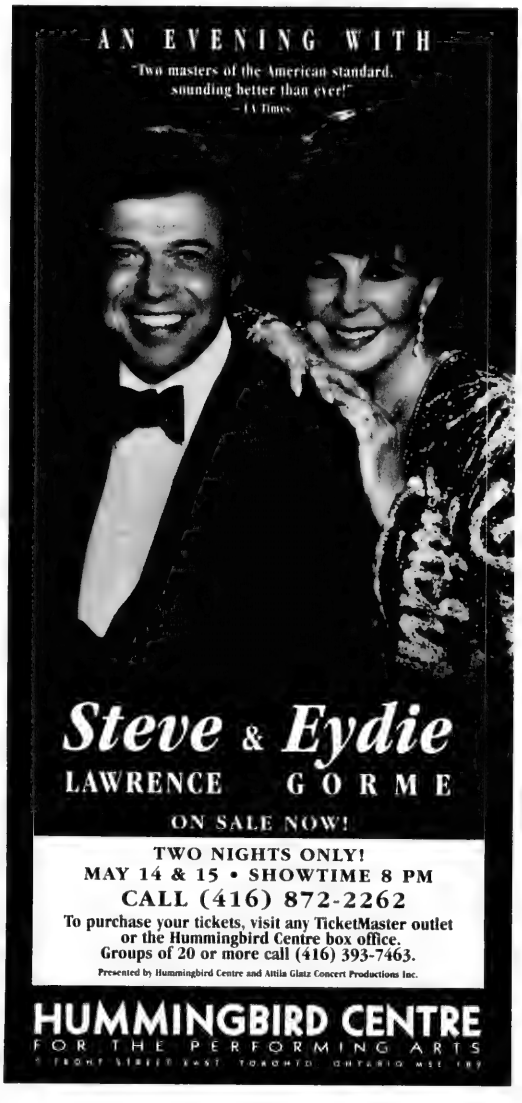
The musical *Man of La Mancha, A Man For All Seasons, The Prime of Miss Jean Brodie* and *The Miracle Worker* are also on the bill.

Two classics, *The Miser* by Molière and *The Cherry Orchard* by Anton Chekhov, round out the season.

Artistic director Christopher Newton's bill at Shaw includes the Kaufman and Hart family comedy *You Can't Take It With You* and Oscar Wilde's witty melodrama *Lady Windermere's Fan*.

There will be a lot of world attention focused on Shaw when it hosts the world premiere of the musical *Foggy Day* by George and Ira Gershwin, with previews May 3, opening May 23, and running to Nov. 1. It features such Gershwin favorites as *Nice Work If You Can Get It* and *Let's Call the Whole Thing Off*. It is based on the 1919 P.G. Wodehouse novel *A Damsel in Distress*.

The Court House Theatre, in Niagara-on-the-Lake, will play host to Christopher Fry's whimsical fable *The Lady's Not for Burning*, and the touching drama *Joy* by John Galsworthy. The annual mystery play is *The Shop at Sly Corner*, an intriguing suspense story by Edward Percy.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The Critic – Everyone's a critic but not everyone is as funny as Mel Brooks who is a voice in the audience with something to say about everything.

Mehane Yehuda: The Market of Jerusalem – Toronto filmmaker Jack Kuper captures the indelible images of the market.

Yiddish Karaoke (Part 1) – Haymishe music and some lovely film footage of times past. (Part 2 at 3 p.m.)

SUNDAY, MAY 10, 1998 at 3:00 p.m.

His Wife's Lover — An hilarious Yiddish comedy, starring the legendary Ludwig Satz as a self-satisfied actor who impersonates an obnoxious old — and rich — man to test the loyalty of his potential girlfriend. It's a real hoot!

Cohen on the Telephone – This comic sound short, made six years before the release of the first talkie, stars Monroe Silver as Cohen, who just can't get the knack of this new fangled device called a telephone.

Yiddish Karaoke (Part 2) – Sing along with such classic tunes as *Belz* and *My Yiddishe Mama*. (Part 1 at 1:00 p.m.)

SUNDAY, MAY 10, 1998 at 5:30 p.m.

The Road to Rabin Square – This hard hitting film traces the linkages between Jewish fundamentalists, key political leaders in the Likud party and the settler movement in Israel, which created the conditions which led to Prime Minister Yitzhak Rabin's murder.

SUNDAY, MAY 10, 1998 at 7:30 p.m.

Out for Love... Be Back Shortly – Twenty-four year old Dan Katzir's search for a girlfriend, recorded with a video camera, is a probing portrait of Israel under siege in the days leading to the assassination of Yitzhak Rabin.

SUNDAY, MAY 10, 1998 at 9:30 p.m.

The Truce (La Tregua) – The early post war experiences of the late Italian philosopher/writer Primo Levi form the basis of this beautifully shot and quietly powerful drama. Directed by the great Italian filmmaker Francesco Rosi, *The Truce* captures a time of confusion and pandemonium.

MONDAY, MAY 11, 1998 at 5:30 p.m.

Sabbath in Paradise – Klezmer music, its influences and relevance to modern times are examined in this probing look at the musicians who create the sounds. Featuring Michael Alpert, Andy Statman and John Zorn, et al.

Needle and "Tread"– An impressionistic account of the filmmaker's grandmother and her experience as a seamstress in Canada is delicately interwoven with dramatic shots of a woman doing the same job today.

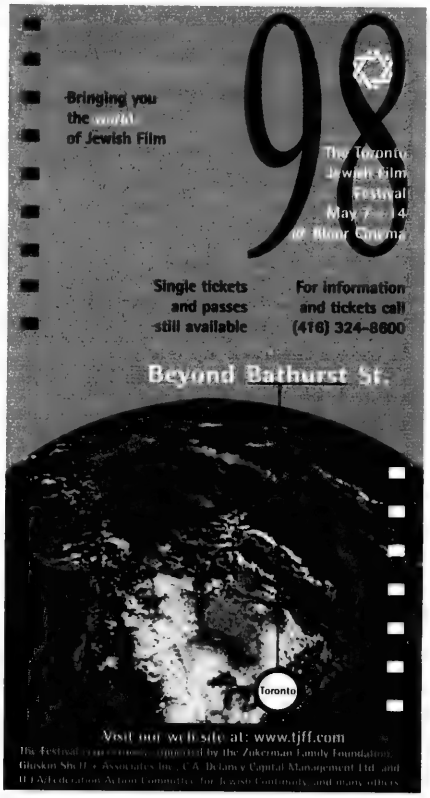
MONDAY, MAY 11, 1998 at 7:30 p.m.

Beep – A young couple are at a crossroads in their relationship. He wants to emigrate from Israel; she wants to stay put. An odd film about crossed connections, miscommunication and pickpockets, *Beep* is unlike any Israeli feature you've seen before.

In Broad Daylight – A blind man and a vivacious young woman form an unlikely relationship while waiting for the same bus each day.

MONDAY, MAY 11, 1998 at 9:30 p.m.

The Last Transfer – A poignant portrait of institutionalized Holocaust survivors and their difficulties in coping with life after the end of the war. This film illuminates a subject that is painful but necessary to understand, and introduces us to a side of this story that we don't know much about.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TUESDAY, MAY 12, 1998 at 12:30 p.m.

Student Programme: Out for Love... Be Back Shortly – See May 10 at 7:30 p.m. for a description of the film. Call (416) 324-8600 to book your class. *Note: Limited balcony seats are available to the public.*

TUESDAY, MAY 12, 1998 at 3:00 p.m.

Evgueni Khaldei: Photographer Under Stalin – This fascinating biography is also a history of the USSR and the Communist Revolution. Full of startling anecdotes, it fulfills the dictum that truth is stranger than fiction.

The Shower – The reality of old age affects a family whose patriarch asks for one trip home from the hospital so he can use his own shower. Poignantly directed by one of Israel's top cinematographers.

TUESDAY, MAY 12, 1998 at 5:30 p.m.

Guest: AMY KRONISH is the curator of Israeli and Jewish film at the Israel Film Archive in Jerusalem, where she has lived since 1979. An acknowledged expert on Israeli cinema, she will be speaking — and showing film clips — on trends in 50 years of Israeli films, covering everything from male-female to Arab-Israeli relations. It will make for a fascinating evening.

TUESDAY, MAY 12, 1998 at 7:30 p.m.

Blood Money: Switzerland's Nazi Gold – The scandal involving the assets of Holocaust victims, deposited in Swiss banks (before and during WWII) and now deemed unavailable to their heirs, is exposed in this complex documentary.

TUESDAY, MAY 12, 1998 at 9:30 p.m.

Hell's Angel – Shai Shahar, a forty-something American-Israeli living in Amsterdam and working as a male prostitute provides us with a humorous tour of Amsterdam's S&M underworld. Explicit but not exploitative.

WEDNESDAY, MAY 13, 1998 at 12:30 p.m.

Student Programme: Black to the Promised Land – Eleven African-American teenagers from Brooklyn visit a kibbutz and both groups are enriched by the experience. Call (416) 324-8600 to book your class. *Note: Limited balcony seats are available to the public.*

WEDNESDAY, MAY 13, 1998 at 3:00 p.m.

Poland: Creating a New Jewish Heritage – From the decimated remains of the Polish Jewish community comes news — and evidence — of an unexpected revival of Jewish life.

WEDNESDAY, MAY 13, 1998 at 5:30 p.m.

Pushcarts & Plantations: Jewish Life in Louisiana – This compassionate and insightful documentary delves into the Jewish history of Louisiana, which predates Civil War.

Minyan on the Mira: The Jewish People of Glace Bay – The Jewish community of Glace Bay, Nova Scotia, their attitudes, and feelings about the imminent demise of their community.

WEDNESDAY, MAY 13, 1998 at 7:30 p.m.

Mendel – Growing up Jewish in Norway in the 50s is hard enough for Mendel. It's made even more difficult by the fact that his family refuses to discuss why they were forced to leave Germany. A bittersweet coming of age tale.

Le Jeu De La Clé – A key, a race and an exercise in hiding, are the elements of a life and death scenario in Nazi-occupied Poland.

WEDNESDAY, MAY 13, 1998 at 9:30 p.m.

Nana, George and Me – A 92 year old grandmother and a flamboyant 73 year old gay man, both Iraqi-born Jews are the subjects of this quirky, documentary. This film raises the issues of identity, religion and sexuality.

A King's Medal – Ayala Bengad delves into the life of her late grandmother, Nelly Taube, a woman who gave up her dream of a career in professional sports when she left Egypt at the turn of the century to get married.

THURSDAY, MAY 14, 1998 at 3:00 p.m.

Sallah – Haym Topol stars in one of his best known comedies, as Sallah Shabbati, a cranky Sephardic Jew deposited in Israel in a *Maabara* — a temporary camp. Trying his best to avoid working and constantly scheming to get rich, Sallah blunders his way through Israeli society.

THURSDAY, MAY 14, 1998 at 5:30 p.m.

Nobody's Business – Alan Berliner's sweet, funny yet unsentimental portrait of his argumentative father, Oscar, is a remarkable document of a contrary relationship between father and son.

THURSDAY, MAY 14, 1998 at 7:00 p.m.

The Jew in the Lotus – The historic 1990 meeting between a group of rabbis and the exiled Dalai Lama of Tibet is the backdrop of author Rodger Kamenetz's own search for spiritual sustenance and meaning.

THURSDAY, MAY 14, 1998 at 9:00 p.m.

The Long Way Home – *Academy Award™ winner, Best Feature Length Documentary, 1998.* Mark Harris has created a startling and powerfully moving documentary about the displaced Jewish survivors of the Holocaust, whose lengthy trek eventually resulted in the establishment of the State of Israel. Post-war anti-Semitism, the Western world's lack of concern and the obstacles the British put in the way of Jews entering Palestine are examined here. *The Long Way Home* goes beyond mere recitation of historical fact to the human story beneath. Sensitively narrated by Morgan Freeman, with remarkable, newly unearthed film footage, *The Long Way Home* profoundly fashions hope from the ashes of despair.

SINGLE TICKETS $8 STUDENTS/SENIORS $5. CALL BOX OFFICE FOR DETAILS.

Travel, Arts & Business

Canada's elder techno-statesman rides the tiger

By ADAM BELLO
Special to The CJN

TORONTO — Harvey Gellman says adapting to technology has always been like riding a tiger, even when it was just a kitten.

Addressing information systems from his half century of industry experience in his book *Riding The Tiger*, Gellman gives insights on taking on the ferocious feline in its virtual wilderness. He says approaching technology from purpose – not from specifics – is the foundation for information management systems that get results.

As Canada's first statesman of the computer age, he can tell you the tiger has never been known to just purr along. Its roar carries with it a bumpy ride of system and software decisions that has left many office managers being dragged by the tiger's tail, or worse still, walking away with their own tucked between their legs.

"Technology is wonderful when it is working well, but if it is not, you are in a pickle," Gellman says. "What I found, essentially, is that executives want good systems, but they have to realize the investment involved.

"Those organizations that have

Harvey Gellman

computer systems that work well have generally applied some common-sense principles: They start with a purpose for what they want to accomplish and then move towards strategy that can be used to build and progress."

Met with industry acclaim last year, *Riding The Tiger* is now entering into paperback edition. Co-authored with fellow consultants Alistair Davidson and Mary Chung, the book is designed for non-specialist business managers facing critical decisions about information management.

Key points of information are highlighted throughout the book in the form of "Tiger PEARLs" (Plan, Execute, Analyze and adjust, and Repeat the Loop), providing maxims that summarize topic content.

Based on a plan-do-improve model, information technology systems are implemented to reach predetermined goals, set to improve or change a business venture. Gellman says managers who are willing to open themselves to an evolving planning process can make better leadership decisions.

"Many [businesses] build systems in the cheapest or quickest way available to get up and running," he says. "They try to put the matter behind them as soon as possible, only to find problems creep up during the lifetime of the system – ones that cost many more times that of the initial investment."

Pointing to a simple example, he says when he visited a book shop on one occasion, a particularly long line-up of customers had formed as a result of a system failure that shut down the computerized network running the cash registers. Staff were forced to do the transactions manually.

"Clearly the owner of this book shop did not understand the importance of having back-up systems in place in the event the primary shut down."

Viewing the plan-do-improve process as an evolving one, Gellman says once a good system is in place, organizations must create effective partnerships outside the company to work with the departments, notably between those providing internal system support and software/hardware vendors.

Gellman, now 73, is known for a number of accomplishments, many of which form the beginnings of Canada's computer era. The first Canadian to hold a PhD in computer science in 1951, Gellman played a key role in buying the nation's first computer and in the creation of its first computer program for Atomic Energy of Canada.

Last year, Gellman joined his co-authors in their consulting firm Alacrity Inc. Playing a key role in creating new business, he says, the organization has found consulting opportunities through the same business principles as those behind *Riding The Tiger*.

Born in Radom, Poland, Gellman moved with his family to Toronto in 1928 and has been active in the Jewish community ever since. A 35-year member of Beth Tzedec Congregation, he has served on various planning committees for the Canadian Jewish Congress and has also undertaken consulting work in the community, including for Beth Tzedec and Baycrest Centre, mainly in those organizations' computer system set-up.

Art Garfunkle part of Israel at 50 celebration

The Canadian Friends of the Israel Museum organization is inviting the community to a gala evening marking Israel's 50th birthday, and featuring Art Garfunkle in concert.

The May 3 event will benefit the museum's youth wing.

The evening will include dinner at the Princess of Wales Theatre, beginning 5:30 p.m., followed by a fantasy auction, and capped with a concert by half of the super-star pop duo of Simon and Garfunkle.

Since splitting with Paul Simon in 1970, Garfunkle has recorded several solo albums, published a book of poetry and completed a trek across the United States, culminating in the album, *Across America*.

The Israel Museum, in Jerusalem, houses the world's largest collection of Judaica, as well as the Dead Sea Scrolls.

Art Garfunkle

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Eye on Arts

by Bill Gladstone

SEINFELD MAKES WISH COME TRUE

Ayal Beer, a 13-year-old Israeli boy hospitalized with acute leukemia, knew right away what he wanted when the Make-A-Wish Foundation came calling: to sit in on a taping of the *Seinfeld* television show.

Last month, Ayal and his parents were present in the tightly guarded CBS-TV studio in Los Angeles where the last Seinfeld episode was taped. During a break in the three hours it took to produce the show, Seinfeld came over and chatted with Ayal and his family.

The Make-A-Wish Foundation is active in 14 countries. Mishalat Lev, the Israeli branch of the foundation, has fulfilled the requests of 43 children with life-threatening illnesses since it was founded one year ago.

* * *

Rosenbergs Remembered: Robert Meeropol, the younger son of **Ethel** and **Julius Rosenberg** and executive director of the Rosenberg Fund for Children (RFC), speaks about the RFC, May 1, 7:30 p.m. Earth Sciences Building, U of T, 33 Wilcocks St. at Huron. The program, presented by the United Jewish People's Order, also features klezmer jazz artist **Dave Wall** and poet **Dionne Brand**. Tickets are $10, available from the Winchevsky Centre, 789-5502.

The Winchevsky Centre also hosts a commemoration of the 55th anniversary of the Warsaw Ghetto uprising, April 26, 7:30 p.m.

* * *

Yiddishland Cafe: The Workmen's Circle presents Yiddish Songs of Work and Struggle at the Yiddishland Cafe, 471 Lawrence Ave. W. The event features the **Ensemble Singers of the Toronto Jewish Folk Choir** under the direction of Esther Ghan Firestone, with soprano soloist Miriam Eskin and pianist Lina Zemelman. May 2, 8:30 p.m. Tickets $12 in advance, $15 at the door, available at Lasting Impressions One Hour Photo, in Bathurst Manor Plaza. 635-0720.

***

Ashkenaz '99 Fundraiser: Ashkenaz is holding 200 of the best seats of the April 25 **Epstein Brothers** concert at the Winter Garden Theatre for a fundraiser for Ashkenaz '99.

The $99 tickets includes a dessert reception with the Epsteins, preferred seating and a tax receipt. Call 416-703-6892.

Otherwise, regular tickets for the klezmer concert are priced at $29.99-$38.75. Call TicketMaster 416-872-5555.

* * *

Radio Series on Immigration: CJRT-FM and The Toronto Centre of Excellence for Research on Immigration and Settlement (CERIS) present *Strangers Becoming Us*, a 12-part series that examines the way immigration is transforming the institutions of Canadian society – our families and neighborhoods, our education, health and social service systems and the way we work and play.

The series presents interviews with leading scholars and immigrants, and music and poetry. Participants include **Stephen Lewis**, **George Seremba**,**Charles Taylor**, **Ramiro Puerta**, **Susan Davis**, **Harold Troper**, **Rabbi Gunther Plaut** and **James Hathaway**.

The writer and narrator is **Dr. Morton Beiser**, director of CERIS and a U of T professor.

The series begins April 27, 1:30 p.m. with repeats at 9 p.m. and 1 a.m. and Sundays at 8 a.m., and runs for 12 weeks on CJRT-FM (91.1 FM).

* * *

Arts Briefs:

• **Karen X. Tulchinsky**, author of *Love Ruins Everything* (a tale of Jewish family relationships, lesbian love and heartbreak, and the politics of AIDS) and editor of *Hot & Bothered* (a collection of lesbian short fiction), reads from both books, April 30, 7:30 p.m. Imperial Public Library Pub, 58 Dundas St. E. 978-7989.

• **Radicals and Revolutionaries:** *The History of Canadian Communism* from the Robert S. Kenny Collection, is an exhibition of graphic art, manuscripts, photographs, books, pamphlets, posters and material artifacts. Thomas Fisher Rare Book Library, U of T, April 27 to July 10, Monday to Friday, 9 a.m. to 4:30 p.m. 978-5285.

• **Alexander Singers** present *Fiddler on the Roof*, May 14 to 24, Leah Posluns Theatre. $18-$10. 530-0910.

* * *

In the Spotlight: This year marks the centenary of the birth of legendary black American singer **Paul Robeson**, who immortalized the **Jerome Kern** tune *Ol' Man River* and was an outspoken opponent of racial hatred. Robeson, an active socialist and communist, first visited the Soviet Union in 1934, and in that year also first condemned the Nazi's treatment of the Jews.

In 1949, Robeson performed a concert live from Moscow that was broadcast across the Soviet Union. Learning just before the concert that the Stalin regime had imprisoned and killed some Jewish poets, Robeson switched his closing number. Instead of his usual *Ol' Man River*, he sang *Zog Nit Keynmol*, a defiant song from the Warsaw Ghetto uprising. The number electrified Russian audiences and received tumultuous applause.

Robeson, who died in 1976, grew up in New York and learned many Yiddish songs in the early 1920s. He also adored the stories of **Shalom Aleichem**. His son, **Paul Robeson Jr.**, accepted a lifetime achievement award at the Grammy Awards in February for his father. The recording label Revelation recently released a commemorative CD, *Paul Robeson – The Legendary Moscow Concert.*

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TRAVEL TALK

BY BILL GLADSTONE

HISTORIC HOMESTEADS OF BELL AND BRANT

Like many Torontonians, I've driven countless times over the Burlington Skyway on my way to Niagara Falls, Buffalo and points south.

Recently, however, I exited the Queen Elizabeth Way at the Guelph Line and ventured south to Lake Ontario, intent on making a lazy exploration of Burlington, as well as of Brantford, about 50 kilometres to the west. I had previously known of these communities only as dots on the map.

On the ground, I discovered the historic homesteads of two internationally famous figures – the Indian chief Joseph Brant and inventor Alexander Graham Bell – as well as sites of importance to the Six Nations Indians. A patchwork quilt of urban and rural landscapes, the region is also known for its lavish gardens, such as the 2,700-acre Royal Botanical Gardens, and for its various possibilities in soft-adventure ecotourism along the Grand River and the nearby Niagara Escarpment.

Within sight of the Burlington Skyway and the Stelco and Dofasco smokestacks in Hamilton harbor, and only a short distance from where French explorer René-Robert de La Salle touched land in 1669, is a pretty white clapboard cottage in the Georgian style. Known as the Joseph Brant House, it's a replica of an earlier house on the same spot in which Brant lived and died.

Brant, otherwise known as Thayendanegea, is an important figure in these parts. Born in 1742 on the banks of the Ohio River, he served at age 13 with the British against the French. After again proving his loyalty to the British Crown during the upheavals around the American Revolution, he was rewarded with a large tract of land in Ontario for himself and his people.

They crossed the Grand River at a spot that became known as Brant's Ford and eventually Brantford. Brant built the house on Burlington Bay in 1800 and died there in 1807.

The two-story house is now a museum containing several thousand objects including a mastodon bone found locally, aboriginal relics, and an inscribed ring, a Masonic apron and other former possessions of Captain Brant.

Burlington boasts one of the largest natural sand beaches on the lake; in summer, the water is cold but swimmable. There's also a lengthy waterfront trail, and running north from the lake along Brant Street, an invitingly walkable five-block district of shops and restaurants.

May, when more than 100,000 spring bulbs show their colors, is probably the best time to visit the Royal Botanical Gardens (905-825-5040) in Hamilton, although there's something in bloom almost year-round; some 400,000 visitors come here yearly, making it one of the top-drawing attractions in the province.

Nature lovers will also find much to explore in the vicinity, since it's part of the only patch of Carolinian-type forest in Canada and boasts species like the Virginia opossum and the sassafras tree, found nowhere else in the country. Hamilton-based Green Planet Tour Company specializes in regional ecotours; its popular Wine, War and Waterfalls Tour combines viticulture, War of 1812 lore and visits to secluded waterfalls on the Niagara Escarpment.

I spent the night at On The Grand, a comfortable B&B farmhouse overlooking a gracious oxbow in the Grand River, south of Brantford. (Rooms range from $60 to $80 per night.) The evening being clear and cool, I stepped onto the second-floor terrace and looked into the sky, easily seeing a multitudinous sprinkling of stars that are usually invisible in Toronto.

The next morning, birds were twittering in the fresh country air as I walked along Tutela Heights Road to the Bell Homestead some 400 metres away.

No wonder the future inventor of the telephone was brought here from Scotland to recover from the tuberculosis that had claimed his two brothers.

In this simple Victorian farmhouse, now a museum, Alexander Graham Bell conceived the idea of the telephone in July 1874. Two years later, in Brantford, he first succeeded in transmitting speech over telegraph lines and in placing the world's first long-distance call – to Paris, eight kilometres away.

Although it contains much telephonic lore, the home is essentially a loyal re-creation of the domestic setting in which Bell worked. The adjacent Henderson Home, trucked from downtown Brantford in 1969, was Canada's first telephone business office.

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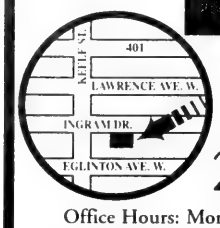

KINGS OF KLEZMER

The Epstein Brothers return to Toronto April 25, 8:30 p.m. at the Winter Garden Theatre. The Epsteins, stars of last year's film *A Tickle in the Heart*, tackle klezmer, tangos, horas, Russian folk, dionas and Gypsy drinking songs. Tickets ($29.99-$38.75) are available from TicketMaster 416-872-5555. Ashkenaz is holding 200 of the best seasts for a fundraiser. $99 tickets include a reception with the Epsteins. 416-703-6892

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Dealing with that constant craving

To Your Health asked Fran Berkoff, a consultant dietitian/nutritionist at Mount Sinai Hospital, to explain why sometimes you just have to have some!

"It can happen anytime, anywhere. I may be sitting in my office late in the afternoon, or driving home from work, when the craving strikes: I must have a chocolate bar – immediately. Sorry, but nothing else will do."

To Your Health

All of us, from time to time, have experienced the intense desire for a particular food – a chocolate bar, pizza, a plateful of french fries. These cravings can attack even when we don't happen to be particularly hungry, and with the smallest of provocations: a whiff of chocolate in the air, a television advertisement, a radio jingle. Although researchers don't fully understand all the factors that may cause cravings, they have learned much about the roles that both mind and body play. And there is general consensus that often, the best way to deal with a craving is to give in – at least a little.

Dr. Judith Wurtman, at the Massachusetts Institute of Technology, says that scientists have identified a psychological basis for some cravings. The desire for carbohydrates, in particular, appears to be linked to changes in the concentration of serotonin, one of various chemical neurotransmitters that conveys signals from one brain cell to another. Serotonin is closely tied to appetite and mood – when levels are higher, it tends to help calm us. Carbohydrates, as it happens, increase serotonin levels. It is suggested that what we may actually crave is the soothing effect, rather than the taste of a particular food.

Other factors besides the purely physiological, however, can also be involved in cravings. If eating the right food doesn't satisfy the craving, then something else is going on – problems with a partner, perhaps, or frustrations at work. Whatever the issue, it must be confronted directly; eating is nothing more than a way of distracting yourself from the problem.

Dr. Janet Polivy, a professor of psychology and psychiatry at the University of Toronto has studied the psychological aspects of cravings. Using triggers such as smell and verbal suggestion, she has attempted to induce cravings both in people who have a preoccupation with weight and diet and in those who never diet. Dieters, she has found, respond much more powerfully; years of constantly telling themselves "no" leave them with intense feelings of deprivation. Their cravings refuse to go away until they get the exact food they desire – and then they often binge on it.

Non-dieters deal with their cravings differently: if their first choice doesn't happen to be available, they can satisfy the desire just as easily by eating something else. And when they've had enough, they stop eating.

Chocolate, of course, is by far the most common craving. As Polivy points out, there's no evidence that you crave exactly what your body needs. While some people crave treats such as chocolate and other sweets, others may also crave savory, spicy or salty foods. Not surprisingly, our desires often focus on the foods we're not supposed to have.

"You tend to crave what's forbidden," says Polivy. "People don't like having their freedom taken away, and if they are told that they can't have something, they want it."

What to do when a craving strikes? Cravings should be treated like thirst – when you're thirsty, it's natural to reach for the bottled water; in the same way, eating a soft pretzel or a baked potato when you crave carbohydrates seems a sensible response.

For those who crave chocolate, it's best to go ahead and eat a little. It's better than denying the craving altogether, which can just intensify the desire and cause you to go overboard when you finally do succumb. So when you're feeling satisfied – stop.

Health Briefs

Cancer Gene Found

Researchers at the Tumor Biology Research Unit at Hadassah-University Hospital and InSight Company in Jerusalem have discovered and cloned a human gene linked to the spread of cancer.

This breakthrough is expected to help predict the spread of tumors, assign treatments and lead to the development of new drugs and treatments.

The gene – responsible for producing an enzyme that aids the spread of tumor cells – plays a major role in the growth of secondary tumors, which are often undetectable and in many cases cause death.

Prof. Israel Vlodavsky, a cell biologist who heads the Hadassah unit, said this achievement has paved the way for the development of molecular probes and antibodies for the early detection of tiny metastases of certain tumor cells. Vlodavsky was honored for his work with Hadassah's Outstanding Scientist Award in 1997.

An application for patenting the recombinant enzyme and the gene code is being filed in the United States.

Test Tube Baby

Israel's first gender-selected test-tube baby was born to a healthy mother who had difficulty conceiving.

The unusual in-vitro fertilization was performed last summer at Hadassah-University Hospital in Jerusalem after tests showed that her husband carried a high risk of passing on a severe genetic disease – but only to male offspring. To avoid passing on the syndrome, which can cause mental retardation and infertility, gynecology and obstetrics department physicians, headed by Prof. Neri Laufer, performed in-vitro fertilization, producing five embryos.

After determining the gender of each, only the female embryos were implanted. Of four, one developed into a healthy baby girl. This unique procedure has so far produced only 150 babies around the world. Hadassah is working to use this pre-implantation genetic diagnosis for Tay-Sachs and cystic fibrosis.

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Spring Lecture Series
MOUNT SINAI HEALTHY LIVING SERIES

Osteoporosis Update
Monday, May 4
7:30 p.m.
Jerusalem Room, Bathurst Jewish Centre, 4588 Bathurst St.
Approximately 1 in 4 women and 1 in 8 men over the age of 50 suffer from Osteoporosis. Education is key to minimizing the effects and even possibly preventing this disease. Learn more about the latest in prevention and treatment from Mount Sinai experts.

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• Rheumatologist Dr. Jerry Tenenbaum
• Dietitian/Nutritionist Fran Berkoff

Healthy Mind and Body
Tuesday, June 2
7:30 p.m.
Leah Posluns Theatre, Bathurst Jewish Centre, 4588 Bathurst St.
In today's fast-paced world of juggling work and family, taking care of ourselves sometimes falls by the wayside. Mount Sinai experts have come together to provide practical tips for today's lifestyle on general health for all stages of life, mental health, nutrition and exercise.

Featured speakers are:
• Family Practitioner Dr. Anne Biringer
• Psychiatrist Dr. Jonathan Hunter
• Dietitian/Nutritionist Fran Berkoff
• Physiotherapist Anne Cho

Question and answer period to follow each lecture.
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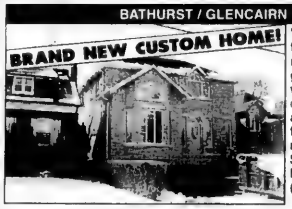

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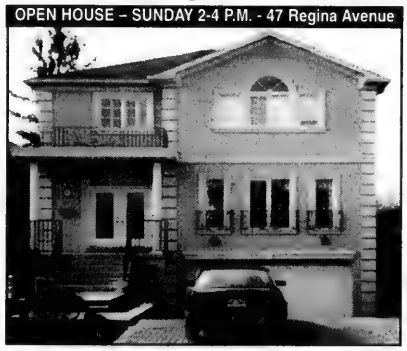

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264 SOCIAL ANNOUCEMENTS

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275 PERSONAL COMPANIONS WANTED

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330 OBITUARIES

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335 UNVEILINGS

The unveiling of a monument to the memory of the late **RITA ZARETSKY,** beloved mother, sister, grandmother & great grandmother will take place **Sun., April 26th at 11:00am.** Bathurst Lawn Memorial Park, Court Topaz Section. Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late

PEARL BURSTYN ז"ל

will take place

Sunday, May 3rd, 10:00 a.m.

Mount Sinai Memorial Park

Independent Workman's Circle

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

AUDREY FINKELSTEIN ז"ל

will take place

Sunday, April 26th, 10:30 a.m.

Pardes Shalom Cemetery

Judean Benevolent Society Section

Relatives and friends are invited to attend

335 UNVEILING

The unveiling of a monument to the memory of the late

CHARLOTTE SHELSON ז"ל

will take place

Sunday, May 3rd, 11:45 a.m.

Pardes Shalom Cemetery

Beth David, B'nai Israel, BethAm

Relatives and Friends are invited to attend

The unveiling of a monument to the memory of the late

Jack Mendlewitz ז"ל

will take place

Sunday, May 3rd, 11:00 a.m.

Lambton Hills Cemetery

(Royal York Rd. between Eglinton & Dundas)

Chmelnicker Section

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338 SHIVA CATERING

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260 BUSINESS PERSONALS

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Watch for the column to begin in the May 21st issue

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264 SOCIAL ANNOUNCEMENTS

BROOKS & WAGMAN - Pearl Brooks - Lampert & Bill Lampert and Carolyn & Stan Wagman are thrilled to announce the engagement of **Marni Allyson Brooks** (daughter of the late Allan Brooks) to **Darren Stuart Wagman**. Proud grandparents are Cena Blumenfeld, Estelle & Jack Belfer and Raye Wagman. Wedding is planned for May 23, 1999.

275 PERSONAL COMPANIONS WANTED

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M3B 3K4
Box # _____

330 OBITUARIES

IBRAHIMOV (Simkhaev), Raya - on April 2, 1998, late of 6101 Bathurst St.

TREYGER, Sofia - on April 3, 1998.

COOPERSTEIN, Max - on April 4, 1998.

MORRIS, Harry - on April 4, 1998, late of 6200 Bathurst St.

MARMOR, Mania - on April 6, 1998, late of 100 Canyon Ave.

SKUPSKY, Clara - on April 7, 1998.

LAIST, Rose - on April 8, 1998, late of 55 Ameer Ave.

CZOBEL, Enta - on April 9, 1998.

KIEL, Diana - on April 9, 1998.

WACHSTEIN, Morris - on April 10, 1998.

Steeles Memorial Chapel

LAZARUS, Annie - on April 1, 1998, late of 429 Walmer Rd.

MANDELL, Ethel - on April 2, 1998, late of 20 Paveril Hill N.

BAUM, Toby - on April 3, 1998, late of 601 Finch Ave. W., #804.

EKSTEIN, Gordon - on April 3, 1998, late of 4300 Bathurst St., #712.

STEIN, Helen - on April 3, 1998, late of 1101 Steeles Ave. W., #1406.

GAMPEL, Louie - on April 4, 1998, late of 7440 Bathurst St., #214.

KIRSCHBAUM, David - on April 4, 1998, late of 439 Walmer Rd.

BORENSTEIN, Florence - on April 6, 1998, late of 25 Cedarcroft Blvd., #808.

HOLLANDER, Paul - on April 8, 1998, late of 377 Ridelle Ave., #201.

ROSENTHAL, Leah - on April 8, 1998, late of 429 Walmer Rd.

SIEGEL, Belle - on April 8, 1998, late of 22 Shallmar Blvd., #608.

STERN, Anne - on April 9, 1998, late of 9983 Keele St.

STONE, Pearl - on April 9, 1998, late of 2 Lynwood Ave., #202.

BENJAMIN'S PARK MEMORIAL CHAPEL

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Financial troubles foreseen for Toronto sports clubs

By BEN ROSE
Staff Reporter

TORONTO — Professional sports in Toronto will be in "dire straits" and will only be saved by the infusion of the television revenue that would accrue if the Teachers Pension Fund buys the Blue Jays and combines that franchise with the Maple Leafs and the Raptors, according to the assistant to Maple Leaf Gardens president Steve Stavros.

Speaking recently to the Baycrest Men's Service Group, Bill Watters said the Teachers Pension Fund will buy the Blue Jays franchise, which he claims is currently losing $30 to $40 million a year. "Otherwise why would [the fund] invest half a billion in the Air Canada Centre? They are the only logical purchaser."

Watters was the big draw for the Men's Service Group who had hoped to attract younger members to the meeting who would ultimately join the group, and a number showed up. They were among the most persistent and knowledgeable questioners of the Gardens' executive.

"It's like putting money into an RRSP for your future," said membership vice-president Richard Wagman, urging the newcomers to join up at a special membership fee of $25 instead of $75. "Perhaps you can come up with new and exciting services for residents of Baycrest. Even one hour a month of your time will help," he said.

Bill Watters

Modernized buildings, private boxes and television revenue are driving the sports business today, Watters said. He disclosed that extra boxes in the Air Canada Centre, and other revenue from the new building will add $20 million to the coffers of Maple Leafs/Raptors.

The existing Maple Leaf Gardens on Carlton Street "will never be torn down," and it most likely will be used as a practice arena for the Maple Leafs and as a base for the American Hockey League. Even in the unlikely event that the Gardens is torn down, the facade will be retained for historical purposes, he said.

He predicted it would take three years before the Maple Leafs come into Stanley Cup contention as they concentrate on rebuilding.

Fans may give the Maple Leafs a year leeway in rebuilding, but they want a winner, Watters said. The team will build around the core group of Mats Sundin, Felix Potvin, Matthew Schneider and Sylvain Cote.

The team urgently needs a second centre "impact player" to ease the load on Sundin and if that is to be Ron Francis "then so be it," Watters declared. But, he said later, "I can't justify $5 million for him."

Watters also made these points:

- Steve Stavros and Larry Tanenbaum are not interested in losing money in the Air Canada Centre operation.
- Merely putting up a new building will not save professional sports. He cited as proof the United Centre in Chicago, which has become a $215-million "mausoleum" where some private box-holders need field glasses to see the action.
- Although seat licensing is a trend, it will be difficult to do in Toronto. "We're not sure the increase is worth the backlash."
- The development of the Union Station property "is a little iffy."
- It will be a "logistic nightmare" to switch sale of Maple Leaf tickets from Carlton Street to the Air Canada Centre.
- Professional sports need a source of money that allows them to operate without restraint.
- Owners must decide to put a cap on players' salaries.
- There is no sense in bringing Doug Gilmour back "and whether Wendell Clark has a future here we don't know."
- Maple Leafs have been "unfairly chastised" for their scouting operations.

Godfrey remains optimistic about landing an NFL team

By PAUL LUNGEN
Staff Reporter

TORONTO — Paul Godfrey has heard from the naysayers before, but he's convinced NFL commissioner Paul Tagliabue was not merely blowing smoke when he announced that Toronto was on a shortlist of cities being considered for future franchises.

"It's not a question of 'if,' it's a question of 'when,'" Godfrey recently told *The CJN*.

As the man who's been working for years to bring the NFL to Toronto, Godfrey has some reason to be optimistic. At a news conference a few weeks ago, Tagliabue mentioned Toronto along with Los Angeles and Houston as cities the NFL is considering for possible new franchises. Tagliabue's reference came during a news conference officially announcing that Cleveland had been awarded an expansion team, bringing the league total to 31 clubs.

Despite Tagliabue's statement, skeptics have suggested the commissioner was merely using Toronto as leverage to get better stadium deals for other expansion clubs based in the United States.

But Godfrey would have none of that. "Tagliabue is a very straightforward, honest guy," he said. "Los Angeles, Houston and Toronto would be the pecking order if all had good stadiums. Ultimately, all the teams will get in."

Godfrey, president and CEO of Sun Media Corp., said the decision to add a 32nd team will likely be made in the next year or two and "the challenge for Toronto will be to prove to the NFL that the stadium is capable of supporting an NFL team."

Unlike the current arrangement for pro teams at the SkyDome, NFL teams receive all revenues from private boxes. A similar arrangement would be necessary for a Toronto franchise to be successful, he suggested.

Godfrey also has a contingency plan that includes construction of a new 75,000-seat stadium on the Downsview Airport lands, the Toronto *Sun* reported.

Paul Godfrey

Godfrey said a Toronto team could be a going concern despite the monumental entry fee being bandied about for new franchises — somewhere in the neighborhood of $350 million (US).

How could a Toronto franchise prosper with that sort of cost hanging over its head?

"The revenues have also gone up drastically," Godfrey said, pointing to the multi-billion dollar television deal recently inked by the NFL.

In addition, "football is the best run sport of all the sports. They're not going to bring teams into the league that will blow their brains out. This is a business," he said.

As for the CFL, Godfrey said an NFL team in Toronto might do the Canadian league some good. An NFL team might stimulate interest in the Argos, he suggested.

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The Inside Back

A Jewish fairy tale

By JORDAN MAX

Last Laugh

Once upon a time, there lived a young girl whose name was Ella, but everyone called her Shmutzerella, as she was always dirty from cleaning the house and cooking.

You see, Shmutzerella was a hard-working university student trying to get into medical school. For some reason, her younger sisters were allowed to play video games outside of school hours, while she was expected to do all the cook-ing, cleaning and laundry for the entire family.

One day, an invitation to attend their third cousin's wedding arrived in the mail. Of course, the rest of the family was immediately busy buying new clothes to impress the cousins. But Shmutzerella would only be able to go to the wedding if she first finished all the housework.

When the wedding day arrived, poor Shmutzerella was left alone while everyone went off to the chupah. As she sat down and cried, she was startled by a crunching sound. Shmutzerella turned to see a not-so-svelte fairy. "Who are you?" she asked.

"Why, I'm your fairy Bubbela" she responded, nibbling on potato chips, "and I'm here to make sure you get to your cousin's wedding tonight."

"But I still have vacuuming, ironing, cooking to do and midterms to study for tomorrow, and nothing to wear" sobbed Shmutzerella.

"Leave that to me" said the fairy Bubbela. And with a wave of the drumstick she was noshing on, the vacuum and iron came to life and began to do their work. The vegetables in the fridge jumped out and diced themselves, then flew into a pot of soup on the stove.

"Now let's see about a dress." With another wave of her drumstick, the fairy Bubbela created a spectacular dress, simple yet elegant, with that expensive looking but just-off-the-rack look.

As Shmutzerella dressed herself, her fairy Bubbela transformed the Chia pet into an elegant white Porsche, its keys gleaming in the moonlight outside. Shmutzerella was speechless as she slid into the driver's seat.

"Remember, Shmutzerealla" the fairy Bubbela intoned, "you have to be back by midnight to study for midterms or the whole deal collapses. No lingering at the sweet table, you understand? Maybe you could bring me a doggie bag?"

Shmutzerella raced off while the fairy Bubbela made herself a three-course late night snack and plunked down in front of the television for *Soap Opera Rerun Hour.*

Shmutzerella arrived just as the simchah was in high gear. As she checked her coat, she immediately spotted the prince. She knew he was the prince by the oversized gold Chai he wore over his open-shirted hairy chest. As they chatted and ate for the next hour, Shmutzerella felt mysteriously magnetically drawn to his Chai and intoxicated by his extra-strength cologne.

Time flew quickly for the rest of the evening, and, as the prince was about to ask for her phone number, the band leader announced that it was now almost midnight, and time for the sweet table.

In a panic, and trying to avoid the stampede of people, Shmutzerella ran for her coat, but dropped one of her contact lenses. She ran to her Porsche, only to have it turn back into a Chia pet, and had to take the bus home, where she found both her Bubbela and the cookies were gone.

The next day, word travelled that the prince was searching the land for a princess who could fit a contact lens. Shmutzerella heard the news just as she returned from acing her midterm. When the prince arrived, her sisters tried on the contact lens, but it just wouldn't fit. The prince was just about to leave when he saw Shmutzerella. He had her try on the contact lens. It fit! (even though it was quite a bit dry by now).

Within a year, the prince and Shmutzerella were chassan and kallah, and they lived happily ever after, that is, at least until the kids arrived.

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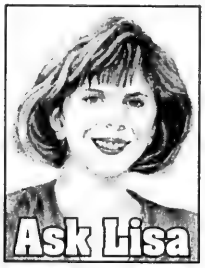
2 cups flour	1/2 tsp. salt	3 eggs
1/2 cup vegetable oil	1 1/2 tsp. vanilla	1 cup chopped nuts
1 tsp. baking soda	2 tblsp. cocoa	1 1/2 cup sugar
3/4 cup Coca-Cola	2 1/4 cup grated carrots	1 cup flaked coconut

Coca-Cola Syrup: 3/4 cup sugar, 6 tbls.p butter, 2 tsp. cocoa, 1 tblsp. corn syrup, 6 tblsp. Coca-Cola, 1/2 tsp. vanilla

Beat eggs well; beat in sugar, oil, 3/4 cup cola, vanilla. Mix dry ingredients together. Stir in dry ingredients until smooth; add carrots, nuts, coconut. Mix well. Bake in greased, lightly floured pan at 350°F for 40-50 mins. Remove from oven and prick hot cake all over with a fork.

Syrup: Combine sugar, cocoa, cola, butter and corn syrup in saucepan and boil over medium heat, stirring constantly, until thick and syrupy, about 5 mins. Add vanilla. Remove from heat and pour, hot, over hot cake.

About jobs



Dear Lisa,

I applied for a job that was perfect for me. I know my resume was great, so why didn't I get an interview?

Dear Reader,

This is an old question and one that is still difficult to answer. I can only guess it was something in your application package, maybe the cover letter, maybe the type of paper you used or maybe just that yours was the last application in a very large batch. The best thing you can do right now is call the company you applied to, ask them if they received your resume, tell them you did not receive a call from them and would like to know why. They may be able to give you a good reason or they may not.

Sometimes, because so many resumes are scanned for a position, human resource personnel evaluate resumes. Marks are given for a variety of knowledge and experience listed in the resume. Categories that qualify for points may include ability to speak another language, how recently you graduated (a new graduate often gets an extra point), how much experience you have that is directly related to the job for which you are applying, and if you already live in the region where the job is located. In some cases, points are also given if you have previously worked for that company.

Sometimes, however, a company will do its first screening looking only for those individuals who have previously worked for their company.

If you call and are told your resume was not chosen, ask if there will be another opportunity to apply for that job or one like it. Ask if the company hires people for that position frequently. Ask if they ever hire replacement workers or temporary staff.

Meanwhile, keep your chin up. Know that you have tried your best and the right job for you may be just around the corner. It may be hidden and waiting for you to do a bit more research.

Job Search is a monthly column by career educator Lisa Galet Klug. Readers are invited to send any questions they have for Lisa to The CJN.

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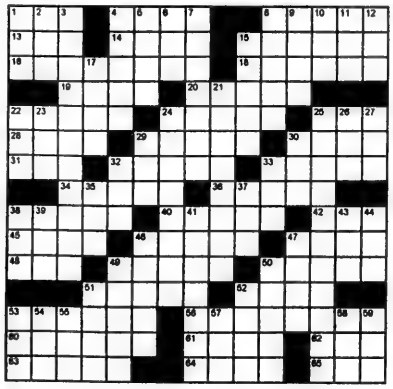

Across

1. Comedian Murray
4. Greenberg tools
8. Author Yael
13. Before
14. Richard Tucker specialty
15. Lock
16. Lauder products
18. Ben Yehuda street
19. Digits
20. Broke the eighth
22. Sleeper for servants
24. Five of Moses
25. Lox starters
28. Rothschild action
29. Made aliyah
30. Shape
31. Switch positions
32. Rainbows
33. Hubs for Tsahal
34. Catastrophe producer, __ Allen
36. Asher's second
38. Villain
40. Merkavahs
42. American Mossad?
45. Esau
46. Gad's son
47. Sid Caesar's "__ of Shows"
48. Orthodox minyan
49. Omri and Saul
50. Wallenberg
51. Birthplace to Amos
52. Hamas
53. Hebrew ancestor
56. Tops
60. Said Kol Nidre
61. Alephbet member
62. Prophesize
63. Mother to line of Judah
64. Name on towel
65. Chazzer

Down

1. Jewish American Princess
2. Golden __ of Spain
3. Industrialist (2 wds)
4. Alias Joyce Brothers
5. Uzis
6. Gelilah act
7. Haircare guy
8. Monty Hall specialties
9. Israeli city
10. Rickles hope
11. Exist
12. Biblical fishing device
15. Prepare Lox
17. Sukkot decoration?
21. Crumbs at Tashlich
22. Zeigfeld's nickname
23. Nimoy casually
24. Bookstore Mogul
25. New month
26. Solomon's find
27. Mems (Eng.)
29. "Friend" to Montand
30. Air Org.
32. Possess
33. Terrorist target
35. Offering often
37. Mt Hermon activity
38. Taitait site
39. Lemon drink
41. Tales (Hebrew)
43. Usurious instrument
44. Leather punch
46. Did Masada
47. Negev plenty
49. Torah crown (Heb)
50. Noah's forecast
51. Actress Louise
52. Sheva starter
53. Used his tuches
54. Arkia stat
55. Bathsheba to Solomon
57. Pastrami on ___
58. "Joys of Yiddish" Rosten
59. Portion (abv)

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on page 42.)

Celebrating 50 Years of Building a Nation

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It's Yom Ha'atzmaut

This Week

National

Naval officer claims he was discriminated against during the Gulf War. *Page 3*

Rabin and Saddam Hussein almost met each other, author Samuel Segev says. *Page 5*

White supremacist ordered to get counselling from CJC. *Page 18*

Malcolm Ross wins defamation case against Saint John cartoonist. *Page 28*

Health

Score another plus for orange juice. Study shows fruit prevents arteries from clogging. *Page 51*

Arts

Toronto Jewish Film Festival opens with film about Jewish brigade in W.W.II. *Page 51*

Art Garfunkle has been keeping busy since split with Paul Simon. *Page 54*

Sports

Israel wins bronze medal in international hockey tournament. *Page 62*

Index

Yom Ha'atzmaut Greetings 2
GTA 3
Editorials and Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Coast to Coast 24
What's New 30
Yiddish Corner 32
On Campus 33
Yom Ha'atzmaut 35
International 39
Health 51
Travel, Arts & Business 52
Classified 58
Sports 62
Ask Ella 63
Crossword 63

Shabbat: Tazria-Metzora
Candlelighting: 8:01
Iyar 5, 5758
Havdalah: 9:06

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Israel as sentinel

Editorial

It is a testament to the sheer, inexplicable force of Israel's quasi-metaphysical, magnetic pull that its 50th anniversary has been, and continues to be, commemorated, observed, analysed, assessed, considered and reviewed by so many media outlets in this country and elsewhere.

Newspapers have dedicated pages and pages to *Israel at 50*; television and radio have devoted hours and hours to wide-ranging reportage and in-depth coverage of the tiny country that sits astride the crossroads of three continents on the eastern shore of the Mediterranean. Journalists and pundits of all ideologies, backgrounds and nationalities have dissected Israel's past, examined its present and pronounced in sonorous tones upon its future under the microscope of the high-speed, high-tech, high-resolution laboratory of the social and political sciences.

In all, it has been a remarkable display, an indirect, backhanded acknowledgment of sorts, that something more than most journalists can comprehend or even observe is at hand in the modern return of the Jewish people to their ancient land.

But as has been written in this paper a number of times and in a number of variations, that return is nothing less than a vital station on the long, arduous, but inevitable march of all mankind towards a better destiny. And on that march, in the fullness of time, in ways still unclear to us, Israel will be the sentinel on duty.

Continued on page 8

"Blessed are you, O Lord our God, Ruler of the entire world, who has given us life, and sustained us and enabled us to reach this wonderful moment."

BLUE AND WHITE ON INDEPENDENCE DAY

The Magen David is the protective symbol of the State of Israel. On Independence Day the blue and white of the flag is the main motif of the country's celebrations, as can be seen by the young girl on the left waving the flag, or the young woman above enfolding herself within it. *(photos by Israel)*

INSIDE

Past images to evoke Independence Day celebration.
Please see page 9.

Examining 50 years of Canada's relationships — please see page 36

Yom Ha'atzmaut

We have built an outstanding country

Message from the President of the State of Israel Ezer Weizman on the occasion of the Jubilee of the State of Israel

Ezer Weizman

The State of Israel is celebrating the jubilee of its independence this year. Over the past 50 years, despite all the internal and external difficulties, we have built an outstanding country. We have a thriving economy, a level of technology among the most advanced in the world, impressive scientific research, highly developed agriculture, and a very rich cultural life. Concurrently, we have had extraordinary success in meeting the Zionist challenge of absorbing immigrants from all over the world.

In the past few years, we have absorbed 750,000 Jews from the former Soviet Union and another 80,000 from Ethiopia. They make an important contribution to our society and to the country. Unfortunately, not all our Jewish brethren have come to Israel. To you, our brothers and sisters in the Diaspora, I say – the gates of the state are open to you; our air and seaports are open; our hearts and our arms are open to welcome you. Come and join us in building an exemplary society and an outstanding country. Come and realize the Zionist dream together with us in Israel.

Upon achieving independence, Israel's population was 600,000. Since then it has grown tenfold, to nearly six million, including more than one million Arab citizens enjoying equal rights. This is a very diverse society, but despite its many contrasts, loyalty to the state is shared by all.

During this century, the Jewish people experienced one of the most terrible events in its history, the Holocaust in Europe, but also reached one of its most impressive achievements – the creation of the national home in Israel, turning Israel into the centre of world Jewry and reviving the Hebrew language, which had not been forgotten during two millennia of exile.

We still have security problems, but we are on the right path, the path to peace, and I believe that within a few years we shall attain comprehensive peace in the Middle East.

Today we enjoy quiet borders and peaceful relations with Egypt and Jordan, and we have hopes of a peace settlement with the Palestinians. In the Declaration of the Establishment of the State of Israel, we state that we "extend our hand to all neighboring states and their peoples in an offer of peace and good neighborliness and are prepared to do our share in a common effort for the advancement of the entire Middle East."

This call is, of course, still valid today. It is my hope that we shall renew the peace negotiations with Syria and Lebanon, and establish diplomatic relations with all the countries which as yet have no ties with us.

When, in retrospect, I contemplate our accomplishments in the past 50 years, I am filled with hope and confidence about what Israel will achieve in the coming 50 years.

Israel is a modern miracle

Message from Prime Minister Benjamin Netanyahu to the Jewish communities of the Diaspora on the occasion of Israel's 50th Independence Day

This year we celebrate the State of Israel's 50th birthday, a landmark in our history. I believe we can be proud of our accomplishments in this half century.

Even before the state was officially declared, we were attacked from all sides, and most military experts doubted that the new state would survive. But we have not only survived against great odds. We have performed what can only be described as a modern miracle. We have gathered millions of exiles to our land, developed a thriving economy, and attained international standing in the sciences and the arts, in technology and in agriculture. With resolve and courage, we have proved again and again that we can defend ourselves against all enemies.

These achievements have convinced our neighbors of our permanence in the region. Egypt and Jordan have signed peace treaties with us; we have established relations with other Arab countries; and we have started a peace process with our Palestinian neighbors.

There are few sacrifices and concessions Israel is unwilling to make to achieve peace with all its neighbors. But a fundamental requirement must be satisfied: security.

This should have been self-evident. The very definition of peace includes the absence of violence and war. Terrorism and threats of violence are incompatible with the peace process.

Yet many expect Israel to withdraw from areas that are the cradle of Jewish civilization, to relinquish control over strategic assets and to leave itself vulnerable to attack despite the absence of any credible assurance of security. This we cannot do. To treat the matter of securing lightly is to abdicate our responsibilities as a government. Jews everywhere must remain united in demanding that security be an integral, indispensable component of the peace process. Only then can we achieve real peace.

Benjamin Netanyahu

Ever since the struggling days of the state's beginning, unity has been our invaluable weapon. And whenever cracks seem to appear in this bond, we prove time and again

[Cont'd. on page 16]

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Naval officer claims anti-Jewish bias in Forces

By RON CSILLAG
Staff Reporter

TORONTO — Two weeks of court time have been set aside in Vancouver next month to hear the case of a Canadian naval reserve officer who says he was denied a plum posting during the Gulf War because he is Jewish.

Andrew Liebmann, now 34, is taking the minister of defence and the chief of defence staff to Federal Court because he believes he's the victim of anti-Jewish bias on the part of the Canadian Armed Forces.

B'nai Brith Canada's League for Human Rights will join the case as intervenors in an effort to strike down as unconstitutional the Forces' policy that permits it to exclude members from peacekeeping duties because of their ethnic or religious origin.

The case, thought to be a first in Jewish circles, goes back to January 1991, when Liebmann, then a lieutenant, was serving as a reservist aboard the HMCS *Discovery* in Vancouver. Just as the Gulf War began, he applied for the job of executive assistant to Commodore Kenneth Summers, then commander of Canadian forces in the Middle East. The posting was to Bahrain.

According to court documents, Liebmann alleges he was told by an officer on the *Discovery* that his application was revoked because he is Jewish. He says he was told that another officer would get the job. He says he was told the same thing by Maritime Command in Halifax.

Liebmann says he was told that the Forces' official position was that being a Jew in Bahrain – particularly when tensions were escalating between Iraq and Israel – would pose a threat to his personal safety or could impair his ability to do his job.

Finally, Liebmann says he was told that the job was posted in error, and that Summers' aide would be staying on.

A few weeks later, he received a letter of apology from the associate minister of national defence, but stating that the affair was an "unfortunate misunderstanding, which led to your being given incorrect information."

The Department of National Defence concurred, and has denied it discriminates on the basis of religion or ethnicity.

Liebmann taking his case to court

Liebmann launched an internal grievance, which took two years to complete. But it failed to resolve the matter and did not alter his belief that he was discriminated against as a Jew.

Liebmann launched his court case in 1993.

His lawyer, Sam Hayman, told *The CJN* in a telephone interview that his case is based partly on a "misapplication" of a Canadian Forces Administrative Order which permits the exclusion of some soldiers from peacekeeping duty.

The policy, a copy of which was obtained by *The CJN*, states that in choosing members of a peacekeeping force, the Armed Forces may consider "the cultural, religious or other sensitivities of the parties to the conflict and the host country, but only to the extent that failure to respect those sensitivities creates a real risk that the mission will not be carried out successfully," or that the mission and its members would be endangered.

The policy is designed to maintain peacekeepers' neutrality and avoid inflaming already-tense situations.

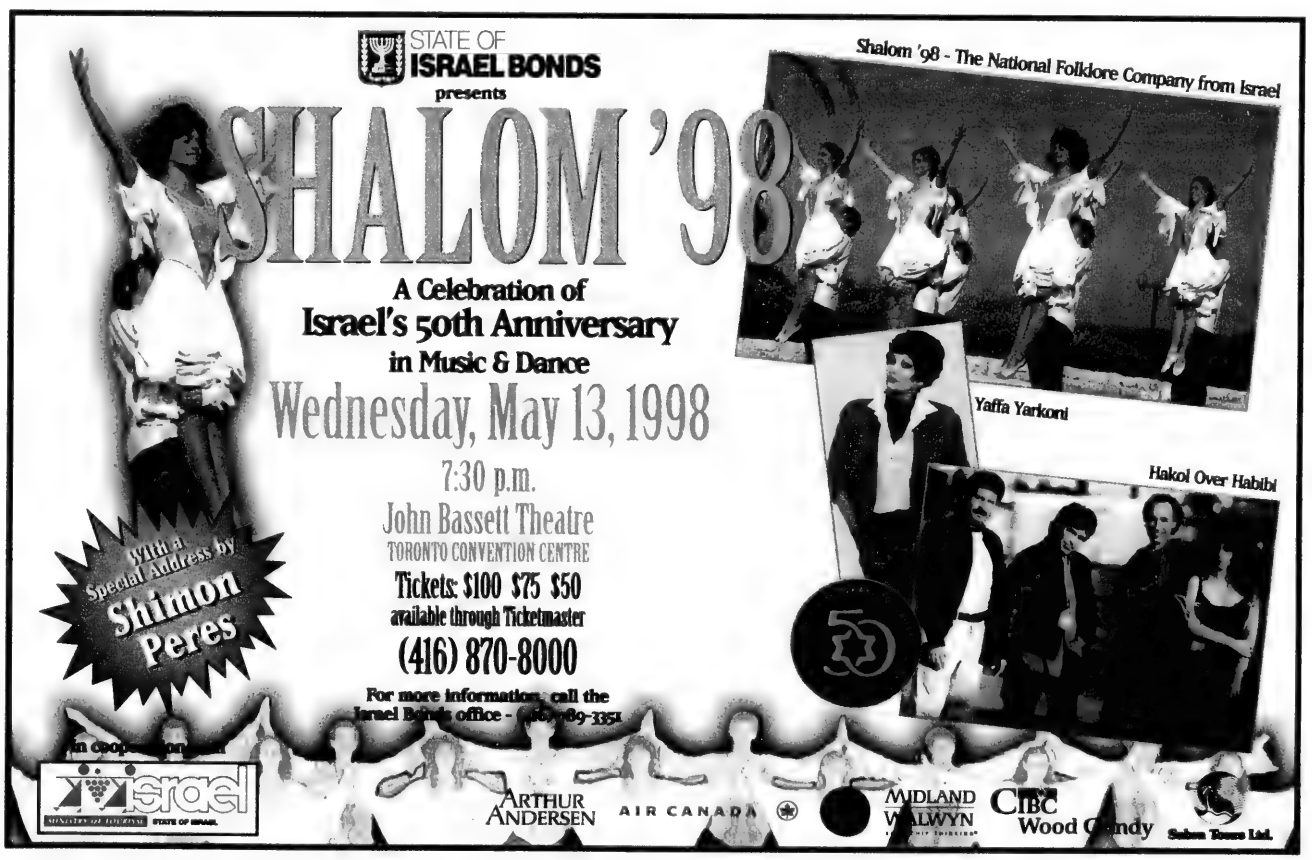
However, the policy does not apply to soldiers in active wartime service. Hayman says it was wrongly applied to his client, who was active during an armed conflict.

The League's involvement dates back to 1990, when it went to court to challenge what it called a ban by the Canadian Forces on Jews, Muslims and women serving in peacekeeping forces in the Middle East.

The League charges that Canada has not sent Jewish or Muslim soldiers to the Mideast since 1956. In 1988, Canada complied with a request to exclude Jews, Muslims and women from its contingent sent to monitor the truce between Iran and Iraq.

In 1991, the Federal Court dismissed the League's claim, urging it to find a victim of the alleged ban. Fresh ammunition in the League's case came when Liebmann stepped forward.

League lawyer David Matas told *The CJN* that Forces members are still excluded from peacekeeping missions based on ethnicity or religion, which the League alleges violates the Charter of Rights. It is asking the court to strike down the policy as unconstitutional.



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From the editor's desk

Editorials May 14, 1948

Israel's 50th anniversary has been and is being widely covered by the Canadian media. But what did the newspapers of the country say about Israel when it was founded?

Recently I had the opportunity to research that question in the archives of the Canadian Jewish Congress, a rich, exciting trove of treasured documents and history-soaked memorabilia.

Without analysing their content, I reproduce brief excerpts from the editorials written in a handful of the country's leading newspapers on that fateful weekend in 1948.

The Ottawa Evening Journal of May 14, 1948, in its editorial, "Palestine – The Flag Comes Down," wrote, essentially, an apology for the British government's handling of the mandate.

"Tonight the British flag will be hauled down in Palestine, the British High Commissioner will sail for England on a light cruiser...

"It must seem to many that nothing so describes the difficulty of Britain's rule by mandate as the fact that her leaving of it finds no power or powers able to carry on...Britain did a brave best for 27 years, then, hard-pressed at home and elsewhere with problems more precisely her own, turned back the mandate to the League's successor...Grave and lamentable as is [the] state of affairs, it can surely not be laid at Britain's door. Her best may not have been good enough...but who or what will do better is almost fatefully unclear."

The editorial in the *Montreal Gazette* May 17 was called "Jewish State Born in Torment." It described the momentous situation and plaintively asked, "What is the ingenious formula which shall bring peace?"

"On Friday, the Jewish state was born amidst torment. It was an urgent hope that struggled through into a painful reality.

"Yet a great hope it has been. The sufferings of the centuries have deepened it with their weight, and this longing for a homeland has been given a new urgency by the sufferings and the losses of the last few years, when persecution was linked to science and system in the concentration camps of the Nazi regime. The hope for a national home in Palestine may be a desperate hope. But it has been born out of desperation...

"It is part of the tragic irony of the Jewish people that their hope should be launched in a dark sea of so many troubles."

The editorial in the *Toronto Globe and Mail* on May 14 was entitled "Zero Hour in Palestine." It argued unambiguously in favor of the justice of the Jewish cause.

"Regardless of its fate, today will be forever memorable in the annals of the Jews. It will mark the attainment of a dream cherished amongst them for two thousand years, the return to a land they have always considered theirs. Critics of these claims...have all recognized that the spiritual hunger of the Jews for Palestine is genuine and deeply felt. There will be few in the world unmoved by sympathy with them as they enter into possession of what they regard, rightly or wrongly, as their birthright.

"How secure that possession is will be seen in due course. The legal basis of Israel is...the judgment of the United Nations in favor of partition...According to the Arab view, the UN decision has no legal status, but this is a meaningless argument. On such issues the UN is the highest authority available. There is no interplanetary court to which its rulings could be submitted. World opinion has given a part of Palestine to the Jews and that is final, so far as it goes."

Five days later, the paper's lead editorial was "Canada Should Recognize Israel." It urged a sharp departure by the King government from its policy of toeing the British line toward Israel.

The writer cited three reasons that "add up to a conclusive case for recognition now." The last sentence of the editorial was: "Canada, in our view, should recognize Israel without further delay and exert whatever influence she may have to secure the speedy concurrence of others."

The Toronto Daily Star referred to the proclamation of a Jewish republic as a "great historic event which causes rejoicing not unmixed with tears among the Jews scattered all over the world." It concluded "Arab and Jew will have to live together in Palestine. They could reap mutual advantage by a policy of cooperation...Long continued armed strife would bring ruin to everybody."

The Regina Leader Post's editorial on May 17, perhaps the most lyrically written of them all, was called "The Promised Land."

"After a lapse of nearly 1,900 years, a Jewish state has risen again in Palestine. The event is almost certainly without precedent in history...None therefore but a Jew can comprehend the tide of emotion which welled upwards through Jewish hearts the world over with David Ben-Gurion's proclamation Friday night...

"Born in blood and confusion, [the new state] is the strange offspring of lofty idealism and basest terror. Devotion and fanaticism, gnarled Polish hands, American funds and science, British tutelage, Nazi beastliness; all these have played their part in shaping the Zionist state. But it is at last in being..."

MBD

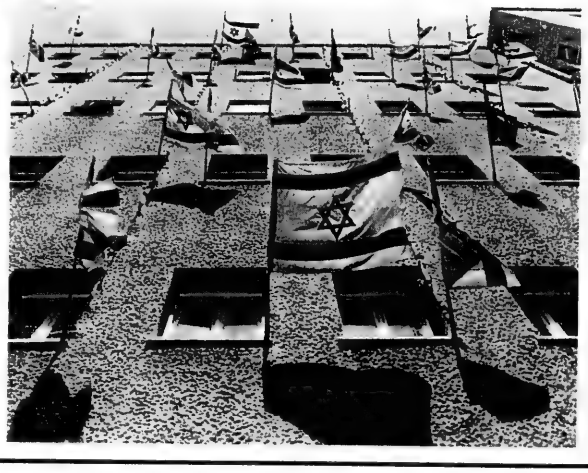
Israel's Jubilee 50 *from the archives*

FLAGS, FLAGS, AND MORE FLAGS

From almost every window, the flag of the Magen David flutters in Jerusalem in celebration of Yom Ha'atzmaut. *[Keren Hayesod - UIA Communications photo]*

* * * * *

For the latest in *Israel at 50* news, check out the *Israel at 50* Web site: [www.feduja.org] or call the *Israel at 50* hotline 416-635-



Greater Toronto Area

Rabin, Saddam almost met

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Yitzhak Rabin and Saddam Hussein almost had a face-to-face encounter in 1989, a new book claims.

If it had taken place, Israel and Iraq may have established official relations, said Samuel Segev, author of *Crossing the Jordan: Israel's Hard Road to Peace* (McClelland & Stewart).

Top-ranking Israeli and Iraqi officials launched direct talks in the mid-1980s after Iraq let it be known it no longer opposed Israel's peace treaty with Egypt and favored a political solution to the Israeli-Palestinian conflict, said Segev, an Israeli journalist, in an interview last week.

In 1985 and again in 1986, Abraham Tamir, director-general of Israel's Foreign Ministry, met several times with Tariq Aziz, the Iraqi foreign minister; Nizar Hamdoun, Iraq's ambassador to the United States; and Barzan el-Takriti, Saddam's half brother and Iraq's envoy to the United Nations.

The meetings were held in Paris, Geneva and New York, at a time when Iraq was locked in a war with Iran and wanted Israel to stop arms shipments to Tehran.

According to Segev, a former *Ma'ariv* foreign correspondent, an American banker of Arab origin, Robert Abboud, proposed the Rabin-Saddam tete-a-tete.

While in Baghdad in June 1989, following the end of the eight-year Iran-Iraq War, Abboud told Saddam that Iraq could not expect large American investments without an atmosphere of peace and stability in the Middle East.

Abboud said that a dramatic meeting between Rabin – then the defence minister in the national unity government – and Saddam might persuade overseas investors to take a second look at Iraq. He said that Azriel Enav, an Israeli businessman and former intelligence officer who knew Rabin well, could arrange the meeting.

Saddam agreed, but only on condition that the PLO representative in Baghdad be invited to take part in the discussion. In case of a leak, Saddam could always claim that the meeting was meant to defuse Israel's conflict with the PLO, said Segev, now a visiting professor of Middle East history at Hofstra University in Hempstead, N.Y.

Since Israel did not recognize the PLO, Rabin vetoed Saddam's proviso.

In the meantime, Rabin had come into possession of reports that Iraq was trying to develop a nuclear capability. In June 1981, the Israeli force had bombed Iraq's nuclear reactor near Baghdad.

As a result of these developments, Rabin backed away from Abboud's proposal. "Rabin feared that Iraq's 'moderation' and the idea for a meeting with Saddam were only a smokescreen and part of a major deception effort aimed to shield Iraq's production of mass-destruction weapons.

"There was no agenda, but you can imagine what could have been discussed: the reopening of the oil pipeline from Kirkuk (an Iraqi city) to Haifa; trade relations; and the beginning of diplomatic ties between Israel and Iraq."

In *Crossing the Jordan*, which is to be published in May, Segev also discloses that, on the eve of the 1973 Yom Kippur War, King Hussein of Jordan warned the late Israeli prime minister, Golda Meir, that Egypt and Syria were building up their forces along the borders with Israel. They met secretly north of Tel Aviv on Sept. 25, two weeks before the war broke out.

King Hussein, however, was not privy to the knowledge that Egypt and Syria intended to attack Israel in a coordinated offensive in the Sinai Peninsula and the Golan Heights.

At their meeting in Tel Aviv, King Hussein urged the Israeli leader to make peace with Egypt, Segev says.

In 1971, Moshe Dayan, Israel's defence minister, had laid out a plan for the reopening of the Suez Canal, closed by the 1967 Six Day War. The Israeli cabinet rejected Dayan's proposal. "Egypt's president, Anwar al-Sadat, took this idea and expanded it," said Segev. But Israel turned down his proposal.

"Israel made a mistake," he added. "Sadat's plan could have created the momentum for a diplomatic solution and prevented the Yom Kippur War."

Segev, in *Crossing the Jordan*, says that Israel saved King Hussein's life at least six times in the mid-1950s and early 1960s.

In 1963, at his initiative, he started meeting Israeli leaders secretly on a regular basis. Segev estimates there have been more than 100 meetings between the king and Israeli officials since then.

In another revelation, Segev claims that the Olso peace process actually commenced a month before the Labor party defeated the Likud in the June 1992 election, when a Norwegian diplomat informed Yossi Beilin, a future Israeli deputy foreign minister, that Norway could facilitate negotiations with the PLO.

Once the talks got under way some months later, Norway covered all the expenses.

Segev is of the view that the Oslo peace process has reached "the point of no return." But the Oslo agreements are ambiguous and therefore subject to different interpretations by Israel and the Palestinians.

Israel, he added, has been vague about its final intentions, but the Palestinians have been clear. They want a Palestinian state in the West Bank and the Gaza Strip.

Segev believes that Benjamin Netanyahu, the prime minister, will eventually yield about 80 percent of the West Bank to the Palestinian Authority, headed by Yasser Arafat.

Segev said that Hafez al-Assad, the president of Syria, "missed the chance of his life to regain the Golan."

Israel had conveyed a willingness to withdraw from the Golan in exchange for certain concessions. But since Rabin declined to publicize his position, Assad refused to meet with him, thereby scuttling the opportunity of an historic breakthrough.

APOLOGY

We regret that last week's paper carried a picture in which the name of G-d was spelled out. We apologize for the oversight, and suggest you consult your rabbi regarding the appropriate measures to take.

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WHEN ISRAEL'S NEWEST SETTLERS arrived almost 50 years ago, the needs were quite basic ... learn the language, learn how to farm, learn how to build. UJA/UIA, through the Jewish Agency was there ... making funds available to help retrain former doctors, peddlers, merchants and shopkeepers.

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Greater Toronto Area

Survivors' contributions lauded

By RON CSILLAG
Staff Reporter

TORONTO — Holocaust survivors – once the slaves of the Nazis – have helped transform Israel into the success story of the 20th century, the community's annual Yom Hashoah V'Hagvurah commemorative service heard last week.

Yom Hashoah

Survivors have "injected Israel with life," keynote speaker Naphtali Lau-Lavie told an estimated 2,500 people at the twilight service at Earl Bales Park, near the Yad Vashem Holocaust Monument.

Lau-Lavie, a former Israeli diplomat, adviser to Israeli leaders and himself a survivor, said one of history's great ironies is that Jewish slaves who were forced to stoke the Nazi war machine later went on to build up and strengthen the Jewish state.

The Nazis, he said, precisely calculated the labor value of each Jewish slave at six Reichmarks per day, factoring in the cost of food and "housing," and reckoning the life of the average concentration camp inmate at nine months.

An estimated 100,000 Jewish slave laborers survived the war, said Lau-Lavie, whose brother is Israel's Ashkenazi Chief Rabbi, Israel Meir Lau.

Thanks to those survivors, thousands of whom immigrated to Palestine, Israel today is the second highest exporter of high technology in the developed world, he said.

To give an idea of how far Israel has come, Lau-Lavie said that in 1948, the new country's total exports were valued at $35 million worth of oranges. Last year, Israel exported about $35 billion worth of goods and services, mainly in high-tech, he said.

Rachel Iskov, 18, a University of Toronto student, lit six candles on behalf of the sponsoring organizations of last week's community Yom Hashoah V'Hagvurah service. [Ron Csillag photo]

A large tent in the park was packed for the emotional community-wide service, sponsored by 12 communal organizations.

Candles were lit for the six million who perished in the Holocaust, each by a representative of one of the sponsoring groups.

In his greetings, Israel's consul general, Jehudi Kinar, called on the Vatican to "clarify" its stand on the Holocaust in the wake of its recent statement on its culpability during the war years, which many believe was too little, too late.

Dramatic readings and songs in Hebrew, Yiddish and English were delivered.

The K'El Maleh Rachamim was chanted by Cantor Yaacov Motzen of Shaarei Shomayim Synagogue. A stirring rendition of *Elie Elie* was given by the congregation's choir.

Rabbi Jerry Unterman, director of Toronto's Board of Jewish Education, recited Kaddish.

Members of the Jewish War Veterans of Canada and the General Wingate Branch 256 of the Royal Canadian Legion marched the colors.

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Samuel Kapustin, M.Ed
CHAIRMAN, CHAT JEWISH HISTORY DEPARTMENT
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Tuesday, May 19 7:30 p.m.
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Sentinel on a long march

Continued from page 1

Cynics, people opposed to Israel, and "realists" of course, will argue the matter, pointing for example to the plight of the Palestinians or to the internal stresses within Israel, that the very notion of "a better human destiny" is absurd and a foolish, self-centred idealism, hardly in sync with the cruel, bitter ways of an indifferent and violent world.

But we do not accept that cynical view of human history. No important cause, discovery or advancement was ever achieved by the cynic.

Nor did the truth of the Palestinians' conflict with the Jewish state ever influence the debate in Middle Eastern capitals. Ever since their very first refusal, more than 50 years ago, to coexist with the Jews and their simultaneous embrace of violence as the preferred instrument of discourse, the Palestinian people have been betrayed time and again by their own and by other Arab leaders. Though it is halting and frustrating, the current process of reconciliation between the two peoples is irreversible and will ultimately evolve into an accommodation of mutual dignity and trust.

The stresses, flaws and imperfections within Israeli society are mirrors of the stresses, flaws and imperfections within Israelis themselves. The divisions and the dissensions are not to be understated; nor is their potential for harm to be ignored. But, as we wrote earlier in our special tribute to Israel's jubilee, "In the life of nations, 50 years is nearer to the beginning. Institutions [in Israel] of civic and public life are still maturing, finding their efficiencies, testing strengths and correcting weaknesses, ignoring evanescing patterns but evolving according to the traditions of daily life.

"And if Israel's institutions...are still maturing, it is as a result of unparalleled daring and courage that they exist at all. Israel's rebirth 50 years ago is one of history's great affirmations of the indomitability of the human spirit.

"After 2,000 years, the Jews have returned to Israel, to where they always were. Jews have returned to rebuild and to restore what had long ago been confiscated, destroyed, parched, scorched and seared."

Surely, that is the reason for the quasi-metaphysical, magnetic pull that Israel exerts not only upon Jews, but upon the world.

To celebrate Israel's refounding is, at its very core, to celebrate humanity's ability to dream, to imagine, to achieve; to reach far, high and wide; to overcome; to rise from the ashes; to contend with the gravest adversity; to proclaim in loud, defiant voice, "We shall not die, but live."

Paul Johnson, the British historian and writer, has eloquently described the nature of the uniquely elevating paradigm embodied by Israel. "No people has ever insisted more firmly than the Jews that history has a purpose and humanity a destiny. At a very early stage in their collective existence, they believed they had detected a divine scheme for the human race, of which their own society was to be a pilot. They worked out their role in immense detail. They clung to it with heroic persistence in the face of savage suffering...The Jewish vision became the prototype for many similar grand designs for humanity, both divine and manmade. The Jews, therefore, stand right at the centre of the perennial attempt to give human life the dignity of a purpose."

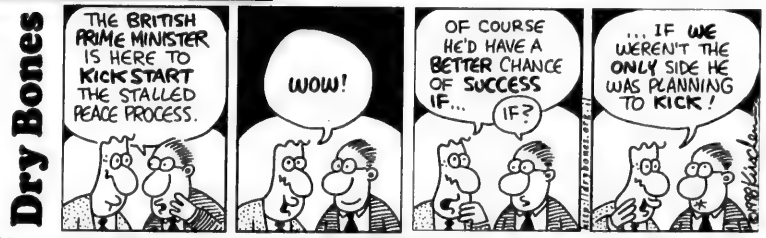
If the Jewish people stand "right at the centre" of humanity's perennial search for meaning, the state of Israel, in 1998, only 50 years old, stands at the centre of the Jewish people.

And it is in relation to this state that the eternal mission of the Jews coalesces. It is an enterprise altogether human of trial, error; success, failure; laughter, tears; inquiring, acquiring; self-sacrificing, self-absorbed; idealistic, pragmatic; secular and holy. But in this altogether human enterprise, called the State of Israel, there is indeed something more at hand than most journalists can comprehend or even observe.

So, in Paul Johnson's words, be part of "the perennial attempt to give human life the dignity of purpose." Celebrate; do something particularly commemorative; confer a special kindness, for "this is the day that God has created, we will rejoice and take wondrous delight in it."

WISDOM OF THE AGES

"Accordingly, we...hereby declare the establishment of a Jewish state in Eretz Yisrael to be known as the State of the Israel."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Report upholds Kremer's work in war crimes unit

Re: Remarks attributed to Jack Silverstone, executive director of Canadian Jewish Congress (CJC), in an article titled "Government report on anti-Semitism slammed" (*CJN*, April 2).

Having been the principal target of the allegations of anti-Semitism, I am pleased that Prof. John McCamus' independent review concluded that every allegation was unfounded. However, I am disturbed that, despite the very comprehensive report by McCamus, Silverstone continues to suggest that the unit was not dedicated and that there was inaction during my tenure as director. An objective reading of the McCamus report, leads one to the exact opposite conclusion. A few quotes from the report illustrate my point:

"I have examined portions of 21 final reports on individual cases prepared by members of the Section...(p. 148)

"My review of the individual case reports satisfies me that the (Strategic) Plan was implemented in a thoroughgoing way and that the work done on the individual files was of the 'no stone unturned' variety... (p. 148)

"In sum, I see no basis for the suggestion that Kremer was engaged in an elaborate exercise of 'foot-dragging' in order to subvert the work of the section. On the contrary, he would appear to have exercised his professional judgment in developing a new strategic approach to the work of the section in an attempt to focus resources on the best cases and to maximize the prospects for success in these cases...(p. 153)

"Again these various initiatives were designed to facilitate proper investigation and assessment of denaturalization potential in a systematic and thorough manner...However when the [Finta] decision came down, the Section was well positioned...to switch from prosecution to denaturalization and accordingly, the Section has been in a position to bring a significant number of denaturalization cases in recent years..." (p.172)

The investigation and case development done by the Unit between 1990 and 1995 resulted in the 21 final reports, from which were selected the first 12 denaturalization and deportation cases to proceed to court. (p.152) Before my departure at the end of August 1995, the first four cases were launched and the next four were selected. In anticipation of ministerial approval, which came in January 1995, we did much of the preparatory work for trial on all the cases that we had recommended for denaturalization and deportation proceedings. I can say, parenthetically, that we were also responsible for the preparatory work on the next two cases selected as well.

The report concludes that there was no anti-Semitism affecting the work of the Section, and also states, clearly and unequivocally, that there was a tremendous amount of work done. I would suggest that there is no objective factual basis to question the dedication, commitment and contribution of the Unit between 1990 and 1995, and I would urge Silverstone and the CJC to redirect their energies to supporting the program, instead of attacking it.

Peter M. Kremer
Ottawa

Yom Kippur in Great Synagogue in Tunis

I read with a great deal of interest Gerald Schwartz's view of Jewish Tunisia. (*CJN*, March 26)

I served in Tunisia with the RCAF. In May 1943, we landed in Algiers from England and made our way to Kilrouan in Tunisia. We had an air base there from which our squadron bombed Sicily and Italy in preparation for the invasion of Italy.

I recall visiting Souss and Monastir Sfax when we were given rest and recreation in these towns. Yom Kippur was spent in Tunis at the Great Synagogue, which was packed with Allied troops from all over the world. A sight to behold!

All in all, it was a very exciting and interesting tour of duty, a fascinating country with perfect climate and friendly people.

Harold Kates
Toronto

No seat for mom at this seder

The question, "What's wrong with this picture?" seems to have been accidentally omitted from the "Mendy" cartoon of the family seated at the seder table (*CJN*, April 2).

The answer is that not only is the mother standing and serving as everyone sits and eats, but there is actually no chair at the table for her."

Justin Lewis
Toronto

BY BARRY GROSSMAN & STAN GOLDBERG
PASSOVER FUN WITH
MENDY
AND HIS FAMILY
THIS CUP OF WINE STANDS FOR THE SWEETNESS AND JOY OF A HOLIDAY CELEBRATION

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

Yom Ha'atzmaut

Images...for our celebration

The photos on this page, except for the one of Yitzhak Rabin and King Hussein, lower right, were taken by Jacob El-Baz, one of Israel's most talented photographers. We publish these past images to help stir and evoke feelings of commemoration and celebration. The Rabin and Hussein photo is by the IGPO.

Dry Bones

Opinions

What kind of Palestinian state?

By Gerald Steinberg in Jerusalem

In November 1947, the United Nations voted to partition Palestine into two states – one for the Jews and one for the Arabs. Israel accepted the plan, and today we are celebrating 50 years of statehood and sovereignty. The Arabs rejected the plan, and they are still suffering the consequences.

Since the 1993 Oslo agreement, however, the Palestinians have been steadily moving towards a belated acceptance of partition. Now, with the peace talks at an impasse, Yasser Arafat has repeatedly announced plans to declare a Palestinian state "with Jerusalem as its capital" next year. This state would include Gaza and all of the territory that came under Israeli control during the 1967 war, without any Jewish settlements or enclaves.

Beyond the territorial demands, which are clearly far beyond any boundaries that Israel is likely to accept, what kind of Palestinian state are we likely to see? According to some views, particularly in western capitals (including Ottawa), as well as among members of the Israeli Labor party, such a state would be a blessing and would provide a foundation for stability in the region. They point to the example of Israel, which used its first 50 years to build a dynamic, democratic and open society, emphasizing economic development and seeking regional stability.

Similarly, once the Palestinians have their own country to build and refugees to absorb, they will be too busy to engage in terrorism, and will have too much to lose, or so the theory goes. In addition, idealistic supporters of Palestinian sovereignty argue that, like other peoples, including the Jews, they are entitled to a state of their own, in which they can define their own destiny.

However, there is a counterview that is far less optimistic. Rather than creating stability, a Palestinian state could become the platform for violence and terrorism directed against Israel and the West. As terrorism continues, Prime Minister Benjamin Netanyahu has warned against the "establishment of a terrorist Palestinian state adjacent to our heartland."

Given the evidence to date, the expansion of the existing Palestinian Authority (PA) into a full-fledged state could turn out to be a disaster. Such a state would be prone to violence and civil unrest, with a major role for Islamic radicals and fundamentalists linked to Iran. In 1970, the Palestinians (with Syrian assistance) sought to overthrow the Jordanian government; Palestinian sovereignty would revive this threat, not only to Jordan, but to other pro-Western regimes.

In contrast to Israel, a Palestinian state might quickly turn into a "failed state," similar to Afghanistan, Haiti, Somalia or Algeria. These fragments of former states are ruled by feuding warlords and militias, who use violence and terror against each other and against the civilian population.

Besides destroying the lives of the citizens of these areas, failed states are also bases for international terrorists, drug barons and criminal mafia. In the absence of a central government, there are no police to which to turn for assistance, no health or educational system to speak of, and no central economy. In Afghanistan and Algeria, the chaos has allowed numerous Islamic fundamentalist groups to train in the area and use it as a safe haven.

A failed Palestinian state would be a very dangerous and destabilizing addition to the Middle East, and the warning signs are already in evidence.

Under the control of Arafat and the PLO, the PA has not demonstrated the ability to manage a modern and stable state. This problem goes beyond the corruption, lack of democracy and intimidation. Arafat's "police" have failed to disarm Hamas, and various factions linked to Fatah and the PLO operate without central control. This month, the body of Mohiedeen Sharif, the Hamas leader who masterminded a number of suicide bombings, was found in a bomb factory in Ramallah. The PA first blamed Israel and then claimed that he was killed by other members of Hamas in a power struggle. The truth may never be known, but whatever the case, this incident demonstrates how far the Palestinians are from creating a responsible system of government.

The PA has also failed to create the economic infrastructure that would allow for development and relieve poverty.

Despite the billions in economic aid, jobs have not been created and investors are unwilling to take the risks that are inherent under Arafat's rule. Most of the construction is for the opulent villas on the Gaza shore, owned by the PA political elite.

This sad record does not preclude the possibility that one day, a Palestinian state will be able to provide solutions for its own people and stability for the Middle East. However, this stage has not arrived yet.

Israel's complex past – warts and all

By Robert Sarner in Jerusalem

Next Sunday evening, in what has become a weekly ritual during the past four months, I will join hundreds of thousands of other Israelis for a rendezvous with history. In living rooms around the country, people will park themselves in front of their TV sets for the latest hard-boiled look at Israel's past. For most viewers, the 18 segments shown so far have been riveting – or revolting.

Produced by Israel Television, the documentary series is called *Tkuma (Rebirth)*. Its focus is the people and events that have shaped the country's destiny during its first 50 years. Pure unadulterated history is not exactly prime time fare in most countries, but in Israel, *Tkuma* has captured headlines and high ratings.

Few countries, of course, have packed so much dramatic history into such a relatively short period as Israel. And few countries are home to such a volatile political climate in which emotions and ideological differences are so pronounced.

Each instalment of *Tkuma* tackles a different chapter of Israel's first half-century. While chronicling the past – the impact of the Holocaust, wars, David Ben-Gurion, the massive Russian aliyah – the producers have not shied away from the less glorious sides of Israel's evolution. The discrimination against Sephardi immigrants, Golda Meir and Moshe Dayan's tragic misreading of Egypt and Syria during the weeks before the Yom Kippur War, the unfair treatment of Israeli Arabs, disputed actions by Israeli soldiers during the intifadah and the Lebanon War, and other rough edges of Israel's history are also examined, making *Tkuma* far more engaging than the candy-coated birthday portrait some people were hoping for.

Few viewers have been left indifferent. Their reactions have been almost as edifying as the series itself.

The most intense debate so far was triggered by an episode shown this month entitled, *On the Path to Terror: My Homeland*, devoted to Arab terrorism against Israel. Critics denounced it as pro-Palestinian and insensitive to Israel. The writer/director of the segment received more than 20 death threats by telephone. Communications Minister Limor Livnat denounced *Tkuma* for "destroying Zionist myths," saying it amounted to "a propaganda film for Israel's enemies." She called for an inquiry, adding, "I don't know of any normal state that would broadcast a series like this."

No less infuriated were members of the public who sent angry letters to the country's newspapers. "Our culture czars, in their unjustified arrogance, have presented a one-sided and warped picture," wrote one Louis Garb to the *Jerusalem Post*. "As I recall, we are presently celebrating our 50th jubilee, not our 50th yahrzeit…To force feed us unseasoned pottage of unbalanced self-hatred at our party is an example of gross bad taste."

Dan Heth, of Netanya wrote: "On the 50th anniversary of Israel, the decision to show on state television the history of Palestinian murderous terrorism is a national scandal which indicates the sick, masochistic and anti-Zionist conception of the *Tkuma* producers."

But criticism of the criticism was no less intense. "*Tkuma*'s critics would have preferred a history without Arab refugees, without a military government, without occupation and, indeed, without Arabs at all," wrote Arie Caspi in the daily, *Ha'aretz*. Broadcasting *Tkuma* forces us to deal with the moral dimension of the feud, and recall facts we would prefer to forget."

Even a member of the government took aim at *Tkuma's* opponents. "The pathetic attempts of certain politicians to hide the issues, to take *Tkuma* off the air, or to apply censorship to it, do not serve their own interests," said Likud MK Ruby Rivlin. "These efforts are likely to cause Israeli youth, exposed to such things for the first time, to feel that Israel has dark chapters in its history that it should hide."

What's all the fuss about? After all, it's only a TV program. Agreed, certain aspects of Israel's past could have been presented in a more balanced, more complete manner. Of course, *Tkuma* is somewhat subjective, painting in broad strokes and selective in its choice of images and interviewees. How could it be otherwise? We're talking 50 years of action-packed history boiled down to 22 one-hour segments.

Surely, on our country's 50th anniversary, we are mature enough to look at the full picture of our turbulent past, warts and all. It can only be a healthy, if not always comfortable step, in Israel's development.

(Canadians can see a much shorter, English-language version of *Tkuma*, produced by Israel Television; it will be shown on History Television, on May 12.)

A new relationship

By Rabbi Gunther Plaut in Toronto

I fell in love with Eretz Yisrael from the day I first visited it in 1936. That love has matured, but it has never diminished. The most important influence that Israel has on me these days is in my growing awareness that the Jewish future will depend on Israel, yet not exclusively so. In fact, if the prosperity of Western Jews continues, the distance between the two poles of Jewish existence may diminish. Even now, much of secular Israel (which is the majority) is Western rather than Jewish, and many of its citizens have no longer any use for the old Zionist ideal of redeeming the land by sweat of one's brow.

Now there are a quarter of a million foreign workers in the land (not counting Arabs from the territories), and the secular portion of the population aspires to the kind of middle-class life that is measured by economic well-being rather than by Jewish values, of which the majority has no inkling and in which it has little interest. No real opportunity exists at present for the injection of pluralistic religious values into a society that is polarized between a state-supported Orthodoxy and a largely secular majority.

Today Israel still has to contend with external enemies, though its security is no longer at risk. The "enemies" of tomorrow will be internal and will be embroiled in some form of *Kulturkampf* (the struggle between religion and the secular state). If religious/anti-religious strife should break out in earnest, the secular element will have no positive ideology except for its desire to break the impact the Orthodox have on many aspects of daily life and on the party politics of the state. The latter, in turn, will be sparked by the ideal of a truly Jewish state (rather than a state of Jews), guided by the divinely ordained statute. It is my feeling that, despite their stubborn resistance, the Orthodox will lose the struggle, and the political, social and religious patterns of Israel will be dramatically changed. That transformation will also affect the future of Israel-Diaspora relations. But of course I may be wrong.

Those of us who have chosen to live as part of the Diaspora and enjoy its benefits have a responsibility beyond what we owe to the Jewish future. Having cast our lot with the nation of our choice, we are obligated to support it with all our might. It is a case not of either-or, but rather of both-and. I lived for a quarter-century in the United States and 35 years in Canada and have attempted to contribute to the welfare of both nations. It is nothing for which I expected thanks – on the contrary. This is what I owed to free and hospitable lands.

As Israel turns 50, it will still be concerned primarily with its own needs, but at 75 or 100, in the days of my grandchildren and not-born-as-yet great-grandchildren, Israel may be ready to integrate its wants and hopes with the Diaspora and consider it for the potential that it will continue to have – exiles no more, but part of one worldwide community, flourishing the way it once did. I write, lecture and work for that day.

Taken in part from Rabbi Plaut's More Unfinished Business, *published last year.*

The Kirshner File

Israel at 50 stands at a crossroad

"Together in pride, together in hope." This slogan, coined for Israel's 50th anniversary celebrations,

By Sheldon Kirshner

has a bittersweet ring to it this week as Israelis look back and reflect on five decades of sovereignty and independence.

Born in war and nurtured on dreams of peace, Israel at 50 presents a study in contrasts: strong yet vulnerable, secular yet religious, unified yet fragmented.

One hundred and one years after Theodor Herzl – the founder of modern political Zionism – foresaw the emergence of a Jewish state in Palestine, Israel stands at a crossroad, the battle for its identity yet to be resolved.

With a divisive conversion bill on hold in the Knesset, Israelis and Diaspora Jews alike wonder whether Israel can maintain its pluralistic and democratic traditions under the mounting pressure of religious coercion.

The bill, if passed, would formally enshrine the Orthodox monopoly of religious life in Israel, the net effect of which would delegitimize Reform and Conservative Jews. If this happens, Israel would cease being a unifying force among Jews, most of whom regard it as the embodiment of Jewish yearning and a riposte to centuries of anti-Semitism, climaxed by the Holocaust.

Even if the bill is finally shelved and a workable compromise is reached, few observers believe that the Orthodox rabbinate, unbending in its interpretation of Judaism and generally contemptuous of non-Orthodox Jews, will come to terms with the Reform and Conservative streams, a minority in Israel but a majority in North America.

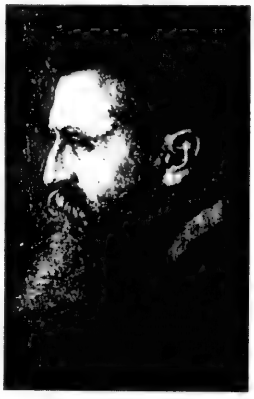
The rector of Bar-Ilan University, an institution closely associated with Orthodoxy, has criticized the growing extremism within the Israeli Orthodox movement. According to a recent poll, two-thirds of Israeli Jews fear that relations between religious and secular Jews will widen in the future.

Even as these words are written, the gap is widening. Ovadia Yosef, the prominent Orthodox rabbi, has declared that Reform Jews should be "cast out" of Israel. Meanwhile, in the past year, zealots have vandalized two non-Orthodox synagogues and a Reform kindergarten, and jeered and roughed up Conservative and Reform Jews trying to hold prayer services near the Western Wall in Jerusalem.

A backlash has already occurred. Last month, Shlomo Gazit, a reserve general in the Israeli army and a Middle East scholar, compared the knitted kipah – the symbol of Jews affiliated with the national religious camp – to the Nazi swastika. Following an uproar, Gazit apologized, but the incident underscored the polarization between secular and religious Jews, the latter of whom are still are a minority in Israel.

If the balance shifts, and the *dati* become a majority in the next 50 years, there may be demands for not merely a Jewish state, but a theocratic state governed by Jewish rather than civil law.

As Israel observes its golden jubilee, the country, always united in national emergencies, is also torn by serious political divisions. They take the form of sharp disagreements over the current Olso peace process, Israel's best chance in years of developing its economic potential as an economic powerhouse and integrating itself into the region.



Theodor Herzl

The rift, which has grown since the Six Day War, is essentially about land and who will control it. Should Israel, in the interests of peace, give up the bulk of the West Bank and the Gaza Strip and let the Palestinians establish a sovereign state there? Or should Israel, for strategic and messianic reasons, keep much of the territories, with all its settlements and military bases, and nip in the bud such an entity?

The debate over this pivotal quandary has preoccupied Israeli politicians for more than a generation now. It has also split households, influenced the outcome of elections, and caused the murder of a sitting prime minister, Yitzhak Rabin.

One of Israel's stellar figures, Rabin was assassinated by Yigal Amir, a religious Jew who sincerely believed that the peace process Rabin had launched in 1993 was a clear and present danger to Israel and a betrayal of Zionism. Amir considered Rabin a traitor because his policy was predicated on the land-for-peace formula, which unwittingly unleashed a suicide bombing campaign by Islamic fundamentalists inalterably opposed to Israel's very existence.

Rabin's assassination, though almost universally condemned by Israelis, was symptomatic of the passions engendered by the debate over the status and disposition of the territories.

On another level, the killing of Rabin resulted in the formation of a conservative Israeli government led by Benjamin Netanyahu, who is wary of the Oslo process, hostile to Palestinian national aspirations and dependent on 23 religious parties for his survival.

Due to Netanyahu's unilateral policies, his party's reluctance to recognize Palestinian nationalism and the inability or unwillingness of the Palestine Authority to rein in terrorism, the peace process that Rabin promoted assiduously hangs by a thread. By way of reaction, Egypt, Morocco, Tunisia, Oman and Qatar, but not Jordan, have frozen their ties with Israel.

And because Netanyahu refuses to cede the Golan Heights, Israel's bilateral negotiations with Syria remain suspended. In the absence of an accommodation with Syria, Israel is mired in a deadly struggle with Hezbollah in southern Lebanon, the Israeli army's last active war front.

Although Hezbollah poses no existential threat, Israel, with six wars behind it, is probably the only nation whose existence cannot be taken for granted. Israel has never been militarily stronger. But Iran is building a missile arsenal, while Syria already has one. Iraq can still rattle Israel, as evidenced by the 1991 Gulf War and the recent crisis over United Nations weapons' inspections. Hamas cannot bring down Israel, but is capable of demoralizing Israelis.

Throughout the cycle of war and peace, Israel has absorbed 2.6 million immigrants from all parts of the world, and this mission of ingathering Jews remains its raison d'etre.

Sephardi Jews have constituted a good proportion of the olim. And though they have enriched Israel, there is a consensus that they have gotten the short end of the stick from Israel's Ashkenazi elite. Old resentments flared last year when Aryeh Deri, a Sephardi politician, was cited by the attorney-general for his role in the Bar-On affair. And recently, Shas, a Sephardi religious party, lashed out at the Supreme Court, accusing it of elitism and racism against Jews of non-European origin.

Yet the grievances harbored by Sephardim pale in comparison to those of Israeli Arabs, who comprise about 20 percent of Israel's population.

Political, religious and social problems have not prevented Israel from building a vigorous economy which has given it a Western European standard of living. But poverty persists, with 16 percent of Israelis being classified as poor.

Israel's feats in agriculture are well known, and its network of kibbutzim and moshavim, accomplishments in themselves, have played an integral role in making Israel all but self-sufficient in the production of food. And Israel, whose literacy rate is the highest in the Middle East, is a nation rich in cultural achievements.

But as Israel celebrates 50 years of statehood, internal bickering, external challenges, a crisis in the peace process and the spectre of terrorism dampen the mood of a country whose attainments in nation-building are truly inspiring.

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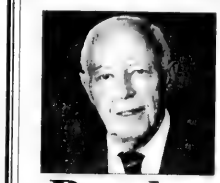


Books

By Bernard Baskin

Scroll's history examined

***The Mystery and Meaning of the Dead Sea Scrolls*, by Hershel Shanks (Random House, $35)**

Where biblical studies are concerned the Dead Sea Scrolls are the greatest discovery of the 20th century. Starting about 50 years ago – and extending over a period of six years – a cache of ancient manuscripts were found in 11 caves above the northwestern shore of the Dead Sea. Written between 250 BCE and 68 CE, some of the manuscripts were 1000 years older than the oldest known Hebrew texts of the Bible.

Of the 850 or so manuscripts, fewer than 12 were in any sense complete. The rest had to be partially and laboriously reconstructed in jigsaw puzzle-like fashion from as many as 25,000 fragments, some no larger than a fingernail.

More than 200 of the manuscripts came from familiar books of the Hebrew Bible, others were fragments of books known only from medieval copies. But hundreds of them where completely unknown and bewildering in their scope and variety. The author writes, "They included unknown psalms, bible commentaries, calendrical texts, mystical texts, apocalyptic texts, purity laws, and on and on. How to make sense of it all."

Particularly intriguing was the Copper Scroll that described a number of sites of hidden treasure. Was this possibly a cryptic guide to valuables of the Temple of Jerusalem that were secreted to prevent their capture by the Romans? All attempts to locate these "treasures" have been futile.

Where did all of this material come from? Most scholars agree that they originated in a settlement, the remains of which are known as Qumran. This may have been the residence of a small, obscure sect known as the Essenes. It is believed that in 68 CE, in fear of the Roman threat, the library was deposited in the nearby caves.

Among the most important of the scrolls was a Manual of Discipline that described the rules and rites of an ascetic community, led by a mysterious and powerful figure known as the Teacher of Righteousness.

It took an inordinately long time for all of the material to be published. The few scholars originally in control, zealously guarded the precious scrolls and grudgingly made them available to others. Finally in 1991, photographic copies of all the scrolls were made available by the Huntington Library in California.

The author deplores the sensational claims that were made for the scrolls at the time of their discovery. They have not fulfilled extravagant expectations and there was never a conspiracy to prevent their publication lest they undermined the foundation of Christianity.

Nevertheless, the scrolls tell us much about Judaism at the time the Temple still stood in Jerusalem and about the roots of Rabbinic Judaism, the direct ancestor of all major Jewish denominations today. Moreover, the scrolls show that in almost every respect the message of early Christianity was presaged in its Jewish roots.

The author writes "There is no evidence to show a direct relationship between the theology of the Dead Sea Scroll community and early Christians, and there are enough dissimilarities to make a direct connection doubtful. The similarities may simply show that both grew out of the same Jewish traditions."

A unique scroll known as MMT (*Migsat Ma'assah Ha-Torah*) translated as "Some Precepts of the Torah" indicates why the Dead Sea sect separated itself from the mainstream Judaism of the time. It lists 20 halachot that sets the group apart. It also provides evidence of the nature of lawmaking in the long interval between the final codification of the Pentateuch, possibly in the fifth century BCE, and the next written codification of the Halachah some six centuries later in the Mishnah.

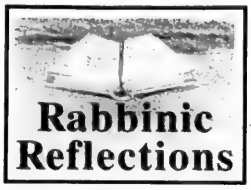
MMT is the only scroll containing practical Halachah that applies to the entire Jewish people in the area of communal life.

Much progress in deciphering the scrolls has been made recently with remote sensing equipment in reading illegible parts of the manuscripts and with a new data base to expedite research.

This relatively brief volume, clearly and incisively written, is a model of insight and information. The author, founder and editor of the *Biblical Archeology Review*, presents a fully rounded picture of a many-sided drama that includes secret dealings, greed, politics, as well as documents of immeasurable value and interest.

QUEEN'S PARK HONORS HOLOCAUST SURVIVORS

Ontario Premier Mike Harris (right) helped the government pay tribute to 10 Holocaust survivors at a Yom Hashoah ceremony at Queen's Park. Among them was Regina Goldfinger (centre). The annual event is hosted by the Canadian Society for Yad Vashem, whose chair, Hank Rosenbaum, is at left. The other survivors honored were Cantor David Bagley, Gerda Frieberg, Charles Goldfinger, Alex Grossman, Harry Kaplan, Eugene Katz, Nate Leipciger, Mordechai Ronen and Saul Tabachnik. [Ron Csillag photo]



From tragedy to great joy

By RABBI LIONEL MOSES

The piercing wail of the sirens that fills the midday air throughout Israel is the only audible sound as all life stops for a brief moment to pay tribute to the men, women and children who gave their lives to ensure that Israel would become and will remain a democratic Jewish state.

Traffic comes to a halt, children cease their games, adults stop in their tracks. Yesterday, 3 Iyar 5758, April 29, was Yom Hazikaron, Memorial Day, for military personnel who lost their lives in the line of action and for civilians who lost their lives in senseless acts of terrorism.

The disproportionate number of young men who have lost their lives during the past 50 years has left a disproportionate number of young widows and orphans and a statistically exaggerated number of parents who lived to bury a child.

In Israel, where it seems as if everyone knows everyone else, no one has been spared. Is it any wonder that the silence is palpable, broken only by the piercing wail of the sirens?

Miyagon l'simchah, from tragedy to great joy, *Me'evel l'yom tov*, from mourning to celebration, such is the transformation of Israel from Yom Hazikaron to Yom Ha'atzmaut, the 5th of Iyar.

The model for bridging from tragedy to joyful celebration was already anticipated in the Book of Esther. Not so easily is the bridge made in Israel today. The great victories of 1948, 1956, 1967 and 1973 came at an enormous cost of human life and have been followed by less popular wars with far less clear-cut results – the War of Attrition, the Lebanon Campaign.

Yet, despite the omnipresent reminder of the high cost in human life to create and protect the State of Israel, Israelis and Jews throughout the world will make the emotional transition to celebrate what is nothing short of a miracle – the rebirth of a nation after 1,900 years of dispersion and exile.

Fifty years of Israel's independence is ample reason for Jews everywhere to celebrate. The very existence of Israel in a world that had no place for the Jews barely 60 years ago would be sufficient for us to say Dayenu. But over the past 50 years, we have returned to the land of our ancestors and rebuilt the land in fulfilment of the prophecy of Amos: "I will return the captivity of my people, Israel, and they shall rebuild the waste cities and inhabit them; and they shall plant vineyards …and make gardens and eat of their fruit."

And during these 50 years, Israel has become a haven for persecuted Jews, and has become a home for Jews already living in freedom who chose to enhance their lives by anticipating the prophecy of Isaiah: "On that day, God will again stretch out his hand…and will gather the remnant of Israel and the scattered of Judah from all four corners of the earth."

But in the final analysis, what will ease the transition from sadness and mourning to the joyful celebration of 50 years of independence for the State of Israel will be the continued hope and expectation that the next half-century will fulfil the final prophecy: "And I will give peace to the land."

Surely, if the land has been settled and cities have been rebuilt and the vineyards and gardens have been replanted, then the final promise of redemption, the promise of peace when "you shall lie down and none shall make you afraid," will also be fulfilled. It is that hope and vision that help mothers and wives and children who mourn today for sons, and husbands and fathers to celebrate tomorrow and to say: "This is the day the Lord made; let us rejoice and celebrate thereon."

Rabbi Lionel Moses is the spiritual leader of Shaare Zion Congregation in Montreal.

Yom Huledet Samayach!

By MARK MIETKIEWICZ

Israel, of course, is celebrating its 50th – and you're invited to the cyber celebrations.

An incredible number of Internet sites have been created to mark the anniversary. Today, I'll take a look at the main Jubilee Web pages and also visit a great site for kids.

Start off at the Ministry of Foreign Affairs' massive *Israel at 50* site **[http://www.israel-mfa.gov.il/mfa/israel50/]**. You'll find links to articles detailing the independence and growth of Israel, a timeline of events, photo-essays and articles on culture, and even one about changes in the country's eating habits. If you are fortunate enough to visit Israel over the next few months and want to attend the festivities, go to Netking Israel50 first **[http://www.netking.com/israel50/dbeng.cgi]**. It details hundreds of special events being held this year throughout the country. Here are some events scheduled for May: the City of Tel Aviv is hosting a re-enactment of the Declaration of the State of Israel followed by a parade and a festive cantor concert in the Great Synagogue of Tel Aviv.

Nitzanim will hold a memorial for the women of the Israeli military. And world chess champion Garry Kasparov will face off in simultaneous matches against the Israeli national chess team. A piece of advice about this Web site: Use the built-in search engine. Do *not* print this massive document. I did. And that was 136 pages ago.

If you're looking for celebrations around the world, then visit the Ministry of Foreign Affairs **[http://www.israel-mfa.gov.il/mfa/israel50/]** site that I mentioned above for international Web links. Toronto's UJA Federation site also offers a comprehensive list of activities for that city **[http://www.feduja.org/israel50/calendar/Welcome.html]**.

Are you organizing an *Israel at 50* event this year and still looking for a headline entertainer? Then do your shopping on-line. The Israel 50 Connection offers a Talent Roster **[http://www.israel50.com/i50c/list**.htm] of some of the most famous Israeli performers available. And you can also take a peek at how much your favorite singing legends charge: Yaffa Yarkoni ($5,000 plus expenses for two), Mike Burstyn ($7,500 for two) and Noa ($15,000 plus expenses for 10 people).

Do you want to share a holiday greeting card with a friend? There's no way that it will get there before the holiday if you pop it into the mail right now. But if your friend has an e-mail address, send him a free electronic postcard **[http://www.israel50.org.il/eng/postc.htm]**. You can choose from three vintage shots such as a sepia photograph of the Tower of David or two modern shots like Jerusalem blanketed in snow.

Just fill in an address, add your own message and click send.

Finally, make sure you point both your browser and your kids toward Dr. Nurit Reshef's 100 Years of Zionism/Israel's 50th Anniversary Web page **[http://bus-nt2.bus.ualberta.ca/yreshef/zionism/zionism.html]**. The Edmonton educator has really outdone herself with a site that both amuses and educates. There are plenty of Java-based games here – everything from assembling the map of Israel on your screen, to a cities of Israel wordsearch game. I really like the prime ministers of Israel quiz that says *nachon* or *lo nachon* when you respond correctly or incorrectly.

Next week, we'll continue to celebrate Israel's Jubilee as we take a look at Internet sites that focus on 50 years of history, politics, war and peace.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at mdm@inforamp.net.

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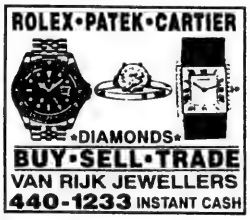

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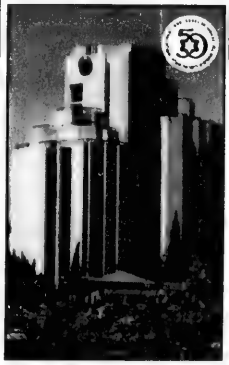

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Peres set to visit Toronto

TORONTO — Former Israeli prime minister Shimon Peres is scheduled to be in Toronto on May 13, Lag b'Omer, to address and honor Canadians who served in the Machal – foreigners who volunteered to fight in the 1948 War of Independence.

Peres is slated to appear at Shalom '98, a bash to mark Israel's 50th anniversary, organized by State of Israel Bonds. It will be held at the John Bassett Theatre in the Toronto Convention Centre.

Also scheduled is a celebration of Israel in song and dance featuring the Shalom Dance Group, renowned Israeli singer Yaffa Yarkoni, and the celebrated Israeli singing group Hakol Over Habibi.

According to Israel Bonds, Peres' speech will mark the first time Canadian Machalniks will be publicly honored and thanked for their efforts 50 years ago.

"We are honored that Mr. Peres has chosen this event to publicly recognize the role Canadian veterans played in helping to secure Israel's independence," said George Cohon, Israel Bonds' Canadian board chair.

Shimon Peres

This will be the only Canadian appearance of the Shalom Dance Group, Israel's premier folk dance company. Consisting of 50 dancers, the troupe performs everything from traditional Israeli folk dance to Gypsy dance and tributes to *Fiddler on the Roof*.

Yaffa Yarkoni is Israel's most recorded female performer, and has sung around the world. Her performances combine song, dance and dramatic sketches, presented in eight languages.

Since 1975, Hakol Over Habibi has performed over 2,000 times around the world with its unique blend of theatrical style based on modern interpretations of Israeli and international music. The group is widely regarded as Israel's best singing ensemble today.

For information call Rose Shapiro at 789-3351.

The Board of Aish HaTorah wishes a Mazel Tov to The State of Israel on its 50th Anniversary

Aish HaTorah's Official Statement of Policy

1. Aish HaTorah stands for Jewish education for all Jews everywhere. We seek unity among all Jews. Our goal is to re-ignite Jewish pride by teaching Jews about their heritage and its contribution to humanity. We were founded to combat assimilation, alienation and indifference among Jews.

2. Aish HaTorah believes that the State of Israel is a divine gift. That's why Rabbi Weinberg, a native-born American, chose to found it in Jerusalem and that's why Aish HaTorah has encouraged thousands of Jews to study in Israel and many to make aliyah.

3. The flag of Israel flies from the roof of the Aish HaTorah World Center—the Dan Family Building, every day. We recognize Israel Independence Day and Jerusalem Reunification Day. We do not take these important milestones for granted.

4. Governors of Israel, be they Labor or Likud, have recognized the contribution of Aish HaTorah to the Jewish State and the Jewish people. Indeed, the initial site facing the Western Wall where the Aish HaTorah World Center stands today was awarded to us for the symbolic sum of 1 Shekel by a Likud Government, headed by Prime Minister Menachem Begin. The site of the Aish HaTorah at the Western Wall Educational Center, now under construction, was transferred to us by the Labor Government, under the leadership of the late Prime Minister Yitzhak Rabin.

5. Aish HaTorah has been endorsed by every Israeli Prime Minister, beginning with the late Menachem Begin. Prime Minister Binyamin Netanyahu, like his predecessors, Shimon Peres, Yitzhak Rabin and Yitzhak Shamir, has participated in Aish HaTorah's education programs. President Ezer Weizman and the late Chaim Herzog addressed our students and our supporters on many occasions.

6. Most of our students come from abroad for a defined period of time after which they return to the Diaspora (often to be involved in Jewish education). Aish HaTorah staff and students who do settle in Israel are encouraged to fulfill their obligations to the State, including service in the Israel Defense Forces.

7. Aish HaTorah condemns violence against Jews and non-Jews in Israel. We unequivocally oppose violent demonstrations, including stone throwing, flag burning, and other vulgar acts claimed in the name of religion, or any other disrespectful behaviour against the State.

8. We welcome all Jews of all affiliations, beliefs, and traditions to come to learn. We are educators. We explain what Judaism is about. Our goal is to build bridges and encourage dialogue among all Jews.

9. Aish HaTorah's policy and practice is to refrain from endorsing, supporting or involving ourselves in any political issues in Israel. We have no affiliation nor express support for any political party in Israel or elsewhere.

10. There is no Aish HaTorah political policy on the peace process or any other political issue. Everyone is entitled to their own opinion. We don't dictate. Our educational mission is seen as essential by our supporters, who come from all segments of the political and religious spectrum.

Aish HaTorah's business is teaching Jews about Judaism. Period. That's a tall enough order and we embrace the challenge.

Seder held for seniors

By BEN ROSE
Staff Reporter

TORONTO — An elderly woman who hasn't spoken in years joined in the singing following a seder for 190 seniors at Temple Sinai sponsored by temple youth and Jewish Family and Child Service (JF&CS).

"It brought tears to the eyes of one of her family," said Toby Mashkowitz, coordinator JF&CS chaplaincy services, which helped organize bringing the seniors from 15 nursing homes and homes for the aged.

For many of the seniors the free seder was their only trip out for the year, Mashkowitz said. About two dozen or more came in wheelchairs. Some were blind or had little sight.

"It was the biggest seder for seniors in the eight years we've been helping with this event," said Steven Greenwood, Temple Sinai youth advisor. A total of 250 people attended.

About 25 youth from Temples Sinai and Emanu-El supplied and prepared the seder plate items and served the meal, which included a catered main course of chicken. They also set the tables.

One man told Mashkowitz that it is the only kosher meal he has every year.

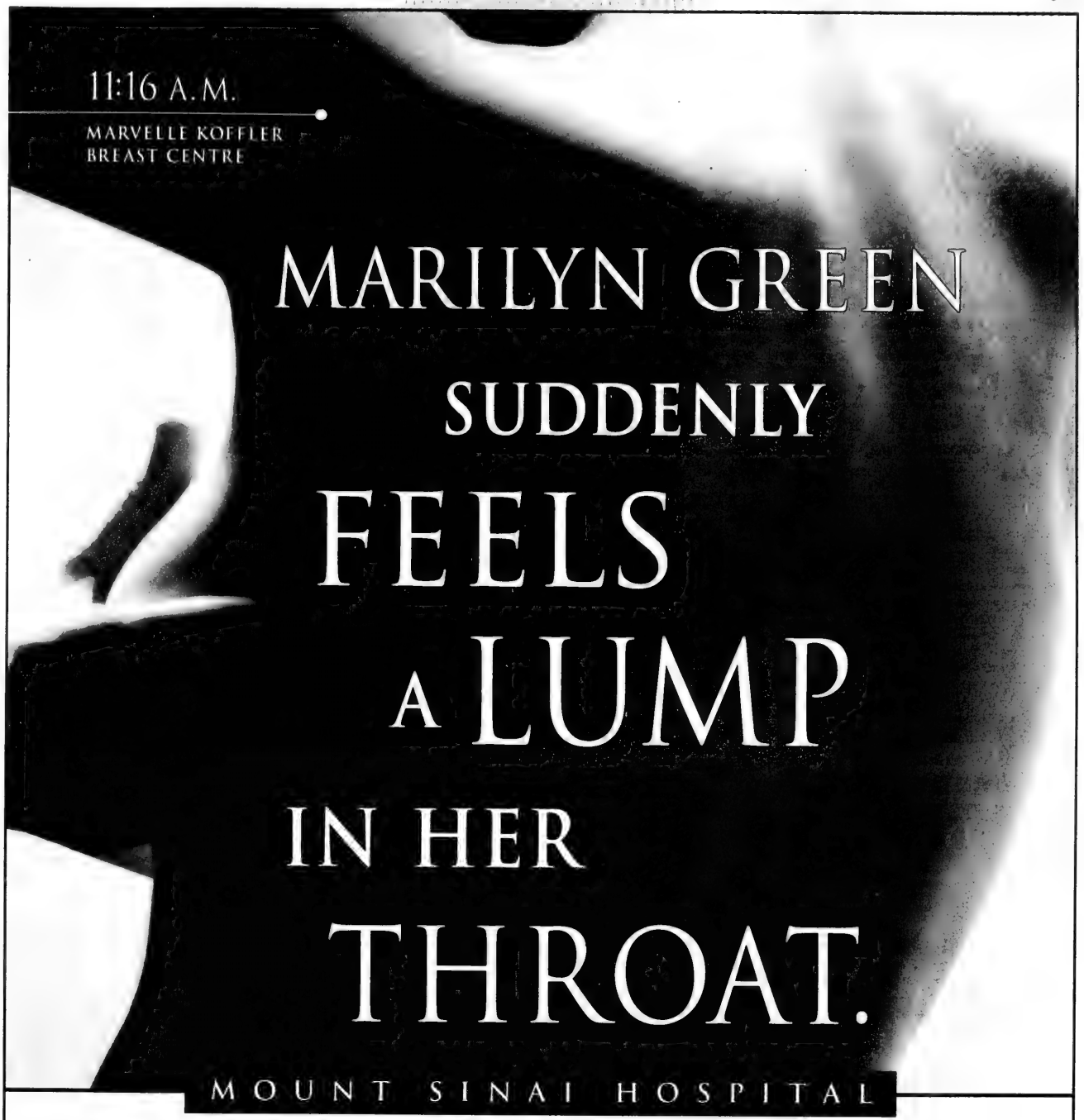
The abbreviated seder led by Temple Sinai youth president Eli Cooper used a special Haggadah. Rabbi Ronald Weiss, director of JF&CS chaplaincy services, was among the guests.

Many seniors joined in the dancing led by entertainer Mickey Lewin. Even those in wheelchairs moved their hands in time to the music.

"It was a happy time for everyone," said Mashkowitz.

B'nai Brith drivers who brought some of the seniors were coordinated by Meyer Gordon.

Ten volunteers from HOT (Hands on Toronto) UJA Federation of Greater Toronto also helped out.



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Greater Toronto Area

Intrater spearheaded founding of DVI

By CYNTHIA GASNER
Special to The CJN

TORONTO — Dr. Alfred Intrater, a well-known Toronto dentist who spearheaded the founding and operation of Dental Volunteers for Israel (DVI), died March 28 of pancreatic cancer. He was 74.

Obituary

Born in Vienna in 1923, his family moved to Palestine when he was 11 years old. He studied dentistry at the French University in Beirut.

In 1948, his graduating year, Arab refugees arrived from Palestine and demanded that all Jewish Palestinian students be thrown out of the American and French universities. The French University, however, allowed the students to graduate.

There was no transportation between Lebanon and Palestine but after graduation, Intrater was able to charter a private Lebanese airplane. The seven Jewish students at the university returned to Palestine the day Israel was declared a state.

Dr. Alfred Intrater [File photo]

Intrater immediately joined the army and fought in the War of Independence.

During his two-year army service, he married Genya Freedman who served in the army as his dental assistant.

In 1950, Intrater was accepted at the French University in Montreal where he completed two years of orthodontics. Deciding to remain in Canada, he entered a three-year program at the University of Toronto for dentists who graduated dentistry in other countries.

On completing his courses, he established a practice on St. Clair Avenue West. Fluent in several languages, he developed a loyal multi-ethnic practice and remained there for more than 40 years.

Intrater was a member of Alpha Omega Fraternity and served as a volunteer dentist at the Baycrest Centre for Geriatric Care.

As a frequent visitor to Israel, he realized that there was a lack of dental facilities for Israeli children from indigent families. Along with the late Dr. Max Florence, he set up a committee which has provided the clinic with hundreds of dentists who pay their own airfare to Israel and volunteer their services at the dental clinic in Jerusalem.

Over the years, Intrater was involved in every aspect of DVI including the annual fundraising musicales.

Funeral services were held at Beth Tzedec Synagogue. He leaves his wife Genya, daughters and son-in-law Daphne Intrater, and Orna and Gary Spira, and brother and sister-in-law Norbert and Shoshana Intrater in Israel.

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- host of the A&E television series "Jerusalem with Martin Gilbert"
- official biographer of Winston Churchill with over 20 volumes published to date

This lecture coincides with the Canadian launch of his new book *Israel: A History*, published by turnerbooks.
Sir Martin Gilbert will autograph copies available at a special launch price.

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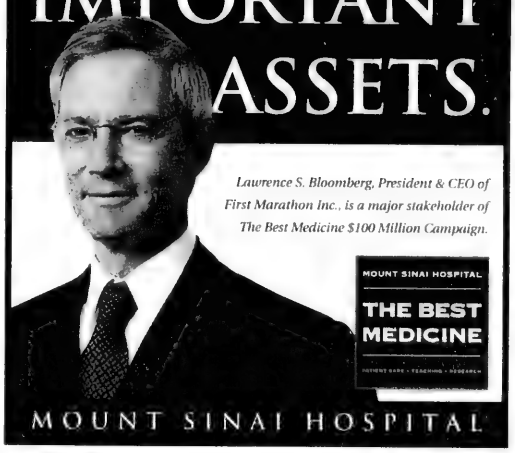

Lawrence S. Bloomberg, President & CEO of First Marathon Inc., is a major stakeholder of The Best Medicine $100 Million Campaign.

MOUNT SINAI HOSPITAL

Israel is a modern miracle

[Cont'd. from page 2]

that in times of trouble or when facing a national challenge, we set aside our differences and act as one people.

The bond between Israel and the Diaspora is vital to our survival. It is what gives the Jewish people strength in the present and confidence in the future.

Not every goal has been attained, not every challenge has been met. As we mark 100 years of modern Zionism and enter Israel's 50th year we must not lose sight of the purpose of Zionism: the ingathering of the Jewish people in the Jewish state.

With Israel's economy developing at an extraordinary pace and with its standards of living approaching that of the most advanced nations, there is every reason for Jews everywhere to consider aliyah. I am certain that a majority of the Jewish people will be living in Israel by the time we celebrate the state's 60th anniversary.

We shall also widen the circle of peace to encompass all our neighbors, narrow the socio-economic gaps in our society and resolve the differences between our religious streams.

Let us not rest on our laurels. But let us also view our magnificent achievements with pride, and feel confident that we will successfully face all challenges and overcome all obstacles.

We are one people, united forever by faith, history and a shared destiny. With best wishes for Chag Samayach from Jerusalem, Israel's eternal capital.

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Greater Toronto Area

White supremacist ordered to get counselling from CJC

By PAUL LUNGEN
Staff Reporter

TORONTO — An Ontario Court judge last week ordered a white supremacist convicted of assault to get counselling from an official of Canadian Jewish Congress – a move that caught the official, Bernie Farber, by surprise.

Farber said he had no idea in advance that the judge sentencing Quinn McFarlane would call on him to provide counselling. But he said he would talk to McFarlane and he will counsel him "if there is a sincere willingness on his part to change."

McFarlane, 19, was convicted of assaulting CFTO-TV reporter John Lancaster outside a University Avenue courthouse last year. Lancaster had gone to help a cameraman who was being attacked while shooting footage outside a murder trial. Lancaster suffered a broken nose and teeth in the incident. Crown counsel Calvin Barry had sought an 18 month sentence for the attack.

Though McFarlane denied he was a white supremacist, court was told he has tattoos saying "skin" and "8814." In neo-Nazi circles, the number 88 stands for Heil Hitler (H is the eighth letter in the alphabet) and 14 refers to the14 rules observed by white supremacists.

During the trial, Farber served as an expert witness on the propensity of white supremacists to use violence to achieve their goals. Farber recalled that during cross-examination by McFarlane's lawyer, one of the questions he was asked was whether he would agree to talk to McFarlane. He responded he would "if that was his sincere desire."

"We're prepared to do that," Farber said last week. "Here's an individual who's had a very rough childhood. The judge feels this can salvage him. If there's some hope for Mr. McFarlane and we can help him, we'll do it."

In addition to counselling, Judge Mary Hogan ordered McFarlane to avoid white supremacists, observe a curfew and take courses in anger management and alcohol control. She also ordered him to perform 100 hours of community service and to return to school or get employment.

Hogan pointed out that McFarlane had a history of trouble with the law, including nine previous convictions for assault. She noted he came from a broken home and he suffered abuse and broken bones in a number of group or foster homes.

Lancaster, meanwhile, told the *Toronto Star* that "I get a punch in the nose and he gets a slap on the wrist."

Bonds Tribute set for June 25

TORONTO — The State of Israel Bonds Gala Tribute in honor of Israel's 50th anniversary will take place June 25 at the Sheraton Centre.

Special guest is actor Gregory Peck, who will present the one-man show, *A Conversation with Gregory Peck*.

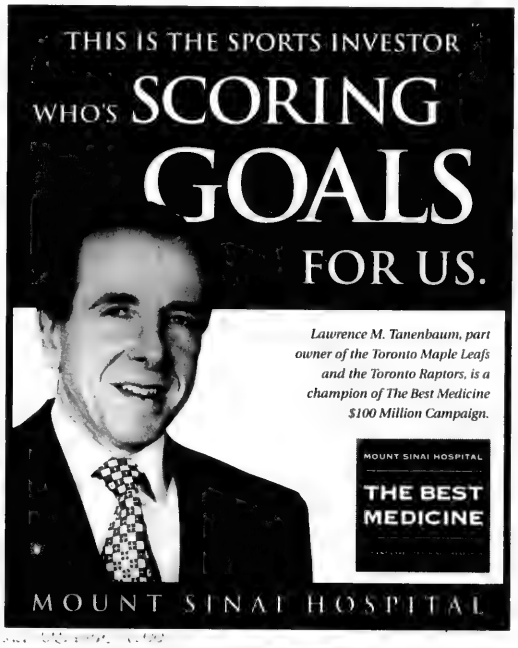
Honored at the gala will be Rose Wolfe, former University of Toronto (U of T) chancellor; former lieutenant-governor Henry Jackman, current chancellor of U of T.; businessman Ephraim Diamond; Maureen Kempston Darkes, president and general manager of General Motors of Canada Limited and vice-president of General Motors Corporation; Isadore Sharpe chair and CEO of the Four Seasons Hotels and Resorts International; Dr. Barry Sherman, chair and CEO of Apotex Inc. and chair of the Apotex Foundation; and Peter Munk, founder, chair and CEO of Barrick Gold Corporation.

Every year, the International Israel Bonds organization in Canada raises investment capital for such projects in Israel as water carrier systems, airports, hydro projects, highways and creation of jobs for new immigrants.

In the past 27 years, the organization has raised $18 billion (US) worldwide. Ten percent of this amount has been raised in Canada, which has less than two percent of the world's Jewish population.

Honorary tribute chairs are George Cohon and Alex Grossman. Tribute chairs are Charles Baillie, Matthew Barrett, John Cleghorn, Al Flood and Peter Godsoe. The honorary event chair is William Davis and event co-chairs are Susan Fenwick and Stanley Hartt. Event coordinator is Sari Gorman.

For tickets call 789-3351.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Celebration seats added

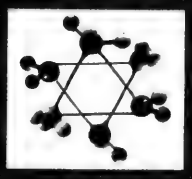
TORONTO — Additional space has been made available to enable 2,500 more people to experience Toronto's celebration of Israel's 50th anniversary, The Night of a Lifetime, on April 30.

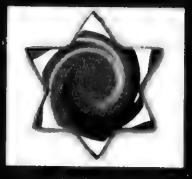
The entertainment portion to be staged in the arena of the National Trade Centre at Exhibition Place at 7:30 p.m. was sold out. However, organizers have arranged for the adjoining East Annex of the trade centre to seat an additional 2,500 people, who will be able to participate in the festivities and watch the performances live on large-screen video monitors.

Tickets, $10 for adults, $5 for children 12 years and under, are available from TicketKing 416-872-1212. Doors open at 6 p.m.

"The Night of a Lifetime has captured the imagination of our community as no other event in this city's history, said Julia Koschitzky, chair of the *Israel at 50* community celebration.

The next 50 years will provide Israel with many challenges.

science 

technology 

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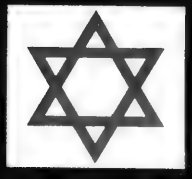
identity 

values

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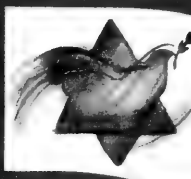
peace 

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Firm loses Internet access

By PAUL LUNGEN
Staff Reporter

TORONTO — A Canadian Internet Service Provider (ISP) that hosts extremist Web sites and the telephone company that links it to the World Wide Web are severing their relationship.

Fairview Technology Centre (FTC) will not renew its contract with BC Telecom after the telephone company added terms to its new contract that would require FTC to indemnify it for damages resulting from civil liability.

The move came in the wake of pressure to remove FTC's access to the Internet and following the beating death of Nirmal Singh Gill outside a Sikh temple.

"It's a positive development," said David Matas, B'nai Brith's national legal counsel, "but it's regrettable it took a murder to do it."

"Incitement to hatred is an incitement to violence," Matas said. He pointed out that the five alleged murderers have been linked to White Power, a racist group in British Columbia.

"The involvement of these five individuals in this murder shows the human price of hate speech... You have to act preventatively and decisively now to remove this material from the Internet," Matas said in letters to the Canadian Association of Internet Providers (CAIP) and BC Tel.

Matas had been pressing BC Tel to cut off FTC for hosting racist Web sites. FTC gets access to the Internet through telephone lines provided by BC Tel.

Matas said BC Tel had investigated the sites hosted by FTC and had concluded that some of the material on the sites violated Canada's hate propaganda laws.

Last week, Matas filed a complaint with CAIP, a voluntary organization, that BC Tel had violated its guidelines. But CAIP president Ron Kawchuk said by examining the Web sites hosted by FTC and by referring the matter to the province's attorney general, BC Tel had complied with CAIP's code of conduct.

"BC Tel is not the ISP" and "BC Tel is not responsible for the content" carried by Fairview. As the provincial telephone company, "they're just providing the pipeline" to the Internet, he said.

Law enforcement agencies have primary responsibility for dealing with the issue, said Sol Littman, the Simon Wiesenthal Centre's Canadian spokesperson.

Littman urged B.C. Attorney General Ujjai Dosanjh to "initiate prosecutions under Canada's anti-hate propaganda laws against FTC and all of the racially motivated Web sites it supports... It is time to lay the charges and bring the matter before the courts."

Michael Elterman, chair of Canadian Jewish Congress' Pacific region, commended Matas for putting the ball in BC Tel's court. But he agreed the attorney general should lay hate propaganda charges against FTC, which is operated by Bernard Klatt.

"Let's at least apply the Criminal Code to this guy and see how the courts deal with it," he said.

Elterman said Jewish history proves that racist words can lead to racist violence.

In British Columbia, Dosanjh sidestepped suggestions he should lay charges against FTC. "Nearly all the material alleged to be hate propaganda provided to us by BC Tel on this particular site is located in the United States, creating problems of jurisdiction. The legal opinion BC Tel obtained...does not address the evidentiary hurdles posed by this complex issue."

In another development, Interlog, a Toronto-based ISP, last week announced it will terminate the account of Marc Lemire, an employee of Holocaust-denier Ernst Zundel, on May 20. In closing Lemire's account, Interlog cited one of its terms and conditions that prohibits, among other things, using Interlog's service for communicating material "which advocates or promotes genocide or incites hatred against any identifiable group."

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Zundel case back in court

By PAUL LUNGEN
Staff Reporter

TORONTO — Lawyers for Holocaust denier Ernst Zundel and the Canadian Human Rights Commission were in Federal Court earlier this week to exchange arguments over whether a human rights tribunal has jurisdiction to hear a complaint against the pro-Nazi propagandist.

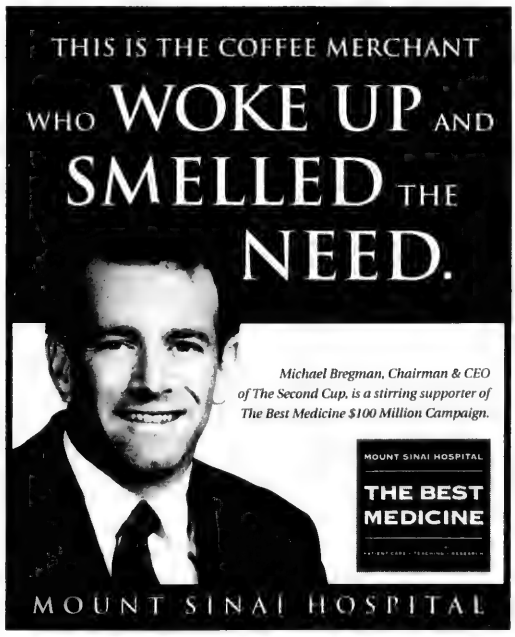
The hearing came after Zundel's lawyer, Doug Christie, asked the court to stay proceedings against his client because of a recent Federal Court decision. In a pay-equity case involving Bell Canada and two unions, Judge Donna McGillis ruled the impartiality of a tribunal established under the Canadian Human Rights Act (CHRC) is suspect because the CHRC is involved in setting the wages and tenure of the tribunal members.

Zundel is facing a complaint under the Canadian Human Rights Act alleging that he used the Internet to promote hatred against the Jewish people. The complaint was brought by Holocaust survivor Sabina Citron and the Toronto Mayor's Committee on Community and Race Relations.

A tribunal established under the Canadian Human Rights Act is hearing that complaint, but it also recently faced a motion by Christie to shut down the case because of the Federal Court ruling. The tribunal is expected to announce its decision on May 11.

Should the motion be dismissed, the CHRC will call two witnesses before winding up its case, CHRC counsel Mark Freiman said.

Christie, meanwhile, has provided him with a list of 20 proposed witnesses for the defence, including media critic Noam Chomsky, historian David Irving and a host of Holocaust deniers, he added.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Community Matters

Beder Remembers First Walk

By Adi Neuberger

You don't have to be young to be a part of the fun and excitement at UJA Federation's Israel 50 Fun Walk, May 24, from Toronto City Hall to Ontario Place. You just have to be young at heart.

And that's just how 91 year old Alex Beder feels nearly 40 years after participating in the first ever UJA Federation Walk in 1970. "I was proud back then and I'm proud today," says Beder, who will be among the thousands of community members converging on City Hall for what will be the biggest Walk for Israel in UJA Federation history.

Registration for the Walk begins at 9:15 a.m. at Nathan Phillips Square. The 5.5 km route then weaves through old Jewish Toronto ending at Ontario Place where the Israel at 50 Festival will be held from 12:00 pm – 5:00 pm.

Beder, who raised $4,000 in 1970, is a little disappointed that the original 22 km route has been significantly shortened, but feels the event is one of the best ways to show the community's solidarity with Israel. "We owe our freedom to Israel," explains Beder, who has been an active and outspoken supporter of Jewish causes and the State of Israel through his work with UJA Federation, B'nai Brith, Holy Blossom Temple and the Soldiers of Israel, an organization he holds dear to his heart.

Alex Beder

"I'm so grateful that I've lived to see Israel's 50th anniversary," says Beder, who was one of the first donors to receive UJA Federation's Golden Giver recognition award, which he still cherishes, along with dozens of other philanthropic honours. Among his other precious mementos is the certificate given to him by Rabbi Gunther Plaut, the 1970 UJA Federation Campaign Chairman. "It was a privilege for me to be a part it all," notes Beder.

This year's Israel 50 Fun Walk begins at 10:15 am. Walkers will receive free admission to Ontario Place for every $25 in sponsorships (maximum four). Those without $25 worth of sponsorships can purchase an Ontario Place pass for $10 or a family pass for $40.

The Israel at 50 Festival will feature several unique attractions, plus live entertainment from 1300 Jewish students, and a huge kosher food court modeled after a kibbutz dining hall.

To obtain sponsorship kits or for more information about the Israel 50 Fun Walk, call the UJA Federation hotline at (416) 631-5700.

Celebrating Israel's 50th at the CNE

For the first time ever, the Canadian National Exhibition will be hosting a special Israel pavilion as part of year long celebrations marking Israel's 50th anniversary.

Nearly two million CNE visitors are expected to tour the Israel at Fifty exhibit which will be housed in the new National Trade Centre from August 21 to September 7.

The Israel at Fifty Pavilion, which will profile every segment of Israeli society, will include: a marketplace showcasing Israeli goods; an Israeli food court; Israel travel and tourism booths; an interactive Negev desert landscape complete with rock climbing and camel rides; a university sponsored research and development exhibit highlighting Israel's advanced technology in a variety of fields; an art gallery featuring works by Canadian artists and a children's museum with everything from craft activities to computer stations.

A 5th century mosaic synagogue floor will make its debut appearance outside Israel under the auspices of the Israel Museum, the Hebrew University, Joey and Toby Tanenbaum and the Royal Ontario Museum. There will also be entertainment for adults and kids including the Yovel and Kramin Israeli folk groups and Canada's Judy and David.

Also available for viewing will be an historic exhibit featuring photographs depicting the birth of Israel, the Palmach's role in the fight for Israel's independence and a mural commemorating 4000 years of Jewish history.

"We want people to learn what Israel is really all about," explains Karen Morton, who is chairing the Israel at Fifty Pavilion. "We want to show them the beauty, culture and warmth of Israel they don't read about in the papers and see on TV."

◀ *One of the sections of the fifth century Sepphoris Mosaic synagogue floor depicting* The Sacrifice of Isaac.

Israel at 50 festivities take to the Skydome

Canadian singer Amy Sky will be performing at the Skydome on May 17 as part of a special pre-game show paying tribute to Israel's 50th.

The Israel 50 Fun Night, an appreciation evening for UJA Federation volunteers, before the game between the Toronto Blue Jays and the Seattle Mariners, will also feature the Israel at 50 dancers, musical entertainment and a video montage of Israel's history shown on the Jumbotron.

The festivities begin at 7:30 pm. The game starts at 8:00 pm. Tickets to the Israel 50 Fun Night are just $10 – half the regular price of $20.

Blocks of tickets are available for all Israel at 50 Consortium members. To order (minimum of 20) call the Consortium organization to which you belong. Orders must be received by May 6. Tickets will be available for pick-up at the Lipa Green Building, 5th floor, between May 11-15.

"We're very excited about being able to both reward our volunteers and celebrate Israel's birthday at the Skydome", says UJA Federation 1999 Campaign Vice-Chair Abe Glowinsky. "It's a fabulous way to set an enthusiastic foundation for the upcoming campaign."

The Israel 50 Fun Night with the Toronto Blue Jays is being sponsored by UJA Federation, the *Toronto Sun* and the Israel at 50 Consortium.

Community Matters, *a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Community Matters

HOLOCAUST CENTRE TO EXPAND

A surge in demand for Holocaust education material is propelling the expansion of Canada's largest collection of resources documenting the horrific destruction of six million Jews in Europe.

Over 500,000 visitors have passed through UJA Federation's Holocaust Education and Memorial Centre of Toronto since it opened to the public in 1985. More than two-thirds of the Centre's visitors are non-Jewish. Each year thousands of students from hundreds of Ontario schools tour the museum and hear from one of more than 50 survivors who lecture at the Centre.

Don Sharp, who teaches grade 11 and 13 political science at Peterborough Secondary School, was part of the first group of 22 Canadian teachers to visit the Centre in 1985.

"It was extremely emotional," recalls Sharp, who continues to bring his students to the Centre twice a year following his two-week course on the Holocaust. "The students leave being sensitized to what the Jewish people went through, and as a teacher, I'm glad to have this tremendous vehicle of knowledge to benefit from."

"There has been an enormous increase in interest about the Holocaust in recent years," notes Michael Herman, Chairman of the Holocaust Education and Memorial Centre of Toronto. "The new initiatives we're about to launch will help us meet the growing needs in the community for more information and more access."

The Centre's Education Consultant, Dr. Carole Ann Reed, will be heading many of the new initiatives to expand the Resource Centre. They include annexing more space to house the Centre's growing collection of books, videos, film, documents and audio tapes; developing high school curricula, courses, and information packages; working with other communities to plan Holocaust education programs; and, embarking on a fundraising campaign.

"I'm amazed at the scope of opportunities to transmit lessons from the Holocaust for healing as well as for outreach and education," explains Reed. "We want to make sure Holocaust education remains relevant and accessible for future generations."

The Centre's spectacular growth took place under the directorship of Pnina Zilberman, who has moved on to other endeavours.

Child survivor Claire Baum shows students from Don Bosco Secondary School memorabilia about her family's escape from Holland during World War II. Photo: Adi Neuberger.

GREENING UP FOR SPRING

Healthier living is the focus of the annual Social and Political Action program next month, sponsored by Jewish Women's Federation.

Green Up Your Act: Creating a Healthier Home Environment, May 11, at Adath Israel Synagogue, 37 Southbourne, will feature environmental health expert Nita Chaudhury, Pollution Probe's Dr. Ian Morton, Dr. Lynn Marshall from Women's College Hospital and Jewish educator Rachael Turkienicz.

"We have an obligation to take care of our environment," explains Lori Disenhouse, who co-chairs the S&P program with Miriam Rosenberg. "The environment is definitely a Jewish concern because *Tikkun Olam* is all about making things right in the world," Disenhouse adds.

The panel discussion, moderated by TV host/producer Jane Hawtin, will cover a wide range of environmental issues, including the Jewish perspective on environmental responsibility, health concerns commonly associated with the environment, and community advocacy to bring about stricter regulations.

Ian Morton, Director of Environmental Health at Pollution Probe, is particularly concerned about environmental hazards in the home, including air quality, moisture levels and lighting. "We spend over 90% of our time indoors and 65% of that time in our homes," explains Morton. "We need to make sure these environments are as healthy as possible."

Attendees will also be able to collect information about products displayed at tables before the 8 p.m. program, which is being co-sponsored by UJA Federation Women's Campaign. Doors open at 7:30.

Jane Hawtin

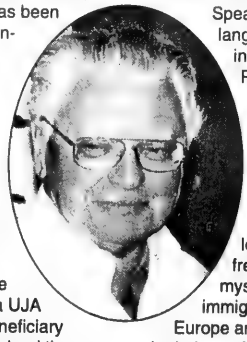
"We want people to walk away feeling educated and empowered to make positive changes," says Disenhouse.

Admission is $5 at the door. For more information or to RSVP call (416) 635-2883 ext 135.

Volunteer Views

For Jerry Blitzer, tzedakah is about helping people to help themselves. That's why, for the last seven years, he's helped hundreds of community members start new businesses and become self-sufficient at the same time.

After retiring from his own lumber business in 1990, Blitzer, who has been an active volunteer in the Jewish community since he was a teenager, began to focus his attention on the Toronto Jewish Free Loan Cassa. Since 1924 the Loan Cassa, a UJA Federation beneficiary agency, has helped thousands of community members improve their lives through interest free personal, business and educational loans.



In 1997, the Loan Cassa dispersed more than $1 million to over 400 clients, many of whom are single parents, elderly with limited retirement income, or unemployed and/or facing personal crisis.

"We're the last resort for many people who come to us for help," explains Blitzer. "By the time they approach us, the banks, their friends and/or family have already said no."

But although he and many of his fellow Loan Cassa volunteers conduct their monthly interviews with a compassionate ear, Blitzer, who recently finished a two year term as Chair of the Business Loans Committee, says "a sound business plan is what we're looking for."

Speaking several languages including Russian, Polish, Hebrew and French also helps Blitzer assist many applicants who are new arrivals to the community, looking for a fresh start. "I myself was an immigrant after I left Europe and I appreciated the help my family received from communal agencies."

Blitzer says although his work with the Loan Cassa benefits others, it gives him a reason to get out of the house now that he's fully retired. "My wife says I married you for better or for worse — not for lunch."

For more information about the Loan Cassa or other volunteer opportunities available through UJA Federation call Shelly Rotman at (416) 635-2883 ext. 137.

***Community Matters**, a supplement of the Canadian Jewish News, is sponsored and produced by UJA Federation. Website: www.feduja.org*

Community Matters

50 Years of Achievement

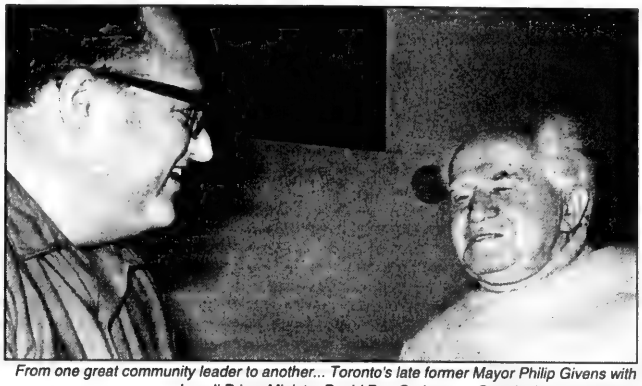
May 14, 1948. A landmark moment that changed Jewish history forever. And even though David Ben-Gurion declared the establishment of the State of Israel in 1948, UJA Federation's helping hand was felt long before the country's independence.

In 1938, the Jewish community had a vision to create a central fundraising campaign to deliver local services for people in need. The United Jewish Welfare Fund, the predecessor of UJA Federation was established and provided staff, volunteers and expertise for fundraising in the Jewish community.

After Israel's independence, the Welfare Fund entered into a partnership with the Zionist Organization of Canada to operate a unified campaign for both local and overseas needs - United Jewish Appeal. And throughout the decades, UJA Federation has stood side by side with Israel in times of jubilation and sorrow.

Today, through The Jewish Agency funded by UJA Federations across North America, nearly 800,000 new immigrants from the former Soviet Union have moved to Israel. *Partnership 2000* has joined Torontonians and Israelis to develop the region of Eilat/Eilot. The Canada Centre in Metulla, built by Canadian contributions, houses Israel's first Olympic sized skating rink and is used by thousands of Israelis and residents of southern Lebanon. Through triumph and tragedy, UJA Federation has helped to shape the destiny of Israel and the Jewish people.

The following photographs capture some of the poignant moments that UJA Federation has shared with our Jewish homeland.

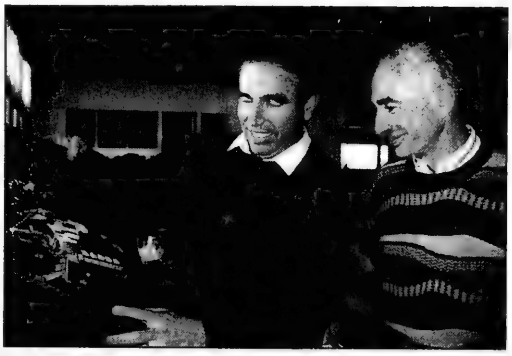


From one great community leader to another... Toronto's late former Mayor Philip Givens with Israeli Prime Minister David Ben Gurion. – Ontario Jewish Archives

Israel at 50 Chair Julia Koschitzky welcomes a Russian family to their new homeland as her husband Henry (far right) looks on.

UJA Federation Chairman Murray Koffler (left) shares a moment with Yitzhak Ben-Tzvi, Israel's second president. – Ontario Jewish Archives

UJA Federation's 1991 Past Chairmen Jack Rose (right) and the late Phil Granovsky, (who also chaired the 1972 campaign) and wife Shirley, meet with Shlomo Hillel, former leader of Keren Hayesod.



Metulla Mayor Yossi Goldberg shows Dr. Gerald Halbert an aerial photo of the Canada Centre – northern Israel's main attraction.

Benjamin Schneider (right), former Executive Director of the United Jewish Welfare Fund, at a facility in Israel funded at the time by UJWF. – Ontario Jewish Archives

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From coast to coast

Murder of Sikh condemned

By PETER CAULFIELD
Pacific Correspondent

SURREY, B.C. — Following the recent arrest of five young white skinheads for the murder of an elderly Sikh, Canadian Jewish Congress (CJC), Pacific region, called for British Columbians to "stand together against those whose racist ideology results in abhorrent crimes motivated by hate."

In a letter to Balwant Singh Gill, president of the Guru Nanak Sikh Gudwara, Dr. Michael Elterman, chair of CJC, Pacific region, said his organization expressed its solidarity on behalf of the Jewish community.

"As a community that has been targeted for hate throughout the generations, we stand together with you in condemnation of this violent crime," Elterman said.

"Racial hatred and bias must not be allowed to go unchecked in our society," Elterman noted in the letter. "By prosecuting the perpetrators of this crime to the full extent of the law, British Columbians will send a clear message that hate crime has no home in our province."

The hate crime in question is the murder of 65-year-old Nirmal Singh Gill. The caretaker of Guru Nanak Sikh Temple in the Vancouver suburb of Surrey, Gill was bludgeoned to death Jan. 4 before dawn, just after he had opened the gates of the temple for morning prayers. The caretaker lived with his wife in a seniors centre adjacent to the temple.

Skinheads arrested

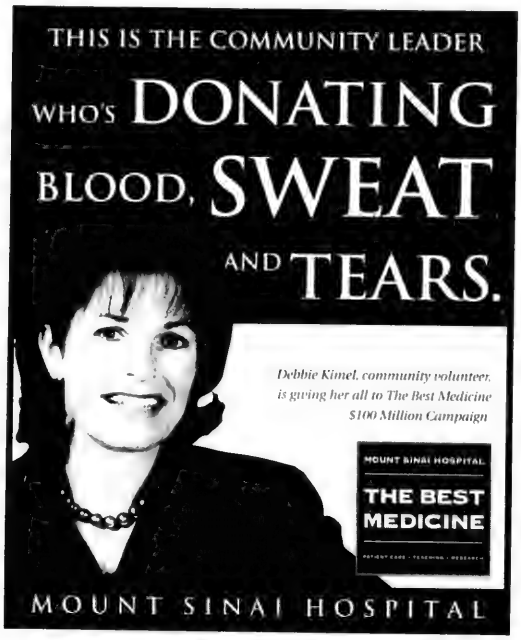
The five young men are accused of second degree murder in Gill's death. Sporting shaved heads and wearing short-sleeved T-shirts, they made a brief appearance in a Surrey courtroom on April 23. The accused include four adults and a 17-year-old. They are Robert Kluch, 20 and Radoslaw Synderek, 22, of suburban Delta; Daniel Miloszewski, 20, of Surrey; and Nathan LeBlanc, 25, of Vancouver. The juvenile, a resident of suburban Port Moody, cannot be named under the provisions of the Young Offenders Act. The four adults agreed to postpone the hearing to May 6, to give their lawyers time to prepare a defence.

The crowded, tense session took place in Surrey's most secure courtroom, where spectators are separated from the proceedings by bullet-proof glass. The hearing was attended by members of the Guru Nanak temple, including temple vice-president Sadhu Singh Samra and community leader Sukhi Sandu. They called the beating an isolated tragedy and appealed for calm.

Also in attendance were several white supremacist supporters, including Karl Nordstrom, a young computer programmer who describes himself as a white nationalist. Nordstrom acts as B.C. head of the neo-Nazi Heritage Front, which reportedly has 50 members in British Columbia.

Surrey, where the murder took place, is a sprawling, rapidly growing city of 350,000 southeast of Vancouver. Many of the immigrants to the Lower Mainland in recent years have settled in Surrey and in such suburbs as Delta and Port Moody. Approximately one-half of Surrey's residents are members of a racial or ethnic minority.

Tensions have occasionally erupted in Surrey and in other parts of the Lower Mainland, and the presence of several "white power" organizations has been reported. The RCMP alleges that the accused were members of one of these groups.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From coast to coast

Holocaust Education Symposium draws over 1,000

By SUZANNE KORT
Pacific Correspondent

VICTORIA — More than 1,000 high school students from across Vancouver Island participated in Victoria's sixth annual Holocaust Education Symposium held recently at the University of Victoria.

Holocaust survivors, several of whom were children during the war, lit yahrzeit candles and shared stories of devastation and courage. Students also watched films, asked questions, and participated in a workshop on stereotyping led by Bernie Farber, executive director, Canadian Jewish Congress, Ontario region.

David Katz, a psychologist for the Greater Victoria School District, organized the program along with other members of the Victoria Holocaust Education Remembrance and Education Society. Marilyn Berger, associate director of Canadian Jewish Congress, Pacific region, facilitated the event.

Robbie Waisman, a child survivor, who was interned in Buchenwald, gave students "glimpses of what it was like to live through the Holocaust and to become a human being again afterward." He said recovering from the war was as difficult as surviving it for children who, like himself, witnessed "...humanity destroyed before their eyes."

He said that although it was not easy to speak about his experiences, he chose to do so to help students avoid the mistakes of those "who looked the other way" during the Holocaust.

He screened the film *You Are Free*, which details his camp's liberation. In the film, Leon Bass, an African-American veteran, recalls how camp inmates reached out their hands in disbelief when his platoon helped liberate Buchenwald.

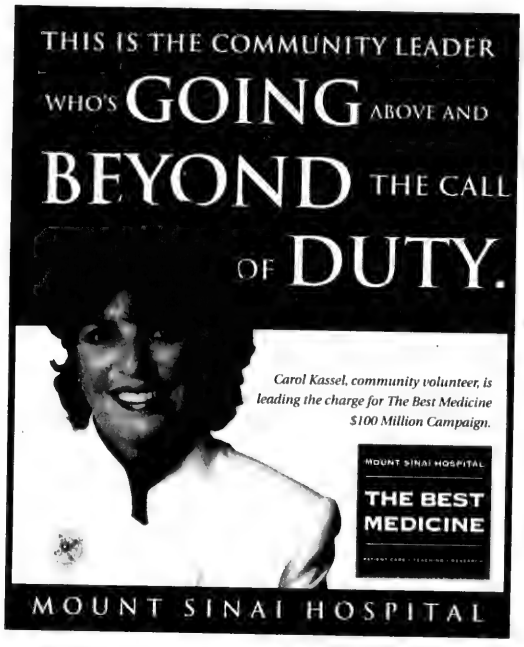
Waisman said that Bass was the first black person he had ever seen. He touched the American soldier to see if he was real.

Bass said that the shock of meeting the camp's skeletal inmates convinced him that "suffering is universal." An excerpt from CBC's *The Journal* showed an adult Waisman in Philadelphia bestowing an award on Bass for his role as a liberator and humanitarian. "Your pain is my pain," responded Bass, a high school history teacher.

The Victoria Holocaust Remembrance and Education Society's Web site, [http://www.veritas.nizkor.org/~hopesite/], offers educators information on teaching the Holocaust.

The Web site says that the study of Holocaust history "...helps students develop an awareness of the value of pluralism, and encourages tolerance of diversity in a pluralistic society."

Students at previous symposia, say in the Web site, "The past can repeat itself, even when most everyone hates that part of the past. That's why it is important to keep an open eye, and not a turned head."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Police lay charges in cemetery vandalism

By RON CSILLAG
Staff Reporter

ST. CATHARINES — Police here are treating last Saturday's desecration of the B'nai Israel cemetery as a hate crime.

Forty-three tombstones were toppled or damaged, windows were smashed and flower beds trampled in the incident. Damage has been estimated at between $5,000 and $8,000.

"We believe there is evidence that this was a hate crime," Niagara Regional Police Superintendent K.R. Davidson told *The CJN* on Monday morning.

Police say the suspect has a number of neo-Nazi affiliations, including hate groups such as White Power, the Hammerskins and Aryan Resistance.

The suspect also sports a swastika tattoo, Davidson added.

Police have seized a large quantity of hate literature from the suspect's home.

According to Canadian Jewish Congress, Ontario region (CJC), hate as a motivating factor in a crime allows courts to impose stiffer sentences.

An alert citizen called police after he spotted a man damaging headstones at the Bunting Road cemetery around 7 a.m. last Saturday.

Police recovered pieces of steel with protruding spikes.

The 150-family Jewish community here was reassured by the quick arrest of a suspect.

Samuel Walters, president of B'nai Israel Congregation, said the community was upset but has been calmed by the swift arrest.

Congress noted that the timing of the incident could be significant, given Yom Hashoah and Israel's 50th anniversary. In white supremacist circles, Adolf Hitler's birthday – April 20 – is also marked.

Warren Michael Soles, 20, of nearby Thorold, is charged with mischief over $5,000, attempted break and enter, and possession of a dangerous weapon – brass knuckles edged with blades.

He was scheduled to appear in court on Tuesday for a bail hearing.

Rabbi Martin Applebaum of Congregation B'nai Israel requested permission to address the judge in the case, in order to ask that Soles be denied bail.

"This was an assault on society and humanity," Rabbi Applebaum told *The CJN*, adding that repairs to the cemetery have begun.

Service draws mix of young and old

By MYRON LOVE
Prairie Correspondent

WINNIPEG — The annual Shoah memorial service at the Holocaust monument beside the Manitoba Legislature this year drew a mix of old and young, including classes from all three Jewish elementary programs in the city and some past participants of the March of the Living.

Yom Hashoah

As has been the case for the past three years, the service was preceded by B'nai Brith Canada's And Unto Every Person, There is a Name, the recitation of the names of individuals lost in the Holocaust whose surviving family members settled in Winnipeg after the war.

Speaking for Winnipeg's survivors, Barbara Goszer commented on the growing number of people and, in particular, younger people, who are attending Yom Hashoah Awareness Week programs. Goszer, the immediate past president of the Holocaust Remembrance Committee, was hidden during the war and escaped the horrors of the concentration camps. She never learned where or how her parents died, she noted.

Goszer praised the work of educator Hersh Zentnor (who was unable to attend the service due to illness) for his unstinting efforts to bring the lessons of the Holocaust to Manitoba schools.

"Hersh brings magic to the classroom," she said. "Together, we have been to schools in every corner of the province, teaching tolerance and trying to repair the world."

Goszer and Winnipeg Jewish Community Council president Larry Hurtig both mentioned the new Holocaust Education Centre, which will be officially opened at the Asper Jewish Community Campus on May 3. The centre will have exhibits and teaching materials meant to raise awareness of the Holocaust and to fight against all forms of racism.

Hurtig also spoke of efforts to combat hate on the Internet, noting that the Simon Wiesenthal Centre is creating the largest Web site on the Internet to counter the activities of hate groups using the medium.

Pauline and Rudy Lowenstein were asked to place flowers on the memorial. Rudy was on the last kindertransport to leave central Europe for England. Daniel Thau-Eleff and Adam Potash, grandsons of survivors, who participated in the 1996 March of the Living, recited Kaddish.

The week's activities began with the traditional memorial service at the Bnay Abraham Synagogue.

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at York University

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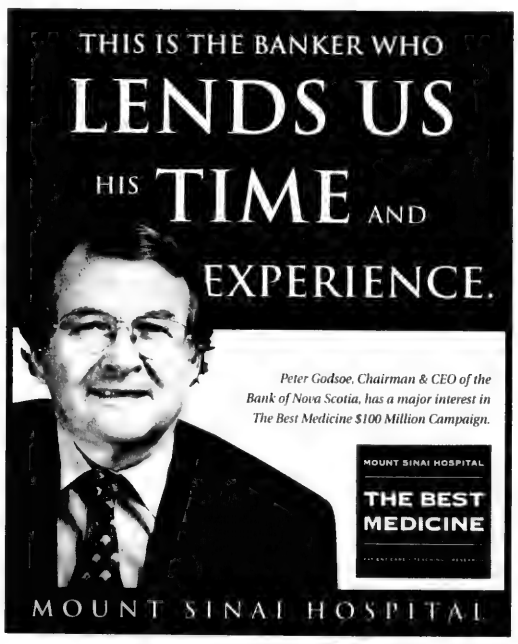
at University of Toronto
Co-ordinator for the
Program in Jewish Arts and Culture

Jewish Campus Services is interested in candidates who can demonstrate the following skills

- A commitment to the Jewish community together with a strong Jewish background
- Excellent interpersonal skills
- The ability to work with students from diverse backgrounds
- Experience working with Jewish students on campus
- MSW or Masters of Jewish Communal Service preferred
- For the Arts and Culture position a strong background in Jewish arts andculture, and organizational experience in production or festival coordination are essential.

Submit applications: Rachel, JCS, 3101 Bathurst Street, suite 401, Toronto M6A 2A6 or fax 785-8271. Deadline for submissions is May 8. Only candidates invited for an interview will be contacted

UJA FEDERATION Jewish Campus Services is a beneficiary agency of UJA Federation of Greater Toronto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Ross wins defamation case against cartoonist Beutel

By PAUL LUNGEN
Staff Reporter

TORONTO — Saint John cartoonist and illustrator Josh Beutel is considering whether to appeal a New Brunswick court decision that awarded former Moncton school teacher Malcolm Ross $7,500 in damages for defamation.

Beutel told *The CJN* "I was certainly surprised and disappointed" in the decision by Court of Queen's Bench Judge Paul Creaghan that found he had libeled Ross through an illustration that depicted the former teacher as a Nazi.

The judgment may create a libel chill among cartoonists and other commentators, Beutel said. "It's a concern."

In Toronto, Canadian Jewish Congress urged Beutel to appeal. Keith Landy, Congress' honorary legal counsel, said if Beutel appeals, he will recommend to Congress' executive that it seek intervener status in the case.

The court decision has the potential to create a chill on those responding to those who would vilify the Jewish community, he said. "It can place limits on our ability to respond to hate propaganda. Congress wants to be able to respond to racists in the strongest possible language without fear of being sued for defamation."

The incident that sparked Ross' defamation suit took place in Saint John on May 6, 1993 when Beutel was invited to make a presentation at a workshop of the New Brunswick Teachers' Association Social Studies Council. The subject of the workshop was related to Jewish history and focused on the Holocaust and anti-Semitism.

Beutel's presentation and the resulting discussion characterized Ross as a Nazi and compared his views to those held by Hitler, Goebbels and other leaders of Nazi Germany, the court stated.

Beutel had defamed Ross through his presentation but could escape liability if he showed it was fair comment based on true facts, Creaghan ruled. The judge accepted Beutel's contention that Ross was indeed a racist and that he held anti-Semitic beliefs. But he pointed out that Ross, who credits a strong belief in Christianity for his views, strongly denied he is a Nazi.

"He points to the Nazi philosophy as being anti-religious and as such, the antithesis of his position," Creaghan stated.

"I find that Ross' views are founded on his personal religious beliefs and not in any substantive way on Nazism. He may have unknowingly, or even knowingly, picked up some ideas from current Nazi sympathizers, but to take as a fact that Malcolm Ross is a Nazi goes too far. To suggest that Ross would advocate a policy of extermination as a solution to what he perceives as a spiritual battle against Judaism has not been established as fact."

"Upon preliminary reading we find this judgment...to be offensive at worst and perplexing to say the least," said Congress president Goldie Hershon. "His decision makes alleged religious belief a rationale for hatemongering, a concept that has been rejected by the Supreme Court of Canada in a previous case concerning Ross."

"Ross is a well known bigot whose anti-Semitic views are read and used as gospel by Canadian neo-Nazi leaders," said Victor Goldberg, chair of Congress' Atlantic region. "To hand him $7,500 in damages is a miscarriage of justice."

ISRAEL BONDS TAPS LABOR

Labor leaders from across Ontario gathered last week for a tribute dinner held by State of Israel Bonds honoring Gordon Wilson, retiring president of the Ontario Federation of Labor, and Sidney Wise, a partner in the Toronto accounting firm of BDO Dunwoody. From left, were dinner co-chair Joe Mancinelli; former Ontario Premier Bob Rae; Wilson; co-chair Tom Kukovica; Wise; and Gideon Patt, world president of Israel Bonds. [Ron Csillag photo]

Reform shul seeks new home

By BEN ROSE
Staff Reporter

ST. CATHARINES — In pursuit of a dream, Veronica Balaj is hoping to raise enough money to build a new Temple Tikvah, a Reform congregation that now meets in rented quarters in a church.

Balaj's father, Paul Szmuk, a native of Romania, lost his first wife, first-born son and several brothers and sisters in the Holocaust. In 1983, her father died in Israel, where the family had immigrated. His family was Orthodox.

"My father was an atheist and my mother Reform, and I had no religious education in Romania. Now I would like to give something back, in memory of my parents and for the future of my grandchildren," Balaj said in a telephone interview.

She is vice-president of Temple Tikvah, which has a membership of 30 families and holds services at St. George's Anglican Church, a landlord who, she said, has treated them well.

The temple's spiritual leader is Mike Wierzba, a member of Temple Solel in Mississauga, whose daughter, Ellen, was Temple Tikvah's rabbi for three years.

Balaj's husband, Michael, a Christian, is a machine operator. They have two teen-age children.

She believes a new Temple Tikvah would attract many unaffiliated Jewish families in the Niagara region, which has no Reform congregation.

"Some of the potential members have told me they do not like the idea of services in a church, that they would rather go to a rented hall in an industrial mall, but I think a new temple is needed."

Unaffiliated families in Welland, Fonthill, Niagara-on-the-Lake and other places in the region would join, she says.

"Even when I first came to St. Catharines 12 years ago, there were 50 families in the temple. But interest has dropped off and at our services every second Friday night, we sometimes have only seven families present. But that has improved lately because we are busy phoning people to come out."

A new temple in a good location would cost $700,000 to $800,000, she estimated.

Another option would be to buy an old house for $150,000 to $180,000 and renovate it.

The final decision depends on how much money is raised, she says.

She has sent an appeal for help to Jewish organizations in Canada and the United States.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, May 4, is deadline for May 14 issue, and Monday, May 11, is deadline for May 21. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, April 30

THE LOST TRIBES

Friends of B'nai Menashe (Canada) and Riverdale Jewish Community Centre's An Evening That You Will Never Forget honoring Israel's 50th features **Shimon Gangte**, descendant of the lost biblical tribe of Menashe; **Rabbi Eliyahu Avichail**, Israel authority on the lost tribes of Israel; and **Simcha Jacobovici**, award-winning filmmaker currently completing *Quest for the Lost Tribes* for CBC and A&E; 7:30 p.m., 179A Danforth Ave. $8 in advance, $10 at door. 465-3991.

Friday, May 1

THE ROSENBERG FUND

Robert Meeropol, the younger son of **Ethel and Julius Rosenberg** and executive director of the Rosenberg Fund for Children (RFC), speaks on Children, Families and Human Rights: the work of the RFC, 7:30 p.m., Earth Sciences Building, University of Toronto, 33 Wilcocks St. Tickets, 789-5502.

Saturday, May 2

YIDDISHLAND CAFE

Workmen's Circle Yiddishland Cafe, Yiddish Songs of Work and Struggle, with Ensemble Singers of Toronto Jewish Folk Choir directed by **Esther Ghan Firestone**, soprano **Miriam Eskin**, with **Lina Zemelman** at the piano, 8:30 p.m. 471 Lawrence Ave. W. $12 in advance, $15 at door. 635-0720.

KEHILLAH AHAVAT HESED

Debbie Field, director of Foodshare, shares her energy and wisdom at Shabbat services, 10 a.m., 788 Marlee Ave. 449-0004.

SUNNYBROOK MINYAN

Ma'yan Or Liberal Minyan Shabbat service, 10 a.m. to noon, kiddush following, Sunnybrook Jewish Chapel. **Hilda Harris**, shamus, 480-4421, ext. 3552.

Sunday, May 3

RABBI ROSENSWEIG

Shaarei Tefillah Congregation first annual Helen Frieberg Memorial Lecture in honor of Israel's 50th anniversary, with **Rabbi Bernard Rosensweig** of Kew Gardens Synagogue, New York, past president of Rabbinical Council of America and former rabbi of Shaarei Tefillah, 7:30 p.m. 787-1631.

ELBERG LECTURE

Yiddish Kultur Geselschaft presents well-known Yiddish author **Yehuda Elberg** speaking on The Prophet's Words of Encouragement, on the 16th anniversary of **Haim Grade**'s death, 2 p.m., Workmen's Circle, 471 Lawrence Ave. W. $3.

MAKING BETH DIN WORK

Nishma presents **Rabbi Michael Broyde**, director, Beth Din of America, and a *dayan* (judge) on the beth din's rabbinical court, 7:30 p.m., Beth Avraham Yoseph of Toronto Congregation, 613 Clark Ave. W., Thornhill. $8/person, $5 in advance. 630-0588.

HABONIM BREAKFAST

Congregation Habonim invites you to hear **Francis Broun** of the Royal Ontario Museum talk on Renoir: A Painter of Light and Beauty, with slide presentation, 10 a.m., Beth Habonim, 5 Glen Park Ave. Breakfast and lecture $6.

BELLA! DID YA EAT?

Jewish brunch plus klezmer music by Hu-Tsa-Tsa, honoring the memory of **Ruth Auslander**, proceeds going to to the Ruth Wattenberg Auslander Emergency Fund (administered by JF&CS), 1:30 and 3:30 p.m. at Free Times Cafe, 320 College St. $25 ($10 tax receipt). Reserve. **Florence Weinberger** 638-7800, ext. 214.

ANNUAL BAZAAR

Bargains galore at Shaar Shalom Sisterhood annual bazaar, 10 a.m.

[Cont'd. on page 31]

Clark and Hilda IGA would like to wish everyone within the Jewish Community a sincere and joyous Mazel Tov on Israel's 50th Birthday!

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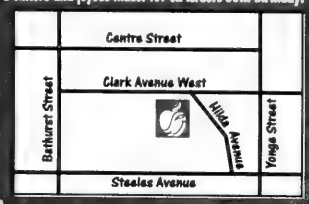

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What's New

[Cont'd from page 30]

at the synagogue, 2 Simonston Blvd., Thornhill.

COOKING CLASS

Beth Tikvah's cooking classes continue with Yom Ha'atzmaut and authentic Israeli food, 4-5:30 p.m. 221-3433, ext. 0.

Monday, May 4

OSTEOPOROSIS UPDATE

Bathurst Jewish Centre, Jewish Women's Federation, and Mount Sinai Hospital lecture series continues with Osteoporosis Update, **Dr. Jerry Tenenbaum, Fran Berkoff**, moderated by broadcaster **Micki Moore**, 7:30 p.m., Bathurst Jewish Centre. Reserve, 586-8338.

PARENTING CHALLENGES

Jewish Family & Child Service, Wilshire Public School and Hospital for Sick Children present **Dr. Susan Bradley**, psychiatrist-in-chief at the hospital, discussing Love and Limits: the Challenges of Parenting Your Young Child, 7:30 p.m., at the school, 265 Beverly Green Blvd., Thornhill. $5. JF&CS 905-882-2331.

DIABETES MEDICATIONS

Canadian Diabetes Association, Jewish diabetes chapter meeting, Diabetes – Non-Prescription Medications, with diabetes educator **Lisa Heath**, 8 p.m., Shaarei Shomayim Synagogue. Members $1, non-members $2. **Esther Schwartz** 782-2176 or **Shirley Glatt** 225-1989.

Tuesday, May 5

SPRING IS IN BLOOM

United Synagogue Day School Fashion Show and Boutique Night, boutiques 7 p.m., fashion show 8 p.m., Beth Tzedec Congregation. General admission $18, patron $36.

LODGE LA FRATERNITE

B'nai Brith French Lodge La Fraternité monthly meeting 8 p.m., 15 Hove St. Topic: The 50th Birthday of Israel. 255-6086.

RARE HEBRAICA

The Association of Jewish Libraries of Ontario and Beth Tzedec Max and Beatrice Wolfe Library illustrated lecture, From Manuscript to Printed Word: Highlights of Rare Hebraica with Judaica specialist **Barry Walfish,** University of Toronto; 8 p.m. at Beth Tzedec.

Wednesday, May 6

POLITICAL INSIDER'S VIEW

Aish HaTorah presents Clinton, Congress and Netanyahu: A Political Insider's View with **David Luchins**, assistant to **Sen. Daniel Moynihan,** 8 p.m., $5. 949 Clark Ave. W. Thornhill. 905-764-1606.

BEREAVED FAMILIES

Bereaved Jewish Families of Ontario Family Night, **Stephen Fleming**, professor of psychology, York University, speaks on When Someone You Love Dies, 7:30 p.m., Adath Israel Synagogue. **Sheila Browne**, 638-7800, ext. 202.

ESTATE PLANNING

Canadian Shaare Zedek Hospital Foundation seminar on Everything You Wanted to Know About Estate Planning But Were Afraid to Ask, 7 p.m., Mintz & Partners, 1446 Don Mills Rd. Participants **Saul Schwartz**, **Robert Kepes, Mel Gilbert**. Reserve 781-3584.

COOKING DEMONSTRATION

Beth Emeth Bais Yehuda Young Families Group presents Company's Coming with **Sue Devor,** 8 p.m. $10.

ETHICS OF THE FATHERS

Lecture series with **Prof. Arnold Ages** opens with Torah, Tradition and the Translation of Theology into Ethics, 7:30 p.m., Beth tzedec Congregation.

EMUNAH WOMEN

Emunah Women of Toronto council meeting 8 p.m., Emunah office.

LUNCH AND LEARN

Holy Blossom Temple Lunch and Learn group. Topic Alternative Medicine: A Complement to Traditional Medicine – What Is Traditional Medicine?, **Dr. Ruth Ann Baron**, at noon. Bring lunch and $1.

Thursday, May 7

AGING

Beth Tzedec Sisterhood program, Aging: The Changes and Challenges, with adult educator **Burt Rubin**, 8 p.m.

PILLARS OF FIRE

Israeli television documentary, Chapter XIII, commentary by **David Goldberg**, 7:30 p.m., Beth David B'nai Israel Beth Am Synagogue.

And What Else Is New

VISIONS IN CONFLICT

Beth Tzedec Congregation's Sam & Sarah Kerzner Holocaust Studies Institute weekend, May 2 and 3, with historian/author **Prof. Stephen Berk**. The theme: Visions in Conflict.

Shabbat May 2: Pulpit lecture Weizmann, Jabotinsky and the Creation of a Jewish State. Lecture at 7 p.m. Historians in Conflict: Goldhagen and the Professors, Minchah 7:40 p.m.

Sunday, May 3: Men's Club breakfast 9:30 a.m, lecture on Judaism in Crisis: A Secular or a Religious Solution? 10 a.m.

JEWISH SINGLES

Kolel's B'Shert for Jewish Singles (25ish to 45ish) evening at Toronto Jewish Film Festival, Sunday, May 10, includes **Dan Katsir's** film *Out for Love…Be Back Shortly*, a talk by the director; desserts. Register 905-764-1329.

CELEBRATE ISRAEL'S 50TH

Israel Cancer Research Fund Young Associates celebrate Israel's 50th with a Shabbat dinner Friday, May 8, 7 p.m. Guest speaker. Book now. For tickets ICRF, 487-5246.

AGNON'S GENIUS

If All Stories Could Be So Deep: More of Agnon's Genius Revealed, is title of class with **Reena Zeidman,** chair of Jewish Studies at Queen's University, using stories by Nobel Laureate **S.Y. Agnon,** Mondays, May 4, 11, 18, 25, 8 p.m., Riverdale Jewish Community Centre, 179A Danforth Ave. $5. 465-2395.

HEALING PROJECT

Toronto's Jewish Healing Project for people who are physically ill and interested in learning to cope, six-week session at Lipa Green Building, 4600 Bathurst St., Tuesdays, May 5-June 9, 10 a.m. to noon. Register. **Etta Ginsberg McEwan** 944-3359.

RICHMOND HILL CENTRE

Richmond Hill Judaica Centre *Israel at 50* celebration, Sunday, May 3, 2 p.m., 604 Edward Ave., Richmond Hill. Food, music, candlelighting, educational material. **Lillian Benlolo** 905-770-1062.

Hebrew for Beginners, a 10-week crash course for adults and teens, starts Monday, May 4, 8 p.m. Summer courses for children also

JF&CS GROUPS

Jewish Family & Child Service groups. **Pat Lieberman** 636-1880, ext. 215.

Parenting When Your Child Has An Eating Disorder, starts April 30; Challenge of Anger: For Women daytime group, begins May 6; Separation and Divorce Group begins May 12; Parenting Teens: Who Is This Kid In My House? begins May 6; Self-Confident Woman, begins May 13.

FOR SENIORS

Beth Tzedec Seniors Haverim presents art critic/ lecturer **Miriam Schneid Ofseyer** speaking on Rembrandt, the Jews and the Bible, Monday, May 4, 1:30 p.m. $2.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). May 7 is general meeting, election of new board. **Aaron Dahary** 661-4689 or **Malka** 630-5771.

Earl Bales Seniors' Club: May 3, Spring Fair, 9 a.m. to 3 p.m.; May 11, Casino Niagara; May 27-29 Ottawa Tulip Festival and Thousand Islands; Membership open, $12. 395-7881.

Shaarei Shomayim Friendship Club: Introducing new program Monday, May 4, general meeting, discussion on dry-eye cataract process; Oak Creek Boat Farm cruise June 16; Kingston cruise July 14; cruise and musical *Little Shop of Horrors* Aug. 19. **Lena** 224-5773. Golden Book donations go to Laniado Hospital in Israel. **Dorothy Bloomfield** 787-1526.

LZA Seniors Club: Registration for *South Pacific* at Stage West June 17, and for *Man of La Mancha* at Stratford Sept. 10. **Libby** 782-2059 or **Belle** 633-5841 or Borochov Centre 630-9444. Ladies Folk-dancing Thursdays 1:30 p.m. Discussion Group Tuesdays 10 a.m.

Young at Heart Seniors Florida trip to Raleigh Kosher Hotel, Aug. 14-23. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Israel at 50 celebration open house, Tuesday, May 5, 11 a.m. to 4 p.m. Israeli food, entertainment, speakers, movie, Israeli dancing.

Mysteriously Yours, buffet lunch, mystery at the Old Mill, Wednesday, May 6. Trip shared with Bathurst Jewish Centre. Members $39, non-members $43. Register.

Arthritis Management Clinic, **Bev Tobe**, therapist with the Arthritis Society, Thursday, May 7, 1-4 p.m. Make appointment.

Israeli Club Etrog meets 7 p.m. Tuesdays for movies, sing-alongs, lectures, bingo, dances. May 5, club participates in *Israel at 50* open house, 11 a.m. to 4 p.m. **Anna**. Dance Sunday, May 3, 7:30-10:30 p.m. Members $4, non-members $5.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Books and Bagels, Sunday, May 3, **Ken Sherman** reads from his new collection of essays, *Void and Voice*, and **Karen Shenfeld** reads from her most recent collection of poetry. 11 a.m. Non-members $8.

Seniors Club: Thursday, May 7, 2 p.m., Israel Update with **Hershel Sahian** of Canadian Jewish Congress. Also, a celebration of Israel's 50th. **Judy.**

BATHURST JC

Bathurst Jewish Centre, 4588 Bathurst St. 636-1880.

Centre Camp (June 29-Aug. 21) has spaces for ages 2½-14. Activities include swim, dance, drama, music, nature, arts and crafts, Judaica, sports, cookouts, trips, theme days. **Jamie** ext. 378.

SINGLES EVENTS CAN BE FOUND ON PAGE 33

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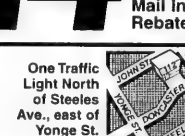

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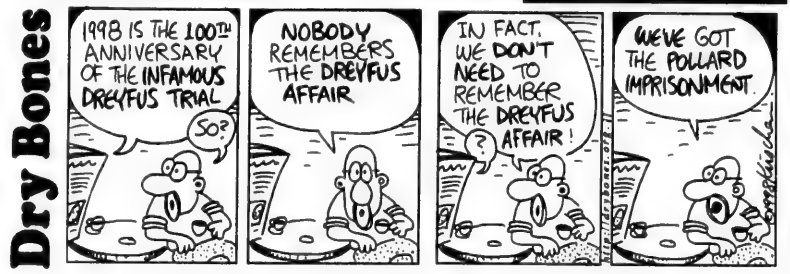
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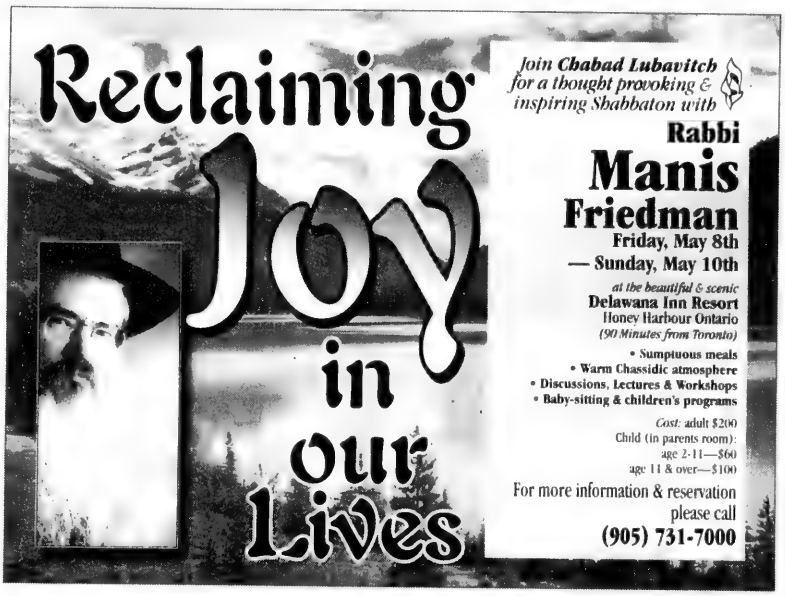
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דער וואַטיקאַן בעט מחילה. . .

פון אַלעק סילווער (טאָראָנטאָ)

איך קען נישט וויסן ווי איר פילט וועגן דעם, אָבער ביי מיר איז געוואָרן אַ ביסל בעסער אויפן האַרצן. עפּעס אַ קלייניקייט?!. . . דער וואַטיקאַן, די העכסטע קריסטלעכע אויטאָריטעט אין דער וועלט, בעט ביי מיר מחילה פאַר שיקן מיך אין קאָנצענטראַציע־לאַגערן. ס'איז טאַקע אמת, אַז דער וואַטיקאַן האָט נישט בפּועל ממש מיך גענומען אין די לאַגערן. זיי זיינען בלויז שווייגנדיק גע־שטאַנען און זיך צוגעקוקט, ווי דער נאַצי־פאַרברעכער האָט מיך, צוזאַמען מיט הונדערטער טויזנטער אַנדערע יידן, געשלעפּט אין די אַרבעטס־און מאָרד־לאַגערן.

ס'איז אויך אמת, אַז דער וואַטיקאַן בעט נישט קיין מחילה ביי מיר פּערזענלעך. זיי בעטן מחילה ביים גאַנצן יידישן פאָלק. איר האָט דאָך זיכער געלייענט אין דער פּרעסע אָדער געזען אויף דער טע־לעוויזיע אין די לעצטע חדשים, אַז די „קאָמיסיע פאַר רעליגיעזע באַציאונגען מיט יידן" ביים וואַטיקאַן האָט אַרויסגעלאָזט אַ דאָקומענט פון 14 זייטן אין וועלכן זיי דריקן אויס חרטה צוליב דעם, וואָס קריסטן האָבן פאַרפעלט צו פאַרטיידיקן יידן קעגן מאַסן פאַרטיליקונג. אָבער זיי זאָגן זיך אָפּ פון נעמען אויף זיך די שולד, אַז אַנטיסעמיטיזם אין דער קאַטוילישער קירכע האָט צוגעטראָגן צום האָלאָקאָסט. זיי לייגן אַרויף די שולד אויף די „געצנדינערישע" נאַציס, וואָס זיינען געווען מחוץ דער קאַטוילישער קירכע.

במשך פון 11 יאָר — איך שטרייך אונטער 11 יאָר — זיינען געלערנטע קאַטוילישע גייסטלעכע געזעסן און צוגעגרייט דעם דאָקומענט, וואָס איז אַרויס אונטערן נאָמען: ***„מיר געדענקען: אַן אָפּשפּיגלונג פון דער שואה"***. דער דאָקומענט עפנט זיך מיט אַ דערקלערונג, אַז די „אומבאַשרייבלעכע טראַגעדיע" טאָר קיין מאָל נישט פאַרגעסן ווערן. עס פאָלגט נאָך מיט אַ פאַרזיכטיקן צוריקבליק אויף די היסטאָרישע קריסטלעכע באַציאונגען צו יידן. דערנאָך קומט אַ פאַרטיידיקונג פון פּויפּסט פּיאוס דער 12־טער, וועלכער איז געזעסן אין וואַטיקאַן במשך פון די יאָרן פון דער נאַצי־הערשאַפט. עס ענדיקט זיך מיט אַ רוף צו תשובה מצד דער קירכע.

אַ צענטראַלער פּונקט אין דעם דאָקומענט איז די באַשטעטי־קונג פון זייער זייט, אַז פיינטלעכע געפילן צו יידן האָבן עקזיסטירט פאַר יאָרהונדערטער — און דאָס זיינען זייערע ווערטער: „אין אַ טייל קריסטלעכע לאַגערן". דאָס איז נישט אמת. לויט ווי איך גע־דענק, איז נישט געווען קיין איין קריסטלעכער לאַגער, ספּעציעל אין מזרח־אייראָפּע, וואָס האָט נישט אַרויסגעוויזן פיינטלעכע טענ־דענצן צום יידישן פאָלק. דער דאָקומענט גיט אויך אָנערקענונג צו אַ סך — אויך דאָס איז זייער אויסדרוק — קאַטאָליקן, אַריינגע־רעכנט דעם פּויפּסט, וועלכע האָבן געראַטעוועט יידן אין דער צווייטער וועלט מלחמה. מיר, אייראָפּעאישע יידן, ווייסן גענוי, וויפל „קריסטלעכע צדיקים" עס זיינען געווען.

צום סוף, ווי שוין דערמאָנט, רופט דער דאָקומענט צום קלאַפּן זיך „על חטא" מצד דער גרויסער מאַסע, וואָס האָבן געשוויגן בעת דעם האָלאָקאָסט. זייערע ווערטער זיינען: „מיר האָבן שטאַרק חרטה אויף די פעלערן און טעותים, וואָס זיינען באַגאַנגען געוואָרן פון די זין און טעכטער פון דער קירכע".

טאַקע צוליב אַזעלכע פּונקטן איז די רעאַקציע פון יידישע פּראָמינענטע און רעליגיעזע פירער געווען אַ געמישטע. אַפילו אַ צאָל קריסטלעכע גייסטלעכע האָבן אויסגעדריקט אַנטוישונג מיט דעם דאָקומענט. טייל דערקלערן, אַז דער דאָקומענט איז צו שוואַך און צו שפּעט. טייל מיינען, אַז דאָס איז נאָר אַ צייטווייליקער דאָ־קומענט און מער אַזעלכע דאָקומענטן וועלן נאָכפאָלגן.

ענלעכע דאָקומענטן, וואָס זיינען אַרויסגעגעבן געוואָרן פריער פון אַנדערע קאַטוילישע אינסטיטוציעס, האָבן אַרויסגעוויזן פיל מער עמפינדלעכע געפילן צו דעם פּראָבלעם. אין דער דעקלאַראַ־ציע פון די פראַנצויזישע ביסקופּן זאָגט זיך בפירוש, אַז „די פראַנ־צויזישע קירכע האָט געמאַכט אַ גרויסן פעלער אין איר מיסיע צו זיין לערער פון געוויסן", ווען עס איז באַקאַנט געוואָרן דער טייוו־לאָנישער נאַצישער פּלאַן צו פאַרניכטן אַלע יידן. אין אַנדערע ווערטער: **זיי נעמען אויף זיך די שולד.**

די קאָנפערענץ פון דייטשע קאַטוילישע ביסקופּן האָט אַרויס־געגעבן אַ דעקלאַראַציע אין 1995, צום יאָרטאָג פון דער באַפרייאונג פון אוישוויץ, אין וועלכן עס ווערט געזאָגט: „דער פאַקט וועגט היינט שווער אויף אונדזערע געדאַנקען, אַז עס זיינען געווען בלויז **איינצלנע** (מיין אונטערשטרייכונג, אַ.ס.) אינציאַטיוון צו העלפן די פאַרפאָלגטע יידן. קריסטן האָבן נישט אַרויסגעוויזן קיין שטאַרקן ווידערשטאַנד צום ראַסיסטישן אַנטיסעמיטיזם".

ביי אונדז יידן זאָגט מען: „לא המדרש עיקר אלא המעשה". איז, לויט מיין מיינונג, נאָך נישט געקומען די צייט זיי מוחל צו זיין. לאָמיר קודם כָּל זען, וואָס עס וועט פון דעם אַרויסקומען.

On Campus

Jewish fraternity chapter launched at U of T

By FRANCES KRAFT
Staff Reporter

TORONTO — Tau Omega at the University of Toronto (U of T) is the newest "colony" of Alpha Epsilon Pi (AEII), a Jewish fraternity founded in New York in 1913.

First-year Commerce student Harley Gold, Tau Omega's president, was among the chapter's eight "founding fathers" who started the ball rolling at a Jewish Students' Union (JSU) event last fall. There are now 10 "brothers," and Gold hopes to have double that number of members next year.

Although an AEII chapter was active at U of T in the late 1980s, it became dormant in 1991, said Gold.

The new colony is one of 106 altogether, five of which are on Canadian campuses (at McGill University jointly with Concordia University, at McMaster University, the University of Western Ontario and York University). Gold expects Tau Omega will become a full-fledged chapter next year, based on its activities and an increasing membership.

AEII allows no hazing, noted Gold. He and the other new members were initiated at the University of Western Ontario in January in a ritual ceremony.

Tau Omega basketball players (including at least one potential member) take a break from the action at a recent event. Colony president Harley Gold is kneeling at front left.

"Alpha Epsilon Pi strives to help each student develop character, team responsibility and cultivate a proper set of values," wrote Gold in a letter to prospective supporters. "Creating better men is our chief goal."

Tau Omega, which meets weekly at the JSU, is involved in community service – such as a recent Passover food drive in conjunction with York University's Eta Pi chapter of AEII – as well as athletic and social events.

"We work at a food bank at the women's centre at U of T. We also have poker nights, movies and intramural basketball. We're looking to raise money for charity," said Gold, adding that Tau Omega activities will continue over the summer.

"We want to create a great brotherhood," he said. "We want to let people know we're alive and things are going [on]."

The colony has a Web site at [http://www.geocities.com/CollegePark/Library/4225/].

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When the state was declared...

By ADINA ESHEL

Friday, May 14, 1948 seemed like any other spring day in Palestine, perhaps a little warmer. However, we, the Palestinian Jews, hoped it was going to be a very different day.

Until that day, the words "a Jewish State" had spelled a dream, a dream that had passed from one generation to another for almost 2,000 years, generations that kept praying every day: *Vetechezena eineynu beshuvcha leZion berachamim* (and may we live to see your merciful return to Zion).

It was *the* dream of our generation in particular, after having been through the horrors of the Holocaust, and having seen the British Mandatory Power turn from a reasonable foreign ruler into a vicious cruel enemy, the famous British Navy, with its modern battleships, tracking down on the high seas the miserable Holocaust remnants, as they were trying to return to their ancient homeland, in tiny shaky boats.

Then, at long last, *the day* came. The day of the Declaration of Independence. The location of the ceremony due to take place just before Shabbat was kept a secret, as war was already raging throughout the country. Jaffa had been taken only shortly before and Arab snipers were still targeting Jewish pedestrians in Tel Aviv on the streets adjacent to Jaffa. Gush Ezion, the buffer-zone of Jerusalem, was falling to the Arab Legion as the day went on. It was a reasonable possibility that a car bomb could be planted near the convention place, as many high ranking Zionist leaders were due to participate in the historical event.

It was an open secret, however, and some Tel-Avivis got wind of the location, perhaps because of the massive preparations that were going on there. They gathered outside Dizengoff House on Rothschild Boulevard and waited.

Others, who did not know about the location, went about their Friday chores almost as usual.

People who owned a radio – and not everyone could afford one in those days – opened it on full volume so that their neighbors could hear the announcements regarding the ceremony and the long-awaited ceremony itself. Nobody was sure it was going to take place, as the Americans, who had retracted their support for the partition plan, were pressing David Ben-Gurion to postpone the declaration. We could only hope he would be strong enough to withstand the pressure.

I was a fifth grade high school student at the Herzlia Gymnasium in Tel Aviv, still situated in its beautiful old building near Jaffa. Due to the fighting in Jaffa, we had been excused from school until things improved.

On that day, I was sitting impatiently by the radio, listening to the announcements and the Hebrew songs in between. My mother kept asking me to go to the ice factory and bring half a block of ice for Shabbat, but I postponed it from one hour to another, clinging to the radio. Needless to mention that small transistor radios were not yet even heard of, at least not in Palestine.

At about 2 o'clock in the afternoon, my mother told me that if I did not go right away, we would remain without ice for Shabbat, which meant all the food my mother had prepared would be spoiled. (At the time, we still had an old fashioned ice box.)

I had no more excuses. I took the large tweezers used for carrying ice and started off towards the ice factory on King George Road.

We lived on Bilu Street; so I walked up Hashmonaim Street towards Rothshchild Boulevard and then down the street towards King George Road. The way downhill was easy and in a little while, I reached the ice factory – and my heart sank.

A long queue was formed well into the street, despite the relatively late hour. People clearly anticipated trouble and were accumulating ice blocks, and probably food as well. I regretted not having listened to my mother earlier, or I could have gone several times and brought several pieces of ice.

I queued up behind an elderly man, who told me there was actually no more ice and the factory was producing new ice blocks as we were standing there. I heard the familiar noise of the machines, which confirmed his words.

We felt tension in the air. Would he dare to declare or would he not? Some were positively sure he would, others were just as sure he would not.

"He," was of course Ben-Gurion, the charismatic Zionist leader, head of both the World Zionist Organization and the Jewish Agency. The long queue proved that many people expected him to declare. After about an hour, it was my turn to win my piece of ice. I already knew I would not get half a block. Shabbat was nearing and they could not manufacture more ice; so everyone got a quarter of a block only. When I meekly asked for half a block, the man with the ice pike answered curtly that I could not get more than the others did.

"But we have a baby at home," I cried out, remembering the milk my mother had saved for my baby brother. The man's hand, holding the ice pike, remained in the air. Then, without uttering a word, he cut a third of the block, took my tweezers, got a firm hold of the ice and handed it to me with not so much as a smile.

A man standing next to him stretched out his hand for the money. I paid him, thanking the man who had cut the ice for his generosity and began to make my way up the street towards home.

A third of an ice block was, of course, less heavy than half a block, but it was still heavy enough, particularly when I was carrying it uphill, and its sharp cold edges were scratching my legs. I went as fast as I could, hoping to make it home for the declaration.

All the radios in the houses along my way were turned on and could be heard loud and clear. I stopped every now and then to listen, as did many others who happened to be on the street or who did not own a radio. I switched the ice from one hand to the other as I was walking, thereby bruising both my legs.

When I suddenly heard Ben-Gurion's familiar voice, I stopped near an open window, my heart beating like mad. I heard his words very clearly; he was speaking about the Jewish people in Eretz Yisrael and about the Holocaust.

My eyes filled with tears. He did it! He withstood the American pressure!

I kept going up the street and stopped again, just before the corner of Rothschild Boulevard, near an open window through which I heard Ben-Gurion's voice uttering the words I awaited, the words the entire Jewish people had awaited, for so long: "We hereby declare the establishment of a Jewish State in Eretz Yisrael – to be named the State of Israel."

Tears kept streaming down undisturbed, and the melting ice kept dripping on my feet ceaselessly.

I waited for Ben-Gurion to finish reading the Declaration of Independence. When I heard the loud applause coming both from the radio and from the people on the street, I began running down the street towards home, the dwindling piece of ice swinging in my hand and bruising my legs.

Suddenly I stopped, bursting out in laughter, my face wet with tears. "You must have just witnessed the most important event of your lifetime," I told myself. "What will you tell your children and grandchildren when they ask you where you were and what you did, on that historical day when the independence of the Jewish State was declared?"

"The truth, the complete truth," I told myself. "I was carrying the remainder of a third of an ice block, listening to the declaration through open windows along Hashmonaim Street, warm tears flowing from my eyes and cold drops of melting ice dripping on my feet."

Eshel, a historian and archivist, was born in Israel (Palestine at the time). Though now retired, she participates in workshops on Zionism and democracy, at the Mount Herzl Institute of Zionist Studies in Jerusalem.

SIGNPOSTS OF A NEW NATION

With the birth of the state came certain proofs of its existence, such as, clockwise from left, new recruits raising the flag; the first session of the first Knesset; and the inexpressible grief of a mother mourning the loss of her young, soldier son. [From *In Peace and War*, edited by David Faians, Amihai Publishers Ltd.]

Yom Ha'atzmaut

Fifty years of friendship:

By BRIAN MORRIS

At Israel's founding 50 years ago, there was some popular sympathy among Canadians for Zionist aspirations, but bilateral ties between the two countries were limited. Over the subsequent five decades, relations have blossomed in many ways, premised on mutual respect, shared commitment to democratic values, common interests, friendship and understanding. The following is a brief historical sketch of Canadian-Israeli bilateral relations over the past 50 years.

Political Relations:

In 1947, Canadian diplomats found themselves at the centre of the debate over the future of the British Mandate in Palestine. Under-secretary of state for External Affairs Lester B. Pearson was instrumental in facilitating support in the United Nations General Assembly for Resolution 181 of Nov. 29, 1947 – the plan to partition Palestine into separate states, one Arab and the other Jewish. Canada's role in this major event in modern Jewish history influenced the subsequent 50 years of Canadian-Israeli bilateral political relations.

In deference to prime minister William Lyon Mackenzie King's stubborn insistence on always supporting British imperial policy, Canada delayed granting de facto recognition to Israel until late December 1948. Full, de jure recognition was conferred on May 11, 1949 (the same day that Israel was granted membership in the United Nations). One week later, Avraham Harman arrived in Montreal as Israel's first consul general in Canada.

In September 1953, Michael Comay was appointed Israel's first ambassador in Ottawa, and Canada opened its embassy in Tel Aviv. However, until 1958, Canadian interests in Israel were represented by a non-resident ambassador.

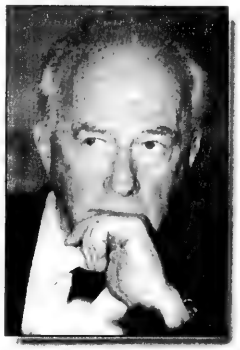
In May 1961, David Ben-Gurion became the first prime minister of Israel to make an official visit to Canada. In 1967, Zalman Shazar made the first state visit by an Israeli president. Prime minister Menachem Begin visited Canada in the fall of 1978, while in June 1989, president Chaim Herzog addressed Parliament. Prime minister Yitzhak Rabin made official visits to Canada in 1993 and 1994.

In recent years a growing number of Canadian federal politicians and officials – including members of Parliament, cabinet ministers and justices of the Supreme Court of Canada – have visited Israel. In addition, the premiers of Prince Edward Island, Ontario and Alberta and cabinet ministers from other provinces have led successful commercial and cultural missions to Israel. A number of Canadian municipalities are also twinning with Israeli cities.

Peacekeeping and Peacemaking:

Since the UN partition debate, Canadian-Israeli bilateral relations have always been closely interconnected with Canada's involvement in efforts to mediate the Arab-Israeli conflict. In 1956, Pearson, as secretary of state for External Affairs, helped organize the UN peacekeeping force interposed in the Sinai Desert between Egyptian and Israeli forces at the conclusion of the Suez War. For these efforts, Pearson was awarded the Nobel Peace Prize; he and Canada were recognized by Israelis as true "honest brokers."

A decade later as prime minister, Pearson was also praised by Israel for his (ultimately unsuccessful) efforts to reverse the drift toward Arab-Israeli war resulting from two interrelated events: Egyptian president Gamal Abdel Nasser's closing of the Strait of Tiran to Israeli shipping, and the disastrous decision of UN secretary general U Thant to comply with Nasser's demand that UN peacekeepers be withdrawn from the Sinai.



Yitzhak Rabin

In November 1967, Canada, then a non-permanent member of the UN Security Council, worked behind the scenes to achieve consensus for Security Council Resolution 242 recommending Israel's withdrawal from territories in exchange for formal peace treaties and permanent and secure borders. This resolution remains the only framework for Arab-Israeli peacemaking accepted by all major parties.

Following the 1973 Yom Kippur War, Canada participated in the resumed UN peacekeeping force in Sinai and in the United Nations Disengagement Observation Force on the Golan Heights separating Israeli and Syrian forces.

Canada endorsed the Camp David Accords and the Egypt-Israel Peace Treaty in the late 1970s, as well as the Declaration of Principles signed between Israel and the Palestine Liberation Organization (PLO) in September 1993. In support of the Israel-PLO agreement, Canada made an initial pledge of $55 million over five years for economic projects in the West Bank and the Gaza Strip and has since augmented this contribution.

As a reflection of its long-standing reputation for fairness and sensitivity to the concerns of all sides, Canada (at the Moscow Peace Conference in January 1992) was asked to take responsibility for the potentially volatile multilateral working group on Middle East refugees, a role endorsed by Israel. Canadian experts also participate in meetings of the other multilateral working groups.

Admittedly, Israel and Canada have sometimes held different views on how best to resolve the refugee issue and other aspects of the peace process. But the overall strength and durability of the bilateral relationship is demonstrated by the efforts of the two countries to reconcile their different policy approaches in an atmosphere of friendship, mutual respect and understanding. Canada and Israel also share the goal of developing a coordinated international response to terrorism and state-sponsored terrorism emanating from the Middle East.

Economic Relations:

Trade between Canada and Israel grew significantly over the past five decades. In 1948, Canadian exports to Israel totalled $5 million, while Israel recorded no exports at all to Canada. In 1957, bilateral trade was valued at $6.6 million, mostly in Canadian exports to Israel.

In the early 1960s, rudimentary steps were taken to institutionalize bilateral economic relations through the establishment of the Canada-Israel Development Corporation (1961) and the Canada-Israel Chamber of Commerce (1962) and its Israeli-based counterpart (1964). By 1967, two-way trade jumped to $15.8 million, with Canadian exports to Israel totalling $6.6 million and Israel exporting $9.2 million in products to Canada.

The 1970s witnessed a significant growth in bilateral trade to just under $100 million. The increased importance of the trade relationship gave rise to the formation of the Canada-Israel Joint Committee for the Development of Trade and Economic Expansion (1976).

In 1987, two-way trade totalled

[Cont'd. on page 37]

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12:15 Lunch

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Yom Ha'atzmaut

The Canada-Israel relationship

[Cont'd. from page 36]

about $260 million; trade levels ranged between $250 million and $270 million in the late 1980s and early 1990s.

Bilateral economic relations were institutionalized in the early 1990s. In 1993, the multi-million dollar Canada-Israel Industrial Research and Development Fund (CIIRDF) was established, in order to stimulate contact between private interests in both countries, especially in the high-tech sector. Funding by both governments for the successful Canada-Israel Industrial Research and Development Foundation was recently renewed.

In January 1996, negotiations were concluded on a Canada-Israel free trade zone agreement, the first for Canada outside of the Western Hemisphere. In its first year alone (1997), the Canada-Israel Free Trade Agreement (CIFTA) helped stimulate an overall increase in two-way trade (calculated in direct shipments of goods) of 18 to 20 percent, with Israeli imports of Canadian products increasing by 55.8 percent (to $294 million) and Israeli exports to Canada growing by 18.1 percent (to $146 million).

Among Israeli imports from Canada, the most significant growth occurred in the areas of prepared foodstuffs; transportation equipment, including aircraft; electrical equipment, including telecommunications technology; mineral products; and precious stones and metals, especially finished diamonds.

Among Israeli exports to Canada, the most impressive growth in the first year of the FTA was in the following areas: rubber and plastic products; hides and leather products; animals and vegetable fats; and finished wood and wood products (which increased by a whopping 8855.7 percent). Experts contend that the benefits of the CIFTA will continue to grow as preferred access is extended to ever-greater areas of bilateral exchange.

New Areas of Initiative:

The spirit of cooperation and common interest that gave rise to the CIIRDF and the CIFTA has also extended to new, under-explored areas of the bilateral relationship. For example, the governments of Canada and Israel, as well as non-governmental agencies in both countries, are currently assessing the feasibility of joint efforts, memorandums of understanding and formal treaties, in such diverse areas as medical and scientific research and development, sports and cultural affairs, academic and judicial exchanges and other people-to-people contacts involving ever-widening circles of Canadians and Israelis.

These initiatives will reinforce and institutionalize the multitude of non-governmental contacts established by Canadian and Israeli individuals and groups over the years in such fields as art, dance, literature and music. Taken together, these new public and private initiatives will reinforce the strong bonds of friendship and understanding that have evolved between Canadians and Israelis over the past 50 years and propel the bilateral relationship to new and exciting plateaus in the years and decades to come.

Brian Morris is the national chair of the Canada-Israel Committee.

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Israel's Judaica-*Eglinton & Bathurst*
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Israel, U.S. disagree over scale of pullback

By HERB KEINON
Jerusalem Post Foreign Service

JERUSALEM— U.S. Secretary of State Madeleine Albright intends to officially present a U.S. plan for a 13.1 percent pullback to Prime Minister Benjamin Netanyahu and Palestinian Authority Chairman Yasser Arafat during their London meetings next month, senior government sources quoted Netanyahu as saying during an inner-cabinet meeting at his residence last weekend.

In meetings this week with U.S. envoy Dennis Ross and assistant secretary for Near Eastern affairs Martin Indyk, the prime minister was expected to launch a last-ditch effort to dissuade the United States from pursuing such a course.

Ross and Indyk arrived here Saturday night and met shortly afterwards with Netanyahu at the prime minister's residence. The meeting lasted more than three hours.

The U.S. officials were to meet with Palestinian Authority (PA) Chairman Yasser Arafat and again with Netanyahu.

Netanyahu said he would tell Ross and Indyk that unless the size of a third redeployment is set, Israel would not agree to a second redeployment, a senior official said.

Following the emotional impact of Netanyahu's visit last week to Auschwitz, he returned "very determined to insist on what he considers to be Israel's security needs," the official added.

A U.S. official said Ross was in the region "to lay the groundwork for the London talks, which are aimed at ending the current crisis over troop withdrawal from the West Bank."

Albright is to hold separate meetings with Arafat and Netanyahu in London on May 4.

Before meeting Ross, Netanyahu met with his inner cabinet: Defence Minister Yitzhak Mordechai, Industry and Trade Minister Natan Sharansky and National Infrastructure Minister Ariel Sharon.

In addition to Indyk, policy adviser Aaron Miller and U.S. Ambassador Edward Walker attended the meeting. Joining Netanyahu were advisers Yitzhak Molcho, Uzi Arad and cabinet secretary Dan Naveh.

In Washington, State Department spokesperson James Rubin described the peace process as "increasingly moribund" and said the obstacles to progress remained serious.

"We have no reason at this point to know that this meeting will yield anything but the kind of refusal to make hard decisions that we've seen in the past," Rubin told reporters.

Rubin appealed to Netanyahu and Arafat to approach the meetings with Albright with open minds and not miss the opportunity to put the peace process back on track "before it's too late."

A senior State Department official said a failure in London would not necessarily mean the end of the road, and that a judgment "will depend on where we think we are."

Before Ross' arrival, officials in Jerusalem said they expected he and Indyk would assess the limit of Netanyahu's willingness to compromise on a pullback plan.

Defining this as the "principle of reciprocity," a senior Israeli government aide expressed the hope that Ross and Indyk will obtain convincing evidence that the PA can and will prevent incitement to violence, confiscate unauthorized weapons, reduce the number of armed men and women in its police force to the agreed-upon level and expunge all the anti-Israel clauses from the Palestine National Council's covenant.

PA officials indicated Saturday that Israel has moved beyond its original proposal of an IDF handover of nine percent of the West Bank to full PA control and are within one to two percentage points of the U.S. plan.

Iranian missile threat cited

By STEVE RODAN
Jerusalem Post Foreign Service

JERUSALEM — A leading U.S. congressman says Iran is as little as a year away from completing and deploying a medium-range ballistic missile capable of striking Israel, and accused the Clinton administration of not doing enough to stop Teheran's program.

Rep. Curt Weldon, chair of the House Military Research and Development Subcommittee, told the *Jerusalem Post* that he also is trying to obtain briefings from the Clinton administration concerning reports that Iran already has received nuclear weapons from the former Soviet Union.

Weldon said the United States must move quickly to stop the Iranian missile and nonconventional weapons programs and help Israel develop a system to defend against ballistic missiles.

"The Iranians are 12 to 18 months away from completing and deploying a missile," said Weldon, echoing Israeli assessments of Iran's missile program. "This is absolutely unacceptable. Time is of the absolute essence. We need to close the window. We have a window of vulnerability that most affects Israel. We are going to have to have an anti-ballistic missile system."

Weldon, whose subcommittee is part of the House National Security Committee, said the White House is not cracking down on Russian aid to Iran's military programs. He pointed out that in January then-Russian prime minister Viktor Chernomyrdin issued a directive against the unauthorized transfer of military technology, but the parliament has failed to codify this into law.

"I went to Russia 14 times," said Weldon, chair of the congressional parliamentary group, an organization that reaches out to its Russian counterparts. "I know the Russians, and have contacts in every faction of the Duma [Russian parliament]. The Russians are trying but we must hold Russian entities accountable. It doesn't embarrass Yeltsin if we sanction Russian companies if they transfer technology."

Weldon said that Russia has violated the 1987 Missile Technology Control Regime (MTCR) seven times in the last six years. The congressman has drafted the Iranian Missile Proliferations Sanctions Act, which overwhelmingly passed in the House, has 82 co-sponsors in the Senate, and would sanction any company that helps Iran's missile programs.

The bill is opposed by the Clinton administration, which says such legislation would undermine the government of President Boris Yeltsin and turn Russia against the United States.

Vice-President Al Gore said over the past few months, the Russian government has taken vigorous steps to combat illegal technology transfers to Iran.

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Israel & the Jewish World

Israel's strategic problems: Iran, Russia

By SHELDON KIRSHNER

It rates as one of Israel's most serious strategic problems – the transfer of sophisticated Russian military technology to Iran. Israel fears that Iran's acquisition of long-range missiles and nuclear reactors is a clear and present danger.

Last week, in a report to the Knesset, Israeli intelligence warned that Iran is on the cusp of test launching a prototype of a missile capable of reaching Israel. The Israeli government is also concerned by Moscow's recent decision to construct two more nuclear reactors in the Iranian city of Bushehr.

For Israel, these developments are a source of anxiety because Iran, which has been governed by an Islamic fundamentalist regime since 1979, is a disruptive force in the Middle East.

Mideast Analysis

Mohammad Khatami, a relative moderate who was elected Iran's president last year, has toned down the harsh level of anti-western rhetoric emanating from Tehran. Nevertheless, Iran still officially opposes the Oslo peace process, supports such groups as Hamas and Hezbollah and, most importantly, questions Israel's very existence. In light of these factors, Iran's desire to acquire ballistic missiles and nuclear reactors sets off alarm bells in Jerusalem.

For the record, Russia denies having helped Iran build missiles and claims that Iran's nuclear ambitions are peaceful in nature. The highest Russian officials, from President Boris Yeltsin to Foreign Minister Yevgeny Primakov, have issued these disclaimers in meetings with Israel's leadership over the past year.

Of late, Russia has gone one step futher to allay Israel's concerns. Under strong American pressure, Moscow issued a decree banning the export of weapons technology to Iran, expelled an Iranian diplomat caught trying to purchase missile know-how, suspended a contract between a Russian rocket engine manufacturer and Iran, and squelched an attempt to smuggle 22 tons of alloyed steel to Iran via Azerbijan.

Israel and the United States acknowledge these measures, but wonder whether they have been strictly enforced. Three weeks ago, Prime Minister Benjamin Netanyahu told U.S. special presidential envoy, Robert Galluci, that Russia has made insufficient progress in halting the flow of dual-use technology to Iran.

Allegations also persist that 9,000 Russian scientists and technicians are involved in Iran's military projects, and that Iranian specialists are still being trained by the Baltic State Technical University in St. Petersburg.

As for nuclear technology, Russian spokesmen claim that the reactors in Bushehr, four in total, will not be able to produce weapons-grade plutonium. In support of Russia's assertion, the Vienna-based International Atomic Energy Agency announced that Iran, a party to the nuclear non-proliferation treaty, will abide by a program of safeguards. (Israel has not signed the treaty on the grounds that several Middle Eastern states remain committed to its destruction).

Washington is embroiled in the issue by virtue of its containment policy toward Iran. Vice-President Al Gore discussed the question of technology transfers with the former Russian premier, Viktor Chernomyrdin. The House of Representatives has passed a bill threatening economic sanctions against countries, companies or research institutes which assist Iran. Senator Trent Lott, the majority leader, is scheduled to bring the issue to the Senate floor later this month.

President Bill Clinton threatens to veto legislation imposing sanctions on Russia, arguing that diplomatic efforts should be given a chance to work. In the meantime, the United States, with Israel's blessing, is urging Russia to forcefully implement its existing measures and take further concrete steps to ensure that Iran doesn't become a regional menace.

JIAS CANADA

NOTICE

RE: 1998 Annual Meeting

The 1998 Annual Meeting of the Jewish Immigrant Aid Services of Canada will be held in Toronto, Ontario at the Lipa Green Building, 4600 Bathurst St., on Sunday, June 14, 1998 at 9:30 a.m.

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Mr. Kurt Rothschild is Toronto President of Canadian Friends of Yeshiva University, a trustee of The Rabbi Isaac Elchanan Theological Seminar, an affiliate of Yeshiva University, and, together with his wife Edith, is a Yeshiva University Guardian.

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The Week in Israel

April 20

• Prime Minister Benjamin Netanyahu denied media reports that he had received a letter from Jordan's King Hussein warning of dire consequences if the impasse in the peace process continues.

• Israel and Microsoft signed an agreement that the the government hopes will help it achieve its goal of providing an e-mail address for every citizen. The initiative would initially provide a free e-mail address to all phone line owners in Israel.

April 21

• Netanyahu announced he is conducting negotiations to bring the Moledet party into his coalition.

April 22

• Netanyahu convened the inner cabinet for further discussions on the next West Bank redeployment in preparation for the imminent return to the area of U.S. special envoy Dennis Ross.

April 23

• Unemployment jumped 6.5 percent between February and March. The number of people looking for work increased to 163,400.

April 24

• The Ministry of Internal Security announced it will increase its efforts to deport illegal foreign workers from the country. It hopes to be able to expel between 1,000 and 2,000 illegal workers per month.

50 Years Ago

TEL AVIV. April 28–British troops fortified with armored vehicles, mortars and artillery were attacking Haganah and Irgun positions in Jewish-occupied suburbs of Jaffa in order to prevent the Jews from seizing the rest of the city.

The British attack followed on the heels of a warning delivered to Mayor Israel Rokach of Tel Aviv that if the Jewish forces continued their advance into Jaffa, British troops would defend the city. Even if the Jews succeed in capturing Jaffa, the warning said, the British will drive them out.

With files from JTA.

IDF, gov't at opposite ends of youth approval: survey

By ARYEH DEAN COHEN
Jerusalem Post Foreign Service

JERUSALEM — Sixty-eight percent of youth are disappointed with the government and 66 percent with the Knesset, while 31 percent say they are disappointed with the state, according to a poll conducted on behalf of the Union of Local Authorities (ULAI).

The poll, conducted in February among 423 Jewish young people aged 13 to 18, had a margin of error of 4.8 percent. It showed the youngsters are proudest of the IDF, with 87 percent saying they were proud of the army, 11 percent disappointed and two percent indifferent.

Asked to rate various bodies in terms of whether they were proud of, disappointed with or indifferent to them, only 26 percent were proud of the government, 68 percent were disappointed and six percent were indifferent. Only 27 percent were proud of the Knesset, 66 percent were disappointed and seven percent were indifferent.

A total of 48 percent said they were proud of the education system, 40 percent were disappointed, and 12 percent were indifferent, while 58 percent were proud of the legal system, 28 percent were disappointed and 14 percent were indifferent. A total of 65 percent said they were proud of the state, 31 percent were disappointed and four percent were indifferent.

Asked to give the various bodies grades from one to 10, with one showing greatest disappointment and 10 the highest level of pride, the government got a 5.2, the Knesset a 5.9, the educational system a 6.8, the judicial system a 7.6, the state a 7.6 and the army an 8.7.

Shmuel Abuav, the head of the ULAI's education committee, said the poll shows that the army is seen as an apolitical body that has values and goals with which the youngsters identify. The judicial system is also seen as being independent and objective in their eyes.

The youngsters tend to dissociate themselves from the government and Knesset, he said, which are by their nature political bodies.

The youngsters are also turned off by the coalition dealings and deliberations in the government and the Knesset, which often feature displays of intolerance.

The Knesset also highlights disputes within the people, he said, adding it is unfortunate that it is the bodies elected by the people which are the ones that have the least amount of respect in the youngsters' eyes.

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U.S. public backs Israel: poll

By MARILYN HENRY
Jerusalem Post Foreign Service

NEW YORK — Fifty-eight percent of Americans sympathize with Israel over the Palestinians in the Middle East conflict, the first time in 20 years of polling that support has reached that high, according to a nationwide *New York Times* poll published last Sunday.

However, only one-quarter of Americans think Prime Minister Benjamin Netanyahu or Palestinian Authority leader Yasser Arafat has kept their side of the peace accords.

American Jews were more likely than others to support a Palestinian homeland, the poll showed.

Fifty-seven percent of 1,395 people polled said they had a generally favorable opinion of Israel, while only 11 percent had such an opinion of the PLO. Nearly half – 49 percent – view Israel as a "special place," while 18 percent said they once had viewed it as special, but no longer did, the *Times* reported.

There were significant differences in attitudes toward Israel and the PLO when it came to the peace process.

Americans, between 1989 and 1998, had steadily increased their view that Israel "had done enough to prove it is interested in peace." In 1989, 17 percent answered yes. That percentage rose to 37 percent in 1993 and to 43 percent in 1998.

In contrast, the sentiment toward the PLO's efforts was erratic. In 1989, 14 percent said the PLO "had done enough to prove it is interested in peace." That rose to 29 percent in 1993, but dropped back to 15 percent in the 1998 poll, the *Times* reported.

In the "personal approval" category, Netanyahu seemed to be largely an unknown. Eleven percent of Americans said they had a favorable opinion of him and another 11 percent said they had an unfavorable opinion, while 77 percent said they had no opinion.

Ten percent said they had a favorable opinion of Arafat, while 42 percent had an unfavorable one. The rest said they had no opinion.

In an unusual development, the 232 American Jews among those polled were likelier to favor a "Palestinian homeland in the territories." Some 45 percent of American Jews said they favored a homeland, while 42 percent were opposed. In general, 38 percent of all Americans supported a Palestinian homeland, while 28 percent were opposed and 34 percent said they had no opinion.

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Swiss release Mossad agent

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — An Israeli Mossad agent caught during a bungled spy operation in Switzerland has returned home.

The agent, identified only by his age, 44, returned to Israel last Saturday after Israeli authorities guaranteed that he would return to Switzerland to stand trial.

The agent was one of five Mossad operatives caught in February while attempting to bug an apartment near the Swiss capital of Bern. The apartment belonged to a businessman with suspected links to the Islamic fundamentalist group Hezbollah.

The other four agents were released by local police after being detained briefly.

Swiss officials issued a statement last weekend confirming that the agent had been allowed to return to Israel "after his questioning was concluded and it was agreed that his continued detention was not required."

It was not immediately clear when the agent would stand trial or whether the proceedings would be open or closed.

The agent may face charges that include violating Swiss sovereignty and conducting foreign intelligence activities in another country.

In a statement issued earlier this month, the Swiss prosecutor disclosed that the equipment for the bugging operation had been transferred to Switzerland in a diplomatic bag.

The operation, which came on the heels of a failed attempt last September by Mossad to assassinate a Hamas official in Jordan, contributed to former Mossad head Danny Yatom's recent decision to resign. He was replaced by Ephraim Halevy, a former diplomat and senior Mossad official.

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Israel & the Jewish World

Controversy over Deir Yassin endures after 50 years

By DANIEL KURTZMAN
Jewish Telegraphic Agency

WASHINGTON — Fifty years after Israel became a state, the tragic story of an Arab village on the western outskirts of Jerusalem once again threatens the delicate relations between Jews and Arabs.

In the early hours of April 9, 1948, Jewish underground fighters from two dissident groups stormed Deir Yassin, killing at least 120 of its residents, including women and children, in what became one of the bloodiest battles leading up to Israel's independence.

"Remember Deir Yassin" endures to this day as a rallying call for Palestinians and their sympathizers.

What exactly happened that day has long been a source of controversy. History has recorded the event as a massacre in which the Irgun and Stern groups slaughtered Arab soldiers and civilians.

Some Israeli and Jewish leaders, pointing to a different version of the facts surrounding the fight for Deir Yassin, have denounced the allegation as a farce. They say the battle was crucial for Jewish survival, and they accuse Palestinians of sensationalizing the incident to try to win support for their plight.

The incident gained new attention this year as Palestinians commemorated its 50th anniversary this week with a series of vigils and conferences in the United States and Israel.

Deir Yassin has "become an emotional rallying cry" for Palestinians and their sympathizers, and "as you get further and further away in time, it takes on more relevance and greater meaning," said Kenneth Stein, a professor of Middle Eastern history and political science at Emory University in Atlanta,Ga.

While much surrounding the incident continues to be disputed, this much is known:

Deir Yassin was a village of some 500 Arabs, strategically located on a hill overlooking the main highway entering Jerusalem. The Irgun and Stern militia forces, led by such figures as Menachem Begin, captured the village with help from the Haganah, the pre-state army.

Much of the debate focuses on what occurred during and immediately after the Jewish attack.

The battle of Deir Yassin "has come to symbolize for Palestinians the beginning of their so-called catastrophe," said Daniel McGowan, director of the New York-based Deir Yassin Remembered, which organized the anniversary campaign.

The attack marked "the beginning of the depopulation of over 400 Arab villages, and the beginning of the exile of roughly 700,000 Palestinians," he said.

Jewish activists, meanwhile, have launched a counter-offensive, claiming that there was no massacre.

"The Arabs have used this to demonize Israel, to make it seem as if there's a moral equivalence between the terrorism of the Arabs and the terrorism of the Jews, and to help reduce support for Israel," said Morton Klein, president of the Zionist Organization of America (ZOA).

Death toll disputed

A new ZOA report, *Deir Yassin: History of a Lie*, says that civilians were killed unintentionally during fierce house-to-house fighting, when Arab soldiers turned the village into a fortress. It cites eyewitness accounts of Jewish fighters who denied a massacre, and it points to a little-known Palestinian study which found that the death toll only amounted to half of what was originally claimed.

Perhaps the least controversial aspect of the ongoing debate is the death toll. It was originally placed at 240, but subsequent research conducted by Bir Zeit University in the West Bank found that the fatalities did not exceed 120. The ZOA report cites the Palestinian study's finding on the number.

Israeli military historians disagree about whether the deaths occurred before or after the fighting.

Uri Milstein, who wrote a four-volume book on Israel's War of Independence, contends that most of the casualties occurred during the fighting.

He disputes the account of Meir Pa'il, another Israeli military historian who was at Deir Yassin and says that the killings took place after the fighting had ended and the Haganah had withdrawn, leaving the Irgun and Stern soldiers in the village.

Labor Zionist leaders initially confirmed there was a massacre in what some said was an attempt to discredit the rival Irgun and Stern groups. The Israeli government, however, gradually backed away from that position.

In 1969, then-foreign minister Abba Eban issued a pamphlet describing the massacre accusation as a "fairy tale" and "the 'big lie' of Deir Yassin.

"This was no massacre of an unarmed, peaceful village population by a military unit, as Arab propaganda pretends. The Irgun fought and won a battle; there was no aftermath of outrage or brutal excess," the pamphlet said.

New testimony has emerged to support that assertion.

In a forthcoming BBC television series, *Israel and the Arabs: the 50-Year Conflict*, an editor of the Palestine Broadcasting Service's Arabic news in 1948 claims he was instructed by Hussein Khalidi, the secretary of the Arab Higher Committee, to exaggerate abuses, claiming that children were murdered and pregnant women were raped.

Deir Yassin survivor Abu Mahmoud told the BBC that the villagers protested about being asked to exaggerate.

Why the assault was ordered is still questioned today.

"We and the Jews were the best of friends, like brothers we were," Radwan Abu-Mahmoud, a survivor, said in an interview this week. "There was no reason in the world why they should have attacked us."

Pa'il agreed. "There was an agreement between the village head of Deir Yassin and the village head of the nearby Jewish neighborhood of Givat Shaul not to shoot at each other," he said.

Milstein insists that what happened at Deir Yassin is what happens in wars – innocent people die. But, he said, "Deir Yassin was one of the most important events in the war in that it sped up the exodus of Arabs from other places, fearing that Deir Yassin might repeat itself."

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Israel & the Jewish World

Netanyahu speaks to *The CJN*

'I am upbeat about the economy'

By EDGAR ASHER
CJN Israel Correspondent

Prime Minister Benjamin Netanyahu was in an upbeat mood when he was interviewed last week by *The CJN* correspondent and correspondents from New York and Australia.

A few hours before the interview, held in the Cabinet Room of the Prime Minister's Office, Netanyahu arrived back in Jerusalem after a breakfast meeting in Tel Aviv with visiting British Prime Minister Tony Blair prior to Blair's return to Britain.

The style of Blair's diplomacy was in sharp contrast to the abrasive visit of British foreign secretary Robin Cook a few weeks earlier. According to a senior Israeli government spokesperson, Blair's visit was held in "a very good atmosphere and confirmed the good relations between Israel and Great Britain."

Blair's two-day visit to Israel at the end of a whirlwind tour of the Middle East concluded with Netanyahu and Palestinian Chairman Yasser Arafat agreeing to meet him in London on May 4 for further peace talks.

Benjamin Netanyahu

"I think it was a good visit. It undoubtedly helped to move the peace process along," Netanyahu said. "It helps when you have a leader of a country who tries genuinely to find some middle ground and doesn't automatically adopt a negative attitude. In our private conversations, he tried to understand where we were coming from. This is the kind of attitude that might assist us in making the London meeting a success. I think that only good can come out of meeting with such individuals as the British prime minister."

Netanyahu was asked if the Palestinians were now really earnest in their desire to see a lasting and tangible peace with Israel.

"The Palestinians have to decide today between two concepts; one is that they will make a genuine peace with us and the other is that they will make a false peace with us and use it as a pretext for a future war. We are insisting on a peace based on security. We want to see demonstrative evidence that the Palestinians have opted for a genuine peace."

Netanyahu referred once again to the question of terrorism. "All Israel's intelligence services agree that the Palestinians do not fight terrorism systematically – they do not dismantle the terrorist infrastructure. They do take action at times against individual terrorists when they are forewarned, mostly by us. But that is like going after a needle in a haystack. When you fight terrorism you have to systematically sift through the haystack to find all the terrorists who are hiding there."

Asked to comment on Arafat's insistence that a representative of the European Union (EU) be included in future peace talks, Netanyahu said, "We haven't given any agreement to such a meeting. As far as the EU is concerned, we are always prepared to see how we can work together, but they too must understand that the central facilitation should be left to the United States. Mr. Blair offered his good offices and we thought we should try to benefit from his experience."

Netanyahu has no immediate plans to hold discussions directly with Arafat. Apart from the issue of a further IDF redeployment, Israeli and Palestinian representatives could meet over such matters as the establishment of the airport in Danya and the completion of the industrial park near the Karni crossing. These two issues, which are vital for the Palestinian economy, were close to resolution when the Palestinians withdrew from bilateral talks.

The prime minister responded very firmly to the recent statement by Arafat that by this time next year he would declare a Palestinian state.

"It would be a big mistake on his part, a big blow to the prospect of peace, because peace involves agreements. We have an agreement called the Oslo accord. A unilateral declaration of a Palestinian state would be a gross breach of those agreements. We have both consented to negotiations for a final settlement. Arafat would raise his ideas and we would raise ours. Eventually we would work out a negotiated solution. If this is violated and Arafat takes unilateral action, we would have to take unilateral action too. If he takes unilateral action with territory under his jurisdiction, we will have to take unilateral action over territories under our jurisdiction."

Referring to the threatened demonstration by right-wing factions in the coming weeks to insist that the government go ahead with its building plan at Har Choma, Netanyahu said, "There is no need for Israelis to demonstrate; we have made clear our resolve to build homes there. We are working there now. By the end of this government's term in office [in two years time], there will be houses built on Har Choma."

The prime minister was reminded of his interview with *The CJN* last October when he spoke in glowing terms about Israel's economy. It was pointed out that the economic indicators today, together with the worsening unemployment figures, would point to a serious downward turn and the possibility of a recession later in the year.

"I was very enthusiastic about the economy when we last spoke and I am still enthusiastic now," Netanyahu said. "I think we are still doing all the right things with the economy. We are going through a slowdown that comes from a history of huge deficits. Sixty percent of the GNP is the government's budget. I expect growth to resume.

"We have reached the lowest levels of inflation in Israel's history (first-quarter inflation this year totalled 0.1 percent). We have privatized more than at any other time. We have attracted in the last 12 months more foreign investment in Israel than ever before. We are heading in the direction of additional liberalization [of the currency] because this is what ultimately produces growth and investments.

"This will create employment and bring down unemployment. The economy is undergoing fundamental restructuring more rapidly than any other economy in the world. Unemployment is very painful and I intend to deal with this at the same time as accelerating growth in the economy. The government will invest heavily in infrastructure such as roads and railways.

"I am upbeat about the economy. The International Monetary Fund has tipped its hat to Israel and said it is the first time for many, many years that the Israeli government is doing the hard things, very hard things that are absolutely vital to return Israel to a very healthy, highly technological, free market economy."

Speaking about Israel in its jubilee year, Netanyahu said, "In the next decade, the majority of the Jewish people will live in the land of Israel. It is a realization of the prophetic dream. I'm not a religious person in the strict sense of the word, but I believe that there is an enormous inspiration of destiny and faith in the triumph of the Jewish people.

"I am full of hope and optimism at this juncture, because we have overcome the most horrendous obstacles to get here, we have overcome impossible challenges. I believe that the problems that face us, including the completion of a secure peace around us, the closing of the social gaps, are all within our reach. Just as we have overcome previous challenges, we will overcome these as well."

The continuation of The CJN's *interview with the prime minister will appear next week.*

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Staff and Student Body of the
COMMUNITY HEBREW
ACADEMY
OF TORONTO
extend their sincere condolences to the
Blidner-Borchiver Families
on the loss of their beloved
wife, mother, daughter and sister
JOAN BLIDNER ז"ל
May her memory and her life's work be a
source of consolation to her bereaved families
המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Deir Yassin controversy endures

By DANIEL KURTZMAN
Jewish Telegraphic Agency

WASHINGTON — Fifty years after Israel became a state, the tragic story of an Arab village on the western outskirts of Jerusalem once again threatens the delicate relations between Jews and Arabs.

In the early hours of April 9, 1948, Jewish underground fighters from two dissident groups stormed Deir Yassin, killing at least 120 of its residents, including women and children, in what became one of the bloodiest battles leading up to Israel's independence.

"Remember Deir Yassin" endures to this day as a rallying call for Palestinians and their sympathizers.

What exactly happened that day has long been a source of controversy. History has recorded the event as a massacre in which the Irgun and Stern groups slaughtered Arab soldiers and civilians.

Some Israeli and Jewish leaders, pointing to a different version of the facts surrounding the fight for Deir Yassin, have denounced the allegation as a farce. They say the battle was crucial for Jewish survival, and they accuse Palestinians of sensationalizing the incident to try to win support for their plight.

The incident gained new attention this year as Palestinians commemorated its 50th anniversary this week with a series of vigils and conferences in the United States and Israel.

Deir Yassin has "become an emotional rallying cry" for Palestinians and their sympathizers, and "as you get further and further away in time, it takes on more relevance and greater meaning," said Kenneth Stein, a professor of Middle Eastern history and political science at Emory University in Atlanta,Ga.

While much surrounding the incident continues to be disputed, this much is known:

Deir Yassin was a village of some 500 Arabs, strategically located on a hill overlooking the main highway entering Jerusalem. The Irgun and Stern militia forces, led by such figures as Menachem Begin, captured the village with help from the Haganah, the pre-state army.

Much of the debate focuses on what occurred during and immediately after the Jewish attack.

The battle of Deir Yassin "has come to symbolize for Palestinians the beginning of their so-called catastrophe," said Daniel McGowan, director of the New York-based Deir Yassin Remembered, which organized the anniversary campaign.

The attack marked "the beginning of the depopulation of over 400 Arab villages, and the beginning of the exile of roughly 700,000 Palestinians," he said.

Jewish activists, meanwhile, have launched a counter-offensive, claiming that there was no massacre.

"The Arabs have used this to demonize Israel, to make it seem as if there's a moral equivalence between the terrorism of the Arabs and the terrorism of the Jews, and to help reduce support for Israel," said Morton Klein, president of the Zionist Organization of America (ZOA).

A new ZOA report, *Deir Yassin: History of a Lie*, says that civilians were killed unintentionally during fierce house-to-house fighting, when Arab soldiers turned the village into a fortress. It cites eyewitness accounts of Jewish fighters who denied a massacre, and it points to a little-known Palestinian study which found that the death toll only amounted to half of what was originally claimed.

Perhaps the least controversial aspect of the ongoing debate is the death toll. It was originally placed at 240, but subsequent research conducted by Bir Zeit University in the West Bank found that the fatalities did not exceed 120. The ZOA report cites the Palestinian study's finding on the number.

Israeli military historians disagree about whether the deaths occurred before or after the fighting.

Uri Milstein, who wrote a four-volume book on Israel's War of Independence, contends that most of the casualties occurred during the fighting.

He disputes the account of Meir Pa'il, another Israeli military historian who was at Deir Yassin and says that the killings took place after the fighting had ended and the Haganah had withdrawn, leaving the Irgun and Stern soldiers in the village.

Massacre allegation

Labor Zionist leaders initially confirmed there was a massacre in what some said was an attempt to discredit the rival Irgun and Stern groups. The Israeli government, however, gradually backed away from that position.

In 1969, then-foreign minister Abba Eban issued a pamphlet describing the massacre accusation as a "fairy tale" and "the 'big lie' of Deir Yassin.

"This was no massacre of an unarmed, peaceful village population by a military unit, as Arab propaganda pretends. The Irgun fought and won a battle; there was no aftermath of outrage or brutal excess," the pamphlet said.

New testimony has emerged to support that assertion.

In a forthcoming BBC television series, *Israel and the Arabs: the 50-Year Conflict*, an editor of the Palestine Broadcasting Service's Arabic news in 1948 claims he was instructed by Hussein Khalidi, the secretary of the Arab Higher Committee, to exaggerate abuses, claiming that children were murdered and pregnant women were raped.

Deir Yassin survivor Abu Mahmoud told the BBC that the villagers protested about being asked to exaggerate.

Why the assault was ordered is still questioned today.

"We and the Jews were the best of friends, like brothers we were," Radwan Abu-Mahmoud, a survivor, said in an interview this week. "There was no reason in the world why they should have attacked us."

Pa'il agreed. "There was an agreement between the village head of Deir Yassin and the village head of the nearby Jewish neighborhood of Givat Shaul not to shoot at each other," he said.

Milstein insists that what happened at Deir Yassin is what happens in wars – innocent people die. But, he said, "Deir Yassin was one of the most important events in the war in that it sped up the exodus of Arabs from other places, fearing that Deir Yassin might repeat itself."

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Each dinner ticket includes
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Associated Hebrew Schools of Toronto

Nomination Notice

In accordance with Article 5 of our Constitution, the Nominations Committee of Associated Hebrew Schools has prepared a list of forty (40) candidates for election to the Board of Directors for the ensuing term.

Charlene Arje
David Wm. Brown
Prof. Michael Brown
Rita Brykman
Michael Cadesky
Sheldon Carr
Lori Disenhouse
Gordon Garshowitz
Lindy Goodman
Louis Greenbaum
Pearl Greenspan
James Klein
Brian Lass
Abe Lerman
Malka Lewittes
Alan Litwack
Ellen Markin
Michele Michaelov
Wendi Morein
Samy Ouanounou
David Posluns
Gerry Richler
Moshe Ronen
Jack Rotsztain
Mark Satok
Chaim Shainhouse
Susan Shainhouse
Dr. Zev Shainhouse
Danny Shiff
Ann Silber-Cohen
Miguel Singer
George Weinberger
Terri Weintraub
Gabi Weisfeld
Fred Winegust
Alan Winer
Janet Yolleck
Ian Zagdanski
Mark Zigler
Sally Zigler

Additional nominees will be accepted in accordance with Article 5 if properly received no later than 5:00 p.m. May 18, 1998. For further information please contact Arthur Landa, Executive Director, at (416) 494-7666, Ext. 333.

DATED April 16, 1998
TORONTO, Ontario

Dr. Harry Krakowsky, Chairman
Nominations Committee

Mother's Day

Earresistable Earrings at the Earring Gallery

First ties..then socks...and now, it's earrings; it's about time too! Long established as a woman's number one jewellery accessory, earrings now have their own home in the form of a brand new store located on the upper level of The Promenade Mall. The Earring Gallery proudly boasts the most amazing selection of 10, 14 and 18 kt. gold, diamond, pearl, gemstone and silver earrings. There is not an ear that couldn't benefit by a visit to Toronto's newest unique boutique.,

The inventive design of the store, the original displays, the outstanding ambience, all build towards an original and successful concept. With prices for gold as low as $29 to the more precious white gold and diamond earrings, this store absolutely caters to all tastes and budgets.

Owner/manager Renée Ackermann ensures that no effort will be spared to provide top class service and after sales support.

The extensive range of magnificent merchandise is expertly selected by Renée, who has over 10 years experience as a buyer of imported Italian and Israeli jewellery.

From hoops to studs, drops to eurobacks - this store has it all. For an unforgettable shopping experience, visit The Earring Gallery in The Promenade Mall, Thornhill today - tonight. *It's simply earresistable!*

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Give Mom the gift that pampers only her — a gift certificate to the Uptown Spa.

The Spa is located at 801 York Mills Road. (at Leslie). For a price list or more information call **(416) 449-4044**.

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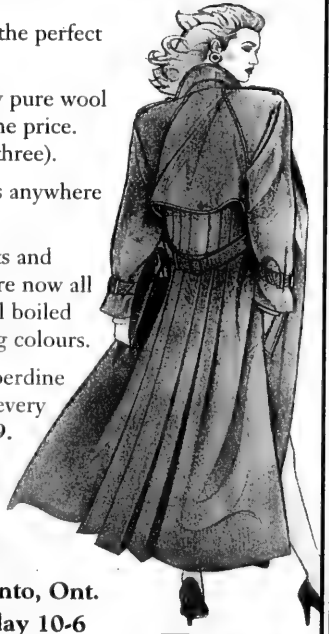

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For a Mother's Day gift - Fancy That!

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Fancy That! features many Canadian artists; and 30% of the stock is handmade. There's a full range of china, flatware, stemware and serving pieces, in styles traditional and modern, ornamental and functional; there are handmade limited editions too, with unique designs found nowhere else.

One special gift you can order here is a personalized platter, with a drawing of your mother or another special person, or a favourite proverb.

Who else will think of a gift like this — unless, of course, they also come to Fancy That!

Drop in and see the beautiful assortment of silk flower arrangements, or gift baskets with feminine products like perfume, oils and bath lotion. There are lower priced greeting cards too; and you should inquire about Fancy That!'s great return policy, free gift wrapping, and bridal registry.

Fancy That! is refreshing, full of new ideas and gifts found nowhere else. You'll find Fancy That! at **800 Steeles Ave. West**, in the Main Exchange Plaza at Bathurst and Steeles; hours Mon.-Fri. 10-7, Sat. 10-6, Sun. 12-5. Talk to Lori or Stacey: **905-669-5559**.

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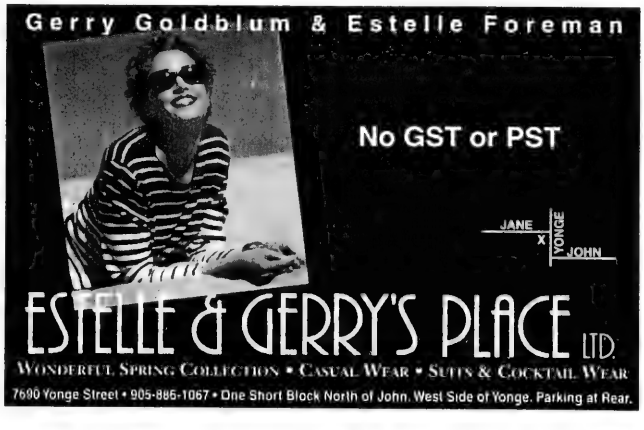
Partners Estelle Foreman and Gerry Goldblum offer a unique, high quality collection in a wide range of sizes, designs and fabrics. Most importantly, they will welcome you to their store and treat you like the very special VIP each and every customer really is. Many long time clients now bring their daughters for that extra attention they enjoy here.

Estelle and Gerry will help you to co-ordinate your wardrobe. Take advantage of their up to date knowledge of fashion and trends and leave with clothes that set you apart (and above) the crowd.

You'll have fun shopping at Estelle & Gerry's Place too. The store is beautifully appointed, comfortable and designed to allow you to see all of the merchandise that is offered. Estelle & Gerry's Place is located at **7690 Yonge Street** (west side) at John St. in Thornhill; hours Mon.-Sat. 10 a.m.-6 p.m. Call **905-886-1067**.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Mother's Day

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Materials range from preservative-treated woods to wrought iron and cast aluminum; and Deck & Dock specializes in fade-proof fabrics. All the metal furniture is ground-welded; and the steel and aluminum pieces have powder coat finishes.

Deck & Dock is a garden-like environment, on two levels connected by a bridge, with plants, fountains, live birds and music. Clear glass skylights throughout admit natural light to help you choose colours and materials. The coffee is always on; and well-trained staff put their experience and in-depth knowledge at your disposal.

Deck & Dock has two Toronto locations: at **1280 Castlefield Ave.**, tel. **781-4887**; and at **7775 Yonge St.** at Centre St. in Thornhill, tel. **905-763-0910**. There's a Port Carling store too; for information, call Dave Reburn at the Castlefield location.

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Poor fittings, says manager David Vella, cause 70% of foot problems. By the same token, well-fitting shoes promote overall health: they're shock absorbers for your whole body.

Footwear, Vella insists, should be comfortable for walking, and durable. In a good fit, toes are loose, heels snug and not too high, and fasteners adjustable; linings are breatheable, and the footbed's comfortable. Also, shoes should fit on first wearing, without break-in time.

So try Walking On a Cloud; the Don Mills store is at **939 Lawrence Ave. East** in the Don Mills Centre. Hours Mon.-Fri. 10-9, Sat. 9:30-6, Sun. 12-5; tel. **441-0013**.

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Advertising Feature

OUTLET SHOPPING

OUTLET SHOPPING

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Unlike other discount outlets, warehouses, and power centres, Cookstown Manufacturer's Outlet Mall offers product direct from the manufacturer at stores actually run by the manufacturer. A good example is Paderno Cookware Factory Store, Canada's only cookware manufacturer based in P.E.I. Paderno offers superb quality stainless steel pots, non-stick frying pans, utensils, cutting boards, and many other cookware essentials. Every piece of cookware delivers outstanding cooking performance, good looks, ease of use,and durability. Paderno's "Pots for Eternity" are backed with a no nonsense 25 year warranty. Another line offered at Paderno is their "Chaudier" products which are used in gourmet and professional kitchens worldwide, including in the Canadian Prime Minister's residence and aboard the Air Force One! Paderno offers a wide range of products at a substantial savings every day.

With over 35 outlet stores, Cookstown Manufacturer's Outlet Mall offers a wide range of products from family apparel and footwear to home elecronics and accessories, with true manufacturer's savings — every day. The mall also offers a seasonal Farmer's Market, open May through October, with country fresh produce, homemade jams and confections, and a greenhouse for all your gardening needs.

Cookstown Manufacturer's Outlet mall's "village" atmosphere delights shoppers, with Victorian lighting and cobbled-stone walkways and is fully enclosed so weather is never a problem. Located at the Gateway to cottage country, the drive to Cookstown is convenient, having direct access from Hwy. 400. Just take Hwy. 400 north to Hwy. 89 and look for the water tower! Open 363 days a year: Mon.-Fri., 10 a.m.-9 p.m.; Sat. & Sun., 9 a.m.-6 p.m.; and holidays 9

PastaCo: only the best

PastaCo is a family enterprise started in 1987, to supply restaurants with fresh and frozen pasta: tortellini, ravioli, fusilli, linguine, fettuccine and other varieties, in a constantly expanding product line. The company moved to its present spacious Sheppard Ave. location in 1995.

PastaCo offers 14 varieties of ravioli filling, including sweet potato. The prepared take-home dishes include lasagna canelloni, rigatoni a la vodka, and fusilli in 4 cheese sauce. There are 18 different pasta sauces, and a full line of prepared take-home soups; and the frozen product range is bigger than that of most competitors.

Proprietor Adrian Cieri — who is also President of the Canadian Association of Specialty Foods, and a finalist in the upcoming Canadian Fine Food show — takes pride in offering the best products and service, at steady, competitive prices. PastaCo delivers in a hurry while maintaining quality, and supplies many of Toronto's top restaurants.

PastaCo's Sheppard Ave. location includes a 1,000 sq. ft. gourmet food shop with delicacies from Italy, Canada and other countries. Here, you can watch pasta being made on the premises while you eat lunch; there's a cappuccino bar; and they cater too. The address is **1140 Sheppard Ave. West, Unit 14**, just west of Allen Rd. For information call Adrian Cieri at **630-3635**.

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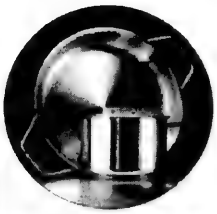
If you like to cook, you'll love this store



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Emmanuel Bitini anchors Orfus discount district with exquisite quality, exceptional value

A simple but compelling recipe for success has made **Emmanuel Bitini** a destination of choice for women wanting the most for their high fashion dollar.

The recipe goes something like this. Take the biggest showroom you can find (10,000 square feet) with ample free parking, in an ultraconvenient

location near other outlet stores (Orfus Road), fill it with exquisite ladies' designer fashions — the kind you'd find in the most expensive boutiques — and sell them at prices so low you can't mention the labels for fear of upsetting competitors and suppliers. For good measure, give the customers expert personal service, and throw in a coffee bar for relaxation.

Judging by the steady stream of customers since their opening in June '97, Emmanuel Bitini has indeed hit on the formula for fashion success. The brainchild of owners André Abitbol and his wife Miryam Zini, the store is named after their first child Emmanuel and their own last names.

10,000 square feet of exquisite designer fashions to choose from

Like many so-called "overnight" successes, this story was actually years in the making. Offering a combination of quality and price that have allowed them to weather three major recessions, the Abitbols have parlayed their forty-plus years of fashion experience into that rarest of retail birds: a store that's always fun to shop and offers up new treasures on each visit.

"We like to stay not just up to date, but *up to the minute*," says Miryam. To that end, she brings in new stock on a weekly basis — no small undertaking when you consider the literally thousands of upscale garments that grace her showroom at any given time.

By piggybacking on the huge orders of Parisian fashion chains owned by their relatives, the Abitbols are able to offer the kind of discounts savvy fashion shoppers dream of. "Low price is only meaningful if you offer quality and selection," smiles Miryam, and in this respect Emmanuel Bitini delivers magnificently. Day and evening wear, dressy and casual, are all well-represented; if you're looking for a bargain on a business suit or that perfect dress for a special occasion,

"Low price is only meaningful if you also offer quality . . ."

you're almost guaranteed to find it here. More than one customer, says Miryam, has remarked that Emmanuel Bitini offers a better selection than "some entire malls." Emmanuel Bitini also distinguishes itself from "grab-bag" fashion discounters by offering coordinated groupings that allow you to mix and match, giving each garment multiple possibilities. Jackets, for example, are often grouped not only with matching slacks but also with long and short skirts, and a choice of both prints and solids — all in a full range of sizes.

As seen in TORONTO LIFE:

Emmanuel Bitini Fashion Outlet
In the Dufferin and Lawrence bargain block on Orfus Road, Emmanuel Bitini offers another surprisingly pleasant discount shopping experience. This fancy ladieswear discounter is at the forefront of a growing trend in off-price retail—it shares a 10,000-square-foot space with like-minded tenants for one-stop, low-price shopping.

The Abitbols are particularly proud of their staff, who offer a level of expertise second to none. "You won't get the "everything looks wonderful" routine here," says André. "Each garment that leaves here is an advertisement for our store, so we want to be sure you look good in it. We'd rather lose a sale than let a customer leave with an outfit that doesn't suit

her."

This approach — and the appeal of the outfits they *do* let their customers leave with — have been rewarded by word of mouth and repeat clients, who come from as far away as Cleveland and Miami to wardrobe shop.

New arrivals weekly ensure an up-to-the-minute selection

A quick perusal of the merchandise reveals that Emmanuel B. does more than talk a good bargain. A few examples: 100% stretch cotton tops at $19.50 that retail elsewhere for $40.00; organza dress blouses at $45.00, versus $135.00 in other stores; exquisite crêpe pants from $95.00 (versus $150); evening suits at $495.00 (versus $695.00); designer coats at $495.00 (versus $700.00).

Emmanuel Bitini also features an extensive Junior department brimming with high-fashion offerings that range from exquisite Bat Mitzvah dresses to sexy stretch camisoles and crop tops that'll have your daughter(s) uttering those immortal teenage words: "This is *so* cool!"

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Orange juice stops arteries from clogging

By JUDY SIEGEL
Jerusalem Post Foreign Service

JERUSALEM — Drinking three glasses of fresh orange or other citrus juice a day can help reduce the risk of developing atherosclerosis, the clogging of arteries with fatty plaque that can lead to heart disease or stroke, according to a study conducted among students at a hesder yeshivah in Gush Etzion.

The department of human nutrition and metabolism at the Hadassah-University Hospital in Jerusalem's Ein Kerem carried out a three-month clinical study on freshly squeezed orange juice. The subjects were 36 healthy male students, 18 to 23, at the Har Etzion yeshivah in Alon Shvut, who go home on leave only once a month and eat solely in the yeshivah cafeteria.

The study, headed by Prof. Elliot Berry, was supported by a grant from the Israel Citrus Marketing Board, which provided a squeezing machine and the fruit, but Berry said his research was conducted without influence from the board.

The findings, among the first in the world to show a clear effect of vitamin C on the levels of LDL (low-density lipoprotein, or "bad cholesterol"), was published in the February edition of the *American Journal of Clinical Nutrition*.

The students were fed diets typical of the Mediterranean region, but half of them also drank three glasses of freshly squeezed orange juice a day and the other half did not. (The juice-drinking group continued their diet on their short home leaves.) This amount of juice is six times the recommended daily allotment of vitamin C. None of the participants suffered any negative side effects.

The juice-drinking group had three times more of the water-soluble vitamin in their bloodstream than the control group, whose diet contained only the recommended daily requirement of vitamin C. LDL particles in the juice-drinking group were significantly more stable than those in the control group. When LDL breaks down, it tends to clump on artery walls in a condition called atherosclerosis, which can lead to vessel narrowing, heart attacks, and stroke.

Berry said that despite many studies on the role of vitamin C, an antioxidant, in slowing the development of cancer and other diseases, its function as a stabilizer of LDL and protection against heart disease has not been as well established as the protective role of vitamin E, another antioxidant that neutralizes oxygen free radicals.

Since only fresh orange juice was tested, Berry could not say for certain whether frozen juice or reconstituted juice – or, for that matter, vitamin C pills – would have the same effect. Vitamin C is known to dissipate when exposed to oxygen in the air. But he said he was certain that other fresh citrus juices would have the same effect, as they are also rich in natural fiber, which may also play a role.

NYGH APPOINTMENT

Martin Stein has been appointed as vice-president and chief financial officer of North York General Hospital. Stein comes to NYGH from Mount Sinai Hospital where he served as vice-president of finance from 1984-1998. He has also held senior financial positions in industry.

Insulin injecting implants explored at Technion

TORONTO — Diabetics could be freed from regularly monitoring their sugar levels and injecting insulin.

Researchers at the Technion-Israel Institute of Technology are developing systems that will release in the body the correct dosage of medicine according to the patient's needs and only where necessary.

Such a system would prevent the drugs from affecting the body where and when they are not needed, thus reducing damage, especially in cases of drugs becoming toxic when given in large quantities.

Prof. Noah Lotan, of the Department of Bio-Medical Engineering at the Technion, is working with his team on the development of biological systems implanted in the body that can monitor the condition of the disease and provide medication accordingly.

"A controlled drug release system tailored to act according to the state of the disease will release patients from this manual, often tiresome task," says Lotan. "In the case of diabetes, for example, the system, implanted in the patient's body, will check the changing sugar levels and supply the necessary dose of insulin."

The systems Lotan and his team are working on are based on the idea that the disease is characterized by a chemical "signal," whose concentration rises in the blood when the disease intensifies. The drug is inserted into the body in a tiny container. The drug is chemically linked to a polymer that serves as its carrier, releasing the drug into the blood stream.

Once the drug overcomes the disease, the concentration of its signal decreases. An antibody that recognizes this signal attaches itself to the modified enzyme and causes it to stop the drug release. The communication between the system and the patient's blood takes place through a membrane that allows only the passage of the disease's signal and the related drug.

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Master Kiyohisa Hirano, founder of Japan International Karate Center, was born in Yokohama, Japan and is a graduate of Nihon University. He now lives in Honolulu, Hawaii. He is an eighth degree black belt in Wado-ryu Karate and has trained more than 40 years. In 1960 he won the All-Japan Karate Federation Championship. Shihan's interest in Ki developed after he had two heart attacks and a near death experience 10 years ago, despite the fact that he followed all traditional medical recommendations. Once he experienced the benefits of Ki energy, he wanted to be able to offer others the opportunity that was given to him. After his recovery in 1990, he received his license as a Ki therapist of Shinkiko in Japan, and a title of "Master of Qigong" in China. Since then he has been very busy helping people through his alternative healing arts combining Karate and Ki energy including a goodwill mission to Russia to aid the radiation victims at Chernobyl in 1992.

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Travel, Arts & Business

Film on Jewish Brigade opens sixth annual festival

By BILL GLADSTONE
Special to the CJN

TORONTO — The Toronto Jewish Film Festival opens its sixth season May 7 with the Canadian premiere of the fascinating documentary *In Our Own Hands: The Hidden Story of the Jewish Brigade in World War II.*

This new U.S.-made film tells the little-known story of a band of 5,500 Jewish soldiers from Palestine who, as part of the British Army, fought against the Germans in one of the final battles of World War II. By smuggling Jewish refugees to Palestine between 1945 and 1948, the Jewish Brigade also played an essential role in the genesis of the Jewish state.

During the late 1930s and early 1940s, the British repeatedly denied permission for the Jews of Palestine to form a band of Jewish fighters even though thousands of volunteers were available and ready. The British had two main reasons for refusing. First, they were determined not to offend the Arabs, whom they saw as potential allies against the Germans. Second, they recognized that any military training and equipment they gave the Jews might later be turned against themselves, since the Jews were keen to force an end to British colonial rule and establish a Jewish state.

For years not even Chaim Weizmann, the London-based head of the World Zionist Congress, could persuade his friend Winston Churchill to convince the government to accept a Jewish Brigade. But in 1942, as the German General Rommel's troops advanced across North Africa and seemed to threaten the Middle East, the British quickly authorized the formation of three Palestinian battalions of mixed Jewish and Arab units, albeit with limited guard duties only. Then Rommel was stopped at El Alamein.

For the next two years the underground army of the Haganah grew in secret but the official Jewish Brigade languished in frustration while stories circulated of Germany's campaign to annihilate the Jewish people.

Only in September 1944, with the war in its final stages, did Churchill override the objections of the War Office and the Colonial Office to announce in the House of Commons the establishment of His Majesty's Jewish Brigade.

"It seems to me," Churchill said, "...that a special Jewish unit, a special unit of that race that has suffered indescribable torments from the Nazis, should be represented as a distinct formation amongst the forces gathered for their final overthrow."

Led by Brigadier E.J. Benjamin, a Canadian engineering officer, the members of the Jewish Brigade proved themselves as ferocious fighters against the Nazis in northern Italy.

"Out with you pigs! The Jews are here!" one shouted to their German opponents; they captured a whole squad of German PoWs. However, they were not present at any decisive battles and almost as soon as they got their boots muddied, the war was over.

For a while some members of the Jewish Brigade became a self-appointed vengeance squad, seeking out and executing SS officers in hiding. Soon realizing they had a more positive mission to fulfil, they abandoned the role of Angel of Death to become Angels of Life. All of Eastern and Central Europe was a Jewish cemetery. There were no Jewish communities left, no Jewish families, only individuals who had survived the Nazi onslaught. Often diseased and half-starved, they flocked towards these Jewish soldiers whose sleeves bore the insignia of a Jewish Star – not blue like the Jewish flag but yellow like the stars that Hitler had forced the Jews to wear.

Whereas the Allied powers sought to repatriate Europe's roughly five million refugees to their native countries, the Jews had no chance of a happy homecoming in Europe. Until 1946, when they were ordered out of Europe, the Jewish Brigade smuggled thousands of Jews to Palestine.

Afterwards, they continued the work clandestinely, often devising ingenious and daring gambits worthy of the best spy fiction, and frequently with the complicity of Gentile British and American military figures.

Directed by Chuck Olin, *In Our Own Hands* is well researched and well told, and makes a good counterweight to the festival's closing film, the Oscar-winning *The Long Way Home*, which also deals with the crisis facing the Jewish world between the end of WWII and the establishment of the Jewish state. *In Our Own Hands* is being screened at the Bloor St. Cinema on May 7 at 7:30 p.m. and again on May 8 at 3 p.m. For tickets phone 324-8600.

A scene from In Our Own Hands.

Play sends mixed signals

By BEN ROSE
Staff Reporter

TORONTO — The three sisters (and a daughter of one) turn thumbs down on their men in *The Sisters Rosensweig* by playwright Wendy Wasserstein at the Alumnae Theatre until May 9 (Wednesday to Saturday).

Still, Wasserstein treats the men rather kindly and depends on Neil Simon-type dialogue to carry a play that sends mixed signals about women who want their freedom and want to retain their Jewish heritage at the same time.

The mixed messages are reflected in the uncertainty and poor timing of the players in Act 1 (at least on opening night), who are coping with a script that changes direction too quickly.

But things improve in Act 2, both writing and acting, and audiences are advised to hang in.

The central character in this unlikely scenario is Sara Goode (Shelley Goldstein), a 54-year-old divorcee president of a Hong Kong bank who is ambivalent about her Jewish roots. Visiting her London, England, digs are two sisters, Pfeni Rosensweig (Ruth Barrett), a wan-

[Cont'd. on page 56]

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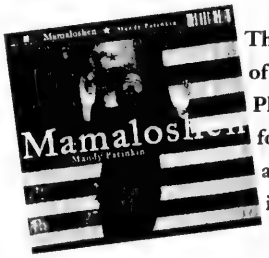

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5. Papirosin
6. Ten Kopeks
7. Maria (Westside Story)
8. Yome, Yome
9. Paper is White
10. Song of the Titanic
11. Motl the Operator
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Travel, Arts & Business

Jewish Film Festival reviews

Chilling documentary analyses Yitzhak Rabin's assassination

By SHELDON KIRSHNER
Staff Reporter

This year's Toronto Jewish Film Festival runs from May 7 to 14 at the Bloor Cinema. Sheldon Kirshner reviews four of the movies to be screened.

Michael Karpin's chilling documentary, *The Road to Rabin Square* (May 10 at 5:30 p.m.) analyses the events that led to Yitzhak Rabin's assassination.

Karpin, a partisan observer, does not dispute the evidence that Yigal Amir – the Bar-Ilan University rabbinical student – was Rabin's lone assassin. However, he believes that Jewish fundamentalists, Likud party leaders and the settler movement all contributed to the incendiary political climate and campaign of incitement that climaxed with Rabin's cold-blooded murder in Tel Aviv in 1995.

Rabin had contempt for the extremists who sought to scuttle the Oslo peace process and bring down his government. But, as his widow Leah recounts, he could not conceive of a situation whereby a fellow Jew would wish to murder him.

Perhaps, as she suggests, he should have read the handwriting on the wall. As the Oslo accords were implemented, the level of rhetoric against Rabin escalated to the point where he was branded as a traitor, a Nazi, a son of a bitch, a homosexual and an alcoholic. Rabin was completely demonized by the forces that vehemently opposed his policies, making it easier for Amir to shoot him.

Singling out the individuals who implicitly guided Amir toward his date with destiny, Karpin mentions, among others, Elyakim Haetzni, the settler from Kiryat Arba who likened Rabin to Marshall Henri Petain; Shlomo Goren, the former chief rabbi who warned of bloodshed in case of an Israeli withdrawal from Hebron; Ariel Sharon, the ex-general who compared the Labor party government to the Judenrat; Shmuel Dvir, a West Bank yeshivah rabbi who allegedly called for Rabin's death; and Benjamin Netanyahu, the future prime minister, who remained conspicuously silent when Rabin was mercilessly flayed at emotive mass rallies.

In short, *The Road to Rabin Square* is a not only a disturbing and edgy account of a tragic assassination, but a meditation on a deeply fragmented nation.

***

K (May 9 at 9:15 p.m. and May 11 at 3 p.m.) contains the ingredients of a taut thriller: a sudden and deadly confrontation between a Holocaust survivor and a former SS officer, a mysterious murder, gunshots ringing out in midday, blackmail, mistaken identity, a German soldier's wartime diary recounting atrocities against Jews, Nazi archival footage.

Add to this brew a Jewish cop, a woman whose father was a Nazi and a team of intrepid Mossad agents.

Sounds intriguing, doesn't it?

In fact, *K*, set in France and Germany on the eve of Iraq's invasion of Kuwait, is something of a clunker. Alexandre Arcady's film, featuring a virtually unknown cast, simply does not deliver the goods.

The central figures in this low-budget movie are Joseph Katz (Pinkas Braun), an elderly Parisian art dealer; Sam Bellamy (Patrick Bruel), a compassionate Sephardi detective who has known him for years; and Emma Gutler (the relatively well-known Swiss actress Marthe Keller), an attractive blonde whose search for her past turns up unsavory disclosures. One of them has to do with Iraq's acquisition of nuclear and chemical weapons of mass destruction, a lively subject these days.

Despite its topicality and its red-hot story line, viewers may feel let down by *K*. Moving at a glacial pace, it is short on suspense and long on boredom. A pity. *K* might have been a white knuckle special.

***

Minyan on the Mira: The Jewish People of Glace Bay (May 13 at 5:30 p.m.) is a profile of a dying Jewish community in Cape Breton, N.S.

This impressionistic documentary, directed by Michael MacDonald and Sonya Jampolsky, is set in 1997, during Passover, as good a time as any to reflect on a community whose heyday has passed.

Minyan on the Mira's theme is perfectly distilled by a 57-year-old woman, one of the youngest members of the community. "There is no future...at the moment," she laments. "We raised our kids to leave."

Depleted by departures and deaths, the declining status of Glace Bay's Jewish community mirrors the fate of countless small communities across Canada. Everyone who appears in the film, from a merchant to a plumber, agrees that the community, originally settled by East European Jews and now bereft of a rabbi or a cantor, is doomed to extinction unless a miracle occurs. "There's something sad happening," observes a sympathetic Roman Catholic priest who's obviously familiar with the situation.

Clearly, the community's chief problem is one of numbers. When a simple minyan can hardly be raised for prayer services at Congregation Sons of Israel, which was consecrated in 1902, the future is certainly gloomy.

***

Mendel (May 13 at 7:30 p.m.), Alexander Rosler's feature film which unfolds in the mid-1950s, turns on a young Jewish boy's coming of age and his acclimatization to a new home in Norway. Mendel, the boy (competently played by Thomas Jungling Sorensen), longs to return to Germany, which his parents have irretrievably rejected. He also displays a probing curiosity about their wartime experiences, which they wish to conceal from him.

As his mother and father struggle to adjust to an alien society where Christian missionaries seem uncommonly ubiquitous, Mendel copes with anti-German outbursts and anti-Semitic stereotypes voiced by neighborhood children. And as he gets closer to the truth about the Holocaust, he is troubled by the conviction that Jews went to their deaths like sheep.

As unobtrusive as its Scandinavian backdrops, *Mendel* is at once contemplative and exuberant.

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Art Garfunkle has kept busy since split with Paul Simon

By RON CSILLAG
Staff Reporter

TORONTO — That *voice*.

"Yes, it's me," says Art Garfunkle on the phone from New York, almost crooning. "I'm that guy in the studio, years ago, singing 'Hello darkness my old friend.' I was the one putting all those hours into *The Boxer*, so that the harmonica would come in just right; getting the drums in *Bridge Over Troubled Water* to make the last verse sound like it was important."

Not a bad introduction, even if it's tongue-in-cheek. And although there are still hints of the clear, angelic pipes that made Simon and Garfunkle world-famous for their unique harmonies, the voice is now distinctly mellow, but self-assured. Solid, even.

Art Garfunkle, now 56, is not the kind of '60s pop star who finds himself in the "Where Are They Now?" file. Since he and Paul Simon parted ways 28 years ago, after a string of multi-million-sellers like *Scarborough Fair, Feelin' Groovy* and *Mrs. Robinson*, Garfunkle could have easily slipped into obscurity.

Instead, he's released a string of solo albums (with a few hits, like *Angel Clare*), appeared in several films, published a book of poetry, was the voice of a singing moose for an animated PBS series, performed an orchestral concert of Jimmy Webb songs, read the dictionary back to front and continued touring.

Garfunkle will appear in concert in Toronto May 3 at the Princess of Wales Theatre.

Art Garfunkle

The evening will benefit the Youth Wing of the Israel Museum in Jerusalem, which houses the world's foremost collection of Judaica, not to mention the Dead Sea Scrolls.

Garfunkle is fresh from a trip to Israel, where his concert in Tel Aviv was attended by Leah Rabin. He'd been to the country twice before and has seen most of it, but this time, he made his first visit to the Dead Sea.

Performing on May 3

"I have psoriasis," he explains, "and I've been told that if you float in that salty, buoyant water, it's very good for the skin. I found it not so much therapeutic as beautiful."

What did prove therapeutic – almost spiritual – for Garfunkle was his much-touted walk across America. Starting from his New York City apartment in 1984, he would trek about 100 miles at a time, drive or fly home, and pick up again later at the exact same spot. After 40 excursions, he completed his walk in 1996, where the Columbia River empties into the Pacific Ocean.

"I'm the son of a travelling salesman," he explains. "I love to see great countryside. This was taking that love and really savoring it slowly. And also feeling the continuity of the country, from one end to the other. You really feel its totality."

When he finished his journey, "I felt like something deep in me was registering an accomplishment. One registers these things somewhere in one's bones. It's done. I did it. So it is doable."

Garfunkle's odyssey culminated two years ago at the massive Registry Hall of Ellis Island, where he staged a concert and recorded a new album about his trek, *Across America*.

"I was struck by the fact that it all started there," he says of Ellis Island, "that we all fanned out from there."

Including his own family. Garfunkle's Jewish grandparents arrived there around 1905 from the town of Jassi in northeast Romania.

"How they got to be called Garfunkle, I really don't know. I wish somebody would help. Put that in the article: 'Garfunkle wishes someone would help him.'"

His family tree has him stumped but interested. "What is the name Garfunkle doing with a Romanian family? Is it that at Ellis Island they smoothed out an otherwise eastern European sounding name? Garfunkle sounds kind of German to me."

Garfunkle says he grew up hearing plenty of Yiddish. But like other children of Lower East Side immigrants, he was born "uptown," in Forest Hills. He's as American as apple pie, but his awesome success has humbled him.

"I'm an American story, in that my lucky life with Paul Simon, and now without him, is so much about how America works and allows any middle-class toad who practises a lot and has talent and takes it seriously – without any bribery or connections – to knock on doors, and win in this system. The system is very open for sincere, earnest people who try hard.

"Paul and I got on that competitive track as New York kids who were calculating the market at age 15 [as the duo Tom and Jerry]. We just kept rehearsing, making demos, knocking on doors, going to the Brill Building, and having tenacity and never giving up."

During the '70s and '80s, "I was very full of myself. My career! My potential! My hidden talents! A lot of 'me, me, me.'"

In 1988, he married singer-actress Kim Cermak. The couple has a son, James, 7, the spitting image of his dad.

Today, Art Garfunkle is feelin' groovy again. "Loving another," he says with purpose. "That's where it's at."

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Eye on Arts

by Bill Gladstone

CONCERT HONORS HOLOCAUST MUSICIANS

Author **Anne Michaels** is scheduled to read from her bestselling novel *Fugitive Pieces* during *Lost Composers III*, a concert with gala reception honoring three Jewish composers whose lives and creativity were cut short by the Holocaust.

Co-produced by New Music Concerts and Livent Inc., the event features compositions by Czech composer **Erwin Schulhoff** (1894-1942), Dutch composer **Leo Smit** (1900-1943) and Hungarian composer **Laszlo Weiner** (1916-1944).

Musicians include **Robert Aitken** on flute, **Douglas Perry** on viola and **Marc Widner** on piano.

A ticket to the gala costs $150 (partly tax deductible) per person, which includes prime seating at the concert and an autographed copy of *Fugitive Pieces*. Tickets for the concert only are $27 to $40. George Weston Recital Hall, Ford Centre for the Arts, North York. May 20, 8 p.m. Pre-concert discussion, 7:15 p.m. 961-9594.

* * *

Cantors in Concert: Shaarei Shomayim Congregation presents an Annual Cantorial Concert featuring **Yaakov Motzen**, **Benzion Miller**, **Alberto Mizrahi** and **Shlomo Simcha Sufrin**, with Toronto's **Zemer Orchestra**, the **Shaarei Shomayim Choir** and **Daniel Gildar**, accompanist. Program includes a special tribute to Israel's 50th anniversary.

May 26 (Rosh Chodesh Sivan), 8 p.m. Tickets available at the synagogue (789-3213) or in some Jewish bookstores.

* * *

Books & Bagels: This literary gathering at the Bloor JCC features author **Ken Sherman**, reading from his recent book of essays *Void and Voice*, and **Karen Shenfeld**, reading from *The Law of Return*, her recent collection of poetry.

May 3, 11 a.m. 750 Spadina Ave. Coffee and bagels; members free, non-members $8. 924-6211.

* * *

Nowakowsky in North York: Jewish Music Toronto presents the annual Jeanette Goldhar Memorial Concert featuring the **Elmer Iseler Singers** performing music of Jewish composers with a special focus on David Nowakowsky (1848-1921), who was the principal of the Odessa Free Conservatory and composer in residence and choirmaster at the Brody Synagogue in Odessa.

After the Bolsheviks seized the synagogue, Nowakowsky's music was smuggled out of Russia, and was preserved by being buried in a field during the Nazi era. May 25, 8 p.m. Leah Posluns Theatre, North York. Tickets available at the box office or by calling 777-4006.

* * *

At the Galleries:

• The Wembley Group of Artists, consisting of **Myra Barook**, **Brenda Bornstein**, **Susan Cohen** and **Rosalie Seidelman**, present their second annual art show and sale, April 30 to May 3, 11 a.m. to 6 p.m. Kathleen Gormley McKay Art Center, 197 Main St., Unionville. Admission free. 730-9222.

• The Ninth Beach Studio Tour and sale unfolds May 2 and 3, 10 a.m. to 5 p.m.

• The second annual Thornhill Artists Studio Tour and Sale takes place May 8 (1 to 8 p.m.), May 9 (10 a.m. to 6 p.m.) and May 10 (10 a.m. to 6 p.m.) For brochure and map, phone Cypora Jonsson, 905-886-1210.

* * *

Photography:

• The Beach Hebrew Institute presents Carved in Stone, photographs by **Michaele Jordana Berman** of her recent travels in the Middle East. May 1 to June 15, 109 Kenilworth Ave. Oneg Shabbat preview, May 1, 8 p.m. 694-7942.

• Diversions, an exhibition of photographs by **Beverley Abramson**, is on view at The Hazelton Gourmet, 55 Avenue Rd. in Hazelton Lanes, now until May 31. Concurrent exhibit at Gallery One, 121 Scollard St. to May 28.

* * *

Musical Arts Briefs:

• **Steve Lawrence** and **Eydie Gorme** appear in concert at the Hummingbird Centre, Toronto, May 14 and 15. $54.75 to $23.55. 393-7463.

•**The Klezmer Conservatory Band** completes the American Airlines Concert Season's first KlezmerMANIA series on April 29 and 30 at 8p.m. at the Ford Centre for the Performing Arts. Tickets $27, $31, $40. 416-872-2222.

• Israeli pianist **Dr. Shulamit Mor** performs a benefit concert at Glenn Gould Studio, May 23, 8 p.m. The concert celebrates the life of **Zachary Antidormi**, a music-loving toddler from Hamilton who was murdered last year. Proceeds will go towards establishing a bursary to help children develop their love of music.

• York Symphony Orchestra presents its fourth annual Romance of Opera concert, May 2, 8 p.m. Ford Centre. $24. 872-2222.

LAST WEEK'S CROSSWORD ANSWERS

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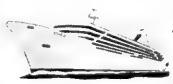

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Terra Firma by Beverley Abramson. Abramson is presenting Diversions, an exhibition of her photography, May 2-28 at Gallery One, 121 Scollard Str. Toronto, part of the Contact '98 exhibit. She is also exhibiting at The Hazelton Gourmet on 55 Avenue Rd.

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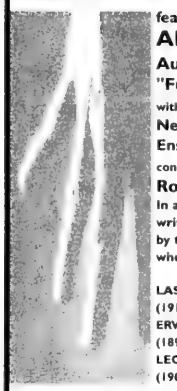

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Photographer captures people's faces

By CYNTHIA GASNER
Special to the CJN

TORONTO — Photographer Orah Buck will be one of the artists participating in the second annual Contact '98, a city-wide festival of photography to be held from May 1 to 30.

The festival is funded by commercial galleries, public institutions, artist-run centres and individual photographers.

It will feature 90 exhibitions of contemporary and vintage photographs by Canadian and international photographers. Also featured will be a week-long symposium on photography, a film series hosted by Cinamatheque and a series of hands-on workshops.

Buck will present two exhibitions of her photography – at Baycrest Centre for Geriatric Care and at Holy Blossom Temple.

Many of Buck's works are on display at Baycrest and at the Tel Hashomer Hospital in Tel Aviv. An exhibition of 48 new black-and-white photographs taken of Baycrest clients over the past two years, titled Time and Faces, will be on display in the Silverman Heritage Museum at Baycrest from May 10 to 31.

The focus of Buck's exhibition is the extraordinary faces of people who have travelled through time. "As we grow older," says Buck, "the lines of our faces dramatize and pay homage to unique lives. This exhibition is a tribute to those lives."

From May 3 to 31, the Holy Blossom Temple will be the venue of Buck's exhibition titled, Brighton Beach Bound – the Russianization of the 15 blocks between Ocean Parkway and Brighton 15th, and the boardwalk in Brooklyn, N.Y.

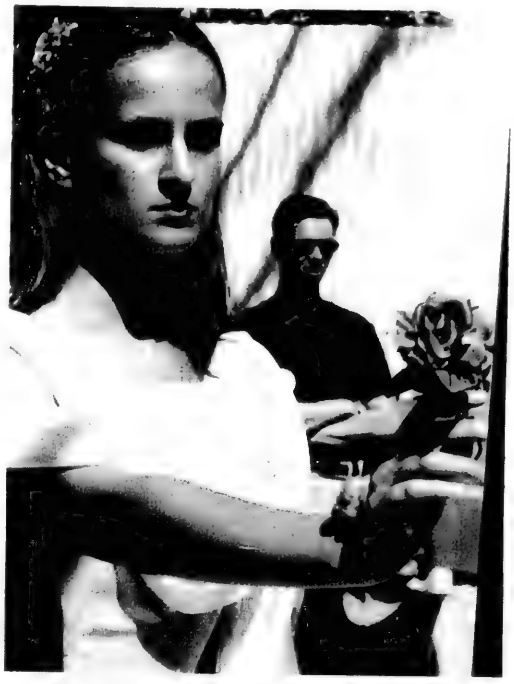
Buck explained that 60 years ago, Brighton Beach was "a very Jewish" neighborhood. Throughout the years, many Jews left the area for more prosperous neighborhoods. The area began to renew itself some 20 years ago with a wave of low-income Jewish Russian refugees. Ten years ago, under Gorbachev's glasnost, a wave of more affluent Russians arrived.

Once again, Brighton Beach, with more than a quarter of a million Russian Jews, has become a vibrant area of shops and services.

Buck's interest in Brighton Beach was piqued over 20 years ago when her daughter Ruth became engaged to a man from Brighton Beach.

The 31 black-and-white photographs at Holy Blossom Temple, reflect the street scenes and the Russian Festival Day.

A Contact '98 reception of the Buck exhibition which is open to the community, will be held on May 6 from 7 to 9:30 p.m. in the Philip Smith Foyer at Holy Blossom. The Russian Jewish community will be participating at the opening reception.



Rose Pose—Russian Festival Day

Actress delivers magnetic performance

[Cont'd. from page 52]

dering travel writer, and Gorgeous Teitelbaum (Elaine Martyn), a fake medical radio host on marital affairs from Newon, Mass.

Pfeni's affair with theatre director Geoffrey Duncan (Warren Coughlin) ends when Duncan tells her, "I miss men," and Pfeni replies, "I do too."

Her sisters are shocked to hear Gorgeous say that her brilliant and supposedly prosperous attorney husband back home in Newton is out of a job, writing mystery novels at night and sleeping all day.

Sara herself is intrigued by the advances of Merv Kant (Alan Rosenthal), who has some of the best lines in the play. She spends a night with him, but decides to send him back to United States – alone.

Under Barbara Larose's direction, *The Sisters Rosensweig* provides some good laughs, but never quite recovers from a rudderless script. Her earlier play, *The Heidi Chronicles*, had no such defect and made its points clearly.

The Alumnae Theatre is at 70 Berkeley Street, 364-4170.

* * *

The magnetic performance of Yanna McIntosh as the black granddaughter in Athol Fugard's *Valley Song* should win her an award of some kind. Playing the part of a gangly teenager with ambition busting out all over, she imbues *Valley Song* with a lively spirit and a carefully shaded reading of the emotions in her young heart.

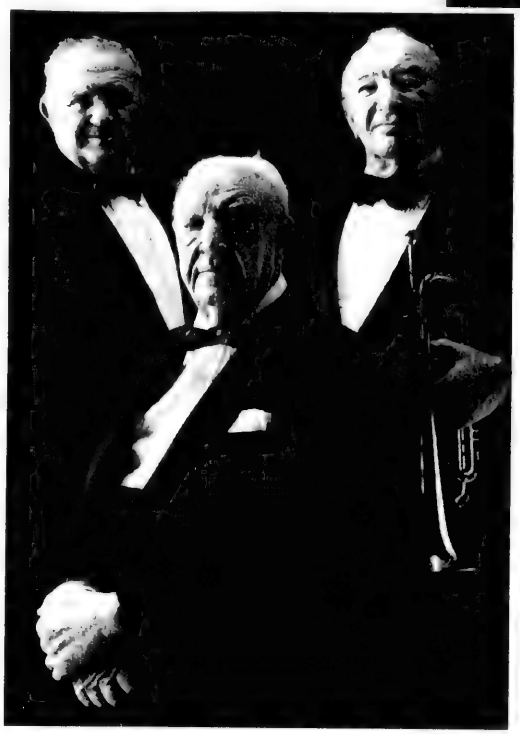
It's needed too, because for some reason, director Seana McKenna decided to do the play on a bare stage with no props or backdrops to even suggest the locale, a fertile valley in South Africa.

Valley Song, at the Ford Centre Studio Theatre until May 17, isn't helped by the difficulty in differentiating the twin roles essayed by Les Carlson as the 76-year-old "colored" tenant farmer Abraam Jonkers and the white playwright who comes to own the land that Jonkers farms.

Valley Song, surprisingly, is not primarily about political events in South Africa, as Fugard's other plays have been, but about an old man who has special reasons for not letting go of his granddaughter. Their relationship as developed by Fugard evolves lyrically.

New Globe Theatre's artistic director, Janese Kane, is a South African native, and obviously has an affection for Fugard's plays.

Valley Song plays Tuesday to Saturday. For information, call 482-0006.



The Epstein Brothers — A Tickle in the Heart

Epstein Brothers entertain Torontonians

By SHELDON KIRSHNER
Staff Reporter

The irrepressible Epstein Brothers returned to Toronto last week, leaving a rapt audience longing for their kinetic, heart-felt, nostalgic klezmer music.

As they finished the last rousing number of their two-hour concert at the Winter Garden Theatre, the crowd rose spontaneously in tribute and clapped in unison.

"More, more, more," they chanted rhapsodically.

Seven months after their first performance in Toronto at the Ashkenaz festival, the Epsteins – the legendary klezmorim from New York City via Florida – had done it again.

They had left a sense of infectious, unfettered joy and exuberance in their wake, filling every pore with their intense musicality. And much like the Roman legions of yore, they had come and conquered, gathering up new devotees along the way.

The audience they performed for was largely geriatric, like the Epsteins themselves. But in a testimony to their cross-generational appeal, the Epsteins had also attracted younger fans, 35 years and under.

One of them, a girl with fine features and long brown hair of about 15, sat next to her father, cradling a counter-culture book entitled *And God Created Punk*.

The Epstein Brothers' band is made up of Willie Epstein on trumpet, his younger brother Julie on drums, Paul Pincus on saxophone, Ray Musiker on clarinet and Peter Sokolow on piano.

Fusing their collective talents, they played lively, Yiddish-inflected Russian, Hungarian, Romanian and Israeli standards.

"I'm sure you'll recognize all those songs, ladies and gentlemen" said the tuxedeo-clad Willie, who doubled as master of ceremonies.

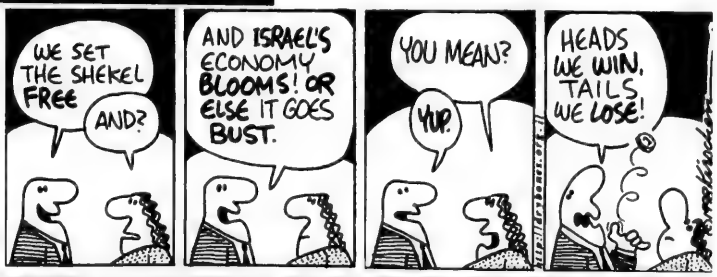
He was essentially right. Even if you had forgotten, or never even knew their names, you instinctively recognized these throat-catching melodies, redolent of a vanished era in Eastern Europe destroyed during the Holocaust.

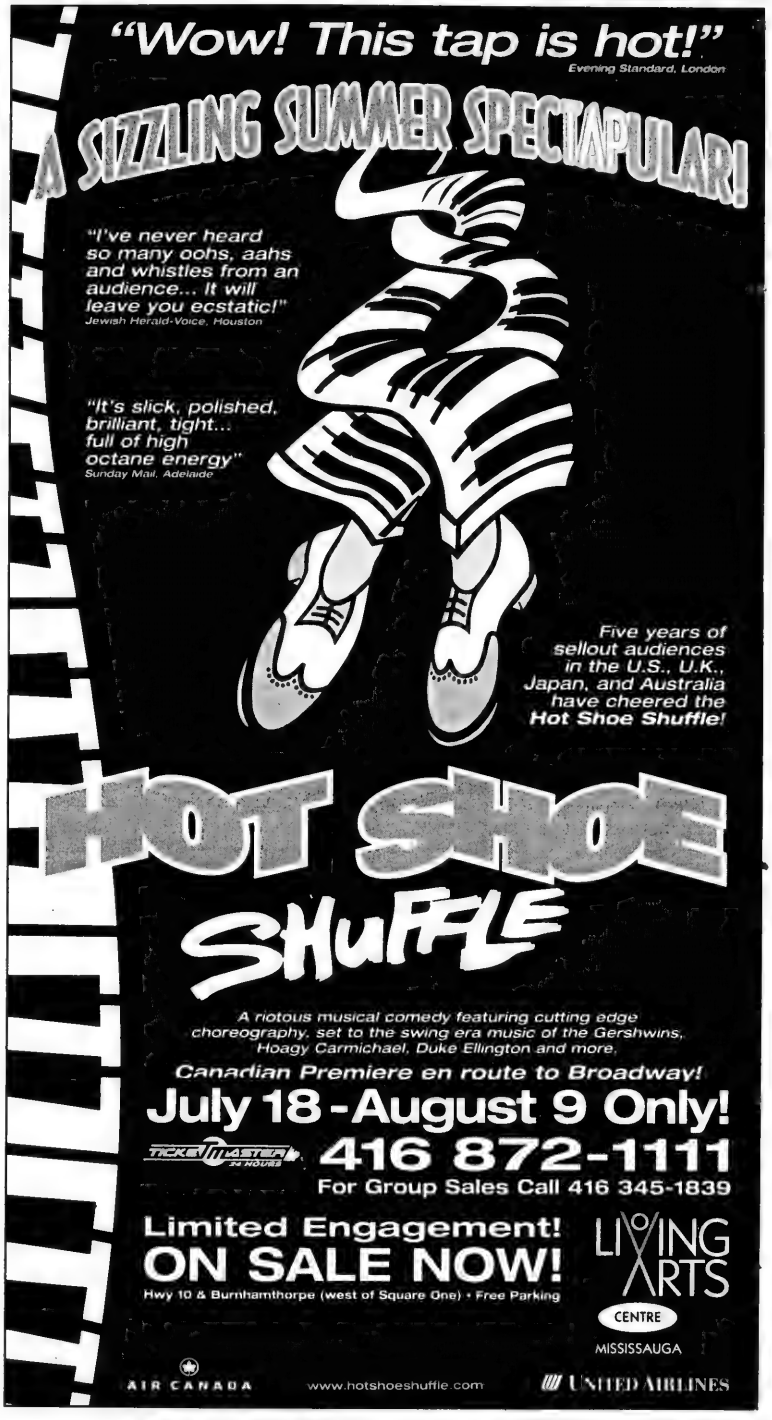
The effervescent Epsteins and their accomplished accompanists belted out an eclectic and pulsating medley of lullabies, doinas, gypsy airs and Yiddish theatre classics.

And in a piano solo, Sokolow, the youngest member of the band, produced a mesmerizing version of *Romania, Romania*, a favorite which transcends nationality and class.

Throughout the evening, I was frankly amazed by Willie Epstein's unflagging energy. At 79, he is no spring chicken. Yet Willie, a hoarse voice and an occasional flubbed line notwithstanding, was tireless and indefatigable, a real trooper from the old school of klezmer.

In short, it was a memorable concert, a night to remember. Once again, the Epsteins had lived up to expectations.

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Shop at home. Verticals, venetians, rolling shades, pleated blinds, reupholstering, invisible repairs, comforters by order, stainguarding. Work guaranteed, **Free est.** Call anytime 224-2211, 223-1655.

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INDEX

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION
65 ACCOMMODATION/SWAP/EXCHANGE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
80 SHORT TERM RENTAL
81 APARTMENT TO SUBLET
82 ROOM FOR RENT
84 ROOM WANTED
85 APARTMENT WANTED
90 DUPLEX/TOWNHOUSE FOR SALE
95 DUPLEX/TOWNHOUSE FOR RENT
100 DUPLEX/TOWNHOUSE FOR SALE/RENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTIES
195 PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
200 OFFICE SPACE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
205 INDUSTRIAL/COMMERCIAL SPACE
210 LAND/LOTS FOR SALE/LEASE
215 PROPERTY MANAGEMENT
217 RETAIL OPPORTUNITIES
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 FINANCIAL OPPORTUNITIES
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE
248 CAMPS
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
310 ARTICLES/SWAP/EXCHANGE
313 BOATS
315 CARS FOR SALE
320 CONTENTS SALE
325 GARAGE/YARD SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL REPAIRS/SALE
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING
377 CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
405 FURNITURE
407 GIFT SERVICES
410 HEALTH, BEAUTY & FITNESS
411 HEALTH THERAPIES
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
420 INVITATIONS/PRINTING
425 JEWELLERY
427 JUDAICA
430 LANDSCAPING
432 LAWN CARE
433 LEASING
434 LIMOUSINE SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
451 PROMOTIONS
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
479 SENIORS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
483 SKIING
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING/LESSONS
510 UPHOLSTERY
515 WATERPROOFING
517 WATER TREATMENTS
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
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REAL ESTATE Section

5 HOUSES FOR SALE

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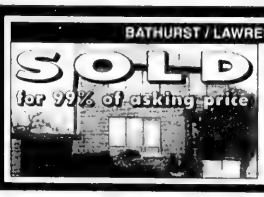
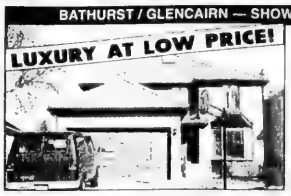
BATHURST / LAWRENCE



Stately 3 bedroom, 2 storey, 53 x 120 ft. lot, large principal rooms, walk-out to patio. CALL NOW! Call David Eichorn (416) 787-1712.

SOLD

BATHURST / GLENCAIRN — SHOWS A 10++



Builder's own custom-built exec. home, loaded with upgrades, marble roof, marble entry, fireplaces, approx. 3,000 sq. ft. + beautifully fin. bsmt., only $589,000. Call David Eichorn (416) 787-1712.

CLANTON PARK AREA — NEW LISTING
Renovated + decorated, stunning 3 bedroom on 70 x 115 ft. lot (irr.), gleaming hardwood floors, thermopane windows, newer furnace and A/C, only $269,000! Call David Eichorn (416) 787-1712.

BATHURST / GLENCAIRN — IDEAL STARTER HOME!
Detached brick bung. on 40 x 132 ft. building lot, sep. entry to in-law suite, eat-in kitchen, close to all amenities, only $254,900. Call David Eichorn (416) 787-1712.

• • •

BATHURST / LAWRENCE — SPACIOUS 3 BDRM. BUNGALOW!
On gorgeous 55 x 132 ft. lot, gleaming hardwood floors, thermopane windows, sep. entry to in-law suite. Asking $289,000. Call David Eichorn (416) 787-1712.

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BATHURST / LAWRENCE — EXCLUSIVE
3 bdrm. bung. on 50 ft. lot, east side of Bathurst, sep. entry to in-law suite, only $339,000. ACT NOW! Call David Eichorn (416) 787-1712.

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3,000 Bathurst condo available. 2 bdrms. + den, spacious 1,450 sq. ft. unit. Call for details! Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE — RARE OFFERING IN AREA!
Lots of home — low price! 4 bdrms., main floor family room, library, modern eat-in kitchen, separate entry to in-law suite — shows well! Only $389,000. Call Michael Klugman **NOW** at (416) 787-1712.

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BATHURST / GLENCAIRN — ONE OF A KIND
Unique offering! "Schultz" architectural gem, 5 bedrooms, 4 baths, granite + hardwood floors, crown mouldings, approx. 3,400 sq. ft. of luxury, dream maple kitchen, $699,000. Call Richard Cash (416) 787-1712.

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60'x175', 3 bdrm.+den, south lot. Olga Guvenal* 226-1987

DEMAND BAYVIEW/YORK MILLS – REDUCED!
$539K! Sun-filled 5 bdrm. reno.! Rena Bader* 488-2875

1ST AD! EDWARD GARDEN! $588,888!
Rare find! Updated 4+2 bdrm.! Spectacular 90x146' irreg. lot! Fab. in-law ste.! Sandon Schwartzben** 226-1987

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Custom design & built bung., 4 bdr., main flr. fam., fin. lower. View from each rm. O. Guvenal*/B. Peltz** 488-2875

ARNOLD AVE. – 308 FT. LOT – SPECTACULAR
Build a dream home-investment. Hedda Zaionz* 226-1987

1ST AD LESLIE/GREENLANE $415,000
4+ bdrm., all done. Won't last! Debbi Slater* 488-2875

NEW LISTING – #18 ON QUIET CRESCENT
Det. 3 br., 2 car gar., CAC, new white Canac kit. & ceramics. Near schools & Shul! $278K! Hedda Zaionz* 226-1987

ATKINSON & CENTRE – DETACHED $264,900
3 br. + fam. rm., 4 pc. ensuite + 2 car gar., across from park - near bus & day schools! Hedda Zaionz* 226-1987

AFFORDABLE LOT IN OLDE THORNHILL
Build 2,500 S.F. in heritage area, trees & privacy. Priced to sell at $249,000. Hedda Zaionz* 226-1987

ATT: 1ST TIME BUYERS – 3 BEDROOM $209,900!
Atkinson & Centre, huge kit. w/walk-out to treed yard, 4 appls. & CAC. Immed. Poss.! Hedda Zaionz* 226-1987

CONDOMINIUMS

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Exclusive Lynwood Building, 2 bedroom. F. Bongard-Sversky** 488-2875

CASITAS AT NORTH TOWN! $249,000
2 bedroom, 2 bath, 1,50[SOLD] sq. ft., 2½ years new. Allen Tobe** 488-2875

BEAUTIFUL TWO BEDROOMS PLUS
Solarium, new hardwood floors, $$$ spent in renovations. Move in now!! Call Pauline Stortz* 488-2875

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DONALDA CLUB AREA – YORK MILLS/DVP
2,500 exec. completely reno., 3 bdrm., bung., frpl's., modern kit./fam. rm., grt. lot nr. park! I. Hemmerich* 226-1987

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Unique coachouse, Cluny Dr. Ready for your reno. Perfect private empty nesters retreat. Plans & permit ready. **$849,000.**

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Magnificent, recently built "Palazzo" in the city. Spectacular one of a kind, 28 ft. vaulted ceiling, stone floors, marble bths. + kitchen, double garage, perfect for art collectors, suits the most sophisticated & discerning. $1,675,000.

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Associate Broker
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Fab unique custom built home on quiet court; secluded wooded lot! Large principal rooms. Walk-out bsmt! Approx. 2800 sq. ft. Vendor bought firm!

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HomeLife/Bayview Realty Inc.

BATHURST – S. of LAWRENCE
NEW LISTING
Lovely 7 rm. split, 50' frtg., eat-in kit., liv./din. comb. with w/out to patio. Sep. entry to fin. bsmnt., wet bar.

RUTH RYBAK
RYBAK REALTY LTD.
(416) 787-7151

Prime Cedarvale $639,000
New Listing
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REAL ESTATE Section

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$499,900 Spacious 4+1 bdrm. Primo south facing 41'x 138' lot. Reno'd kitchen. Hrdwd. thruout. Must see! C. Lazer*

BATHURST/SHEPPARD – $149,900
Condo in 100 Canyon - 2+1 bdrm., 2 baths, eat-in kitchen. Lots of amenities, close to TTC & plaza. Carole Lazer*

NEW LISTING – AVENUE RD./LAWRENCE
$819,000 "French Neo-Classic" House & Garden. 40'x 151', 4+ bdrms., 5 baths, 3300 sq. ft. A1. Robert Greenberg*

JUST LISTED – LESLIE/JOHN ST.
$479,000 Approx. 3800 sq. ft. plus fin. bsmt., 4+ bdrms., 6 baths, 52'x 110' lot w/pool. Loaded!! Robert Greenberg*

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$274,500, 3 brm., 2 bths., 2 kits., good size liv. & din., fin. bsmnt., Ige great investment, across from subway, don't miss.

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$497,000, quality built, 4 bdrm., marble entr., open staircase, huge liv. & din., den, fam. rm., mod. kit. w/appls., w/out to balc., fin. lower lvl., maids qurtrs, w/out to ravine lot, prestige location, steps to everything.

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4+ bdrms., fam.rm., L-shape liv. &din., w/out to deck, fin. bsmnt., dble. drive, gar..

A. & D. SEIDMAN 633-7373

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$179,999 EXTRA SPECIAL
Townhouse, 3 bedroom, 3 baths, eat-in kitchen. Great Buy!
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CENTURY 21 SMITH LTD.

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$359,900 Lovely 2 storey home in move-in condition, combination LR/DR for relaxed entertaining, family rm. on main, 4 bdrms. (ens mstr) central air, large lot on quiet street.
NANCY PRUSSKY
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30 CONDOMINIUM FOR SALE

Bath/Steeles-Townsgate,2 bdr, 2bth, huge cor $249K 736-8007

Bathurst/Centre - 2 bdrm., sol., 2 full baths, upgraded, no agents. 905-771-9869.

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2 bdrm. + den condo, approx. 1500 sq. ft., parking. Move-in condition. New broadloom, security. Shabbat elevator, a must see.
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YONGE/CLARK
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SKYMARK I - open concept, 2 bdrm., + huge living (like a ballroom) + large sol. Don't wait till they're sold. For availability call Santee Leung, F.R.I., 822-4003 cellphone direct.
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24 hrs.

75 APARTMENT FOR RENT

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Very lg. 1, 2, 3 Bedrms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr. From $850.
960-3238 - Bus.
631-9377 or 631-0388 - Super

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Lawrence/Bath. - 2 lge, bdrm., din./l.rm., kit.,1 bth., hrdwd, coin lau., 1 pkg. $800. 905-794-2808

80 SHORT TERM RENTAL

Sublet req'd for professional newly-wed couple from June - Aug. Sharon, 416-630-9449.

110 COTTAGE FOR RENT

Lake Simcoe - Jewish community near Orillia, lge. fully outfitted waterfront cottage, monthly or seasonal, video avail. Gilbert at 416-782-1319.

Lake Simcoe, lakefront estate, Beaverton area,lux. 4 bed. Sandy beach. Sunsets. Tennis. Seas./mo, 226-0009, 749-6600.

Lake Simcoe, sandy beach, lge. 6 bdrm. cottage, mins. from Balfour Beach, N. of Keswick, for July & Aug. $15K. 482-1422.

118 FURN. COTTAGE FOR SALE/RENT

Belle Ewart, 3 bedroom, private dock on the lake, near shul. Call 905-764-8334.

120 COTTAGE WANTED

Nice cottage, Lake Simcoe, monthly or seasonal for family with two kids. 416-665-8956.

122 TIME SHARE FOR SALE

EILAT, ISRAEL - for info. write to: **mrenert@inter.net.il**

135 FLORIDA PROPERTY FOR SALE/RENT

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196 VACATION PROP.- EXCH./SHARE

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238 PROGRESSIVE POSITIONS

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240 EMPLOYMENT OPPORTUNITIES

Female Day Camp counsellors, age 14-up.785-4600, evgs

Hebrew school teacher for mid week and/or Sunday for Hebrew school, Beth Isaiah Synagogue in Guelph. For more info. call Cantor Kessler at 519-836-4338, Sally Belogus at 519-763-0461.

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Leo Morgan, President
Beth Jacob Synagogue
Fax: (306) 525-0006
For additional information phone (306) 525-9191.

The Bureau of Jewish Education in Indianapolis, Indiana, is seeking a full time afternoon Hebrew school teacher. The job offers competitive salary and benefits in a vibrant and growing metropolitan area with high quality of life. Please call Ora Leivant, Director of Education, 317-255-3124 or fax résumé to 317-254-0265.

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247 DAY CARE

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264 SOCIAL ANNOUNCEMENTS

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Ellen & Mike Smith are very pleased to announce the engagement of their son **Howard** to **Stephanie,** daughter of **Rosalyn & Charles Brandman** of Montreal.

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330 OBITUARIES

Paul Lewis Hollander passed away on April 8th, 1998 in his 60th year at Branson Hospital in Toronto, Ont. Paul was born in Ottawa and received his early education there. He spent most of his adult life in the pursuit of knowledge having taught at York University for twent-five years. Paul was predeceased by his parents Phillip & Bertha Hollander. He is survived by his children Norman, Phillip, Lisa & Kenneth Hollander also his loving partner Ricki Lerner.

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JOEL, Maxwell - on April 10, 1998, late of 84 Cocksfield Ave.
PERETZ, Seina Rachel - on April 10, 1998.
WEINSTEIN, Hana Barat - on April 10, 1998, late of 55 Rankin Cres., #201.
GOLDLUST, Joseph - on April 14, 1998, late of 48 Craigmont Dr.
ISCOVE, Arnold - on April 14, 1998, late of 645 Castlefield Ave., #226.
GOLD, Ethel - on April 15, 1998, late of 28 Havelock St.
GOREWICH, Ruth - on April 16, 1998, late of 569 Sheppard Ave.W., #511.
KIDECKEL, Gordon - on April 17, 1998, late of 9 Cavotti Cres.
ROITMAN, Sonia - on April 17, 1998.
MILLER, Morris - on April 18, 1998, late of 201 Richview Ave.
SEIGEL, Elsie - on April 18, 1998, late of 550 Cummer Ave.
PLUDWINSKI, Sam - on April 19, 1998, late of 167 Caines Ave.

Steeles Memorial Chapel

330 OBITUARIES

LERNER, Rabbi Dr. Harold - on April 11, 1998, late of 53 Stonedene Blvd.
WAGMAN, Etta - on April 11, 1998, late of 3560 Bathurst St.
BLIDNER, Joan - on April 12, 1998, late of 170 Owen Blvd.
SELSKEY, Rose - on April 12, 1998, late of 150 Ava Rd.
ATKINS, Fran - on April 13, 1998, late of 46 Purdon Dr.
BER, Gedalia - on April 13, 1998, late of 5905 Mount Sights.
JOSPE (Berzan), Celia - on April 13, 1998, late of 6950 Côte St. Luc Rd., #510.
TUROWETZ, Bernard - on April 13, 1998, late of 7 Arleta Ave., #413.
GOLDSTEIN, Lizica - on April 14, 1998, late of 155 Marlee Ave., #2207.
TATARSKII, Misha - on April 14, 1998, late of 4300 Bathurst St., #316.
BERCOVITCH, Leonard - on April 15, 1998, late of 5536 Montevideo Rd., #10.

BENJAMIN'S PARK MEMORIAL CHAPEL

335 UNVEILING

The unveiling of a monument to the memory of the late
ISRAEL BRAUNER ז"ל
will take place
Sunday, May 3rd, 10:00 a.m.
Bathurst Lawn Memorial Park
Adath Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SALLY SMITH ז"ל
will take place
Sunday, May 3rd, 11:00 a.m.
Mount Sinai Memorial Park
Pride of Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SAUL STEINOWICZ ז"ל
will take place
Sunday, May 3rd, 11:30 a.m.
Bathurst Lawn Memorial Park
Lodzer Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MAURICE BLEJWAS ז"ל
will take place
Sunday, May 10th, 1998 at 10:00 a.m.
Bathurst Lawn Memorial Park
(Bathurst, South of Steeles)
Kielcer Section
Relatives and friends are invited to attend

335 UNVEILING

Yad Vashem Monuments

UNVEILINGS for SUNDAY, MAY 3

GERALD **CHESKES** ז"ל	Mount Sinai Labour Zionist Alliance (8) 1:00 p.m.
JOSEPH **GOLD** ז"ל	Mount Sinai Beth Shalom Section (4) 10:30 a.m.
SAM **GOLD** ז"ל	Roselawn Pride of Israel Section (10) 11:15 a.m.
IRVING **GREEN** ז"ל	Bathurst Lawn Shaarei Shomayim Section (42) 11:00 a.m.
SALLY **GROBER** ע"ח	Pardes Shalom C.H.B.S. Section (R) 11:00 a.m.
ISAAC **KIPPER** ז"ל	Bathurst Lawn Clanton Park Section (53) 10:00 a.m.
CHAYA **LANDAU** ע"ח	Bathurst Lawn Shlomei Emunah Section (40) 12:00 noon
IRVING **SILVERBERG** ז"ל	Pardes Shalom Beth David Section (I I) 1:00 p.m.
YITTA **WEISS** ע"ח	Bathurst Lawn Clanton Park Section (53) 11:00 a.m.

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ISAAC KIPPER ז"ל
Sunday, May 3rd, 10:00 a.m.
Bathurst Lawn Memorial Park
Clanton Park

The unveiling of a monument to the memory of the late
MINNIE LIVINGSTONE ז"ל
beloved wife of Abie Bimblich and loving mother of Sydney and Allan Livingstone
will take place
Sunday, May 3rd, at 2:00 p.m.
Dawes Road Cemetery
(St. Clair Ave., 2 blocks east of Victoria Park)
Beth David Section
Relatives and friends are invited to attend

TO PLACE AN UNVEILING NOTICE PLEASE CALL AT LEAST 14 DAYS PRIOR TO THE DATE OF THE UNVEILING

The unveiling of a monument to the memory of the late
LILY UPITER ז"ל
will take place
Sunday, May 3rd, 12:30 p.m.
Pardes Shalom Cemetery
Community Section
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Israel captures medal in IIHF tournament...

By PAUL LUNGEN
Staff Reporter

Israel's national team enjoys summertime sun between games at a hockey tournament in South Africa.

TORONTO — Israel has won its second-ever medal in international hockey competition, earning a bronze in a recent International Ice Hockey Federation (IIHF) Pool D tournament in South Africa.

The undermanned and injury-riddled Israeli squad lost 4-2 to Bulgaria in the tournament's last game, with Bulgaria scoring an empty net goal with 20 seconds left to secure the victory. A win by Israel would have given them the gold medal while the loss dropped them into third place. Bulgaria with the gold and Australia with the silver rounded out the medal winners.

Other tournament participants included the host South Africans, Belgium, Greece, Turkey and New Zealand.

The Israeli nationals were bolstered by four Canadian "ringers" – young men who were born in Israel or whose parents have Israeli citizenship but who now live in the Great White North.

Defencemen Ron Berman and Ron Soreanu, both 17, goalie Sergei Ostrovski and forward Larry Bloch joined the Israelis for the tournament in Krugersdorf, just outside Johannesburg. Berman and Soreanu, both veterans of the Israeli junior team, were two of only four rearguards to see regular action in the tournament while Block saw limited ice time due to a shoulder injury he suffered early in the first game against Greece.

Unlike previous tournaments in which the Israelis started slowly, this time the boys in blue got off to a roaring start, thrashing Greece 16-2 in the opener. Israel was led by 20-year-old Sergei Zak, who played with St. Petersburg in Russia's elite league this season. Zak scored 13 points (six goals and seven assists) in the opening game en route to being named tournament MVP.

Soreanu, who plays single A midget hockey for Warren Park Eagles of the MTHL, said the score pretty much indicated the play. "We were all over them the entire game. All our passes were connecting, our shots, everything."

Game two was against South Africa and it too was a blow-out with Israel winning 8-1.The South Africans, coached by a couple of Canadians, challenged the Israelis with physical hockey and a dump and chase style while the Israelis, coached by former national team player Sergei Matin, played a Russian style of possession hockey. That style was effective against the weaker teams, less so against the better checking squads, Soreanu said.

Game three was against Belgium, which featured some pro players from European leagues. Israel prevailed with a 5-3 win in which Berman was named Israel's MVP.

With the round robin portion of the tournament over, Israel, with six points, played Australia in the first playoff game. They lost 6-3 but "the game was closer than the score," said Berman, who played AAA midget hockey for North York Rangers. "We were really tired and they shadowed Zak really closely."

"They played a Canadian style also and it dominated the Russian style," Soreanu said. "The neutral zone trap we tried didn't work."

With six points, only one game left and with with Australia (seven points) playing Belgium (four points), Israel expected the gold medal was out of reach. But Belgium surprised everybody by beating the favored Australians and leaving them stuck with seven points. A win against Bulgaria, which also had seven points, would give Israel eight and the gold.

Israel jumped into a 1-0 lead but Bulgaria roared back to make it 3-1 by the end of the first period. From then on, it was a seesaw battle, Soreanu and Berman said, "a very close game."

Then, midway through the final period, defenceman Ran Oz, who played a couple of years ago with the Midget Marlies in Toronto, scored to make it 3-2.

"I thought it was going to go to overtime," Soreanu said, pointing out that Israel poured on the shots but were held at bay by the Bulgarian goalie. With time running out, Bulgaria won a faceoff in the neutral zone just outside their blue line, got control of the puck and put the game away with an empty-netter.

"It was a close game," Soreanu said. "We just didn't get lucky."

"I think if we'd have been healthy and had more time to prepare, we could've won the last game," Berman said.

Berman, who scored five goals in the tournament, along with Eddie Reynagaza and Zak were named Israel's best players.

A victory against Bulgaria would have elevated Israel into Pool C next year, but instead they'll have to regroup and compete again in Pool D. Berman is confident that Israel has what it takes to advance. This was definitely Israel's best tournament. "Next year, they have a really good chance of winning the gold," he said.

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...pulls off soccer upset

JERUSALEM — Israel's soccer team is on a roll — unfortunately it comes a bit too late.

Israel, who failed to qualify for this summer's World Cup in France, defeated Argentina, one of the strongest teams in the world, 2-1 here April 15 in front of 15,000 jubilant fans. This despite having a player sent off.

Coach Shlomo Sharf called the win "a historic achievement." Haim Ravivo scored the winner with seven minutes remaining.

Last month Israel beat 1994 World Cup quarter-finalists Romania 1-0 in Bucharest.

Focusing on amnesty

Israel's 50th anniversary is a time to take stock of the country's unequaled achievements while discussing the challenges which lie ahead.

In the legal system one could expect, therefore, a discussion of the court's historic role in the protection of citizens' rights in the absence of a written constitution; of the fundamental laws which have been legislated and those which still need to come; as well as of the fascinating evolution of law out of a hodge-podge of Ottoman, British and continental European traditions.

While acknowledging the very real threats to the rule of law, Israelis can take pride in the fact that a country of people who mostly immigrated from places with no liberal democratic tradition has a modern legal system which rivals almost anything in the world.

Instead, the discussion in this area has been dominated by the question of amnesty. Legislators and other interested parties have been pushing for a law which would grant general amnesty to certain classes of criminals, reasoning that the jubilee is a time for the state to demonstrate compassion and grant people a new start. It has even been suggested that opponents of the amnesty are racist, since many of the criminals come from certain socio-economic backgrounds.

In fact, there seems to be no good reason to grant a general amnesty, and several good reasons not to. First of all, some background: the president of Israel has the authority to grant amnesty to criminals upon the recommendation of the minister of justice. Usually this power is used routinely but sparingly to ease the punishments of criminals who have demonstrated contrition and good behavior. Indeed, giving people a second chance at life seems to be the main justification for presidential clemency.

It is also worth noting that such powers are granted to heads of state in most countries, as a vestige of royal prerogative.

On the other hand, there is nothing intrinsic in a country's 50th birthday which justifies throwing open the prison doors. One wonders why a criminal who ordinarily does not deserve amnesty should suddenly not have to serve the punishment meted out for a crime committed. A similar mass amnesty was granted following the 1967 war, and a marked rise in crime was subsequently reported.

Also, if the government wishes to give the citizens a "birthday present", why should it be precisely those who have harmed society, instead of law abiding residents of the country?

Furthermore, victims and their families can ask why the jubilee should become a day when people who hurt them go free. The damage this would do to the credibility of the legal system far outweighs the benefits of demonstrating compassion. Once the party is over, society will be left with the consequences, and in addition to the hurt caused the victims by the original crimes, they will also live with the knowledge that the system failed them.

One can also not ignore the fact that several of the public figures who have been pushing for amnesty are themselves under investigation or on trial, and this fact certainly calls into question the real motives which lie behind their advocacy on behalf of compassion. The proposed amnesty would not only apply to convicted criminals but also to many who are only being investigated or tried.

At the moment the amnesty law has been defeated, and it appears that the president and the Justice Ministry will be beefing up their staffs to be able to review as many cases as possible and free those who deserve amnesty. People who committed minor misdemeanors may also have their records cleaned up.

There is nothing wrong with a country celebrating a special birthday, and indeed one could say that with all the problems it faces, it would not be remiss for Israeli society to also take an opportunity to recognize the many good things about this country and its accomplishments. For this very reason, the focus on amnesty seems to be a shame. Even after Independence Day has passed, therefore, it would be good for the Israeli legal system to pat itself on the back and then begin tackling the challenges it faces now and in the coming half-century.

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1 chicken, cut into serving pieces
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Wash and dry chicken with a paper towel. Combine the barbecue sauce and Pepsi. Bake at 325°F for 30 minutes. Turn chicken over and cook for 30 minutes longer. Add a little water if necessary.

About Life

Dear Ella,

My husband and I have been arguing about our son Josh's upcoming bar mitzvah. His birthday is in the early fall and I would really like to take the family to Israel on a bar mitzvah tour. I think this would be far more significant and easier than organizing a whole hooplah here.

My husband and son, however, would like to stay here and do the DJ, caterer and hall thing. Josh wants to invite all his classmates and my husband would like to recoup some of the presents we have spent on all of our friends' simchahs. Personally I think the whole thing would be quite meaningless this way.

This seems to be our major topic lately and I almost feel like throwing in the towel, but I'm afraid I'll regret it for a long time to come. What's your opinion?

Bar Mitzvah Blues

Dear Bar Mitzvah Blues,

How about changing this from bar mitzvah blues to bar mitzvah bliss. This should be a very special time for all of you.

Bar mitzvah means "son of the commandment." Josh will now be old enough and responsible for fulfilling religious obligations. You should teach him and set an example for him to follow. Don't let Josh see that becoming bar mitzvah is about arguments, DJs and gifts. There is nothing wrong with having friends and fun at the bar mitzvah, but don't lose sight of what this is all about.

Stop fighting and start investigating. All of you should keep an open mind about your options. Go to a travel agent that specializes in bar mitzvah tours. Speak to other people who have gone on these trips. This is Israel's 50th year of independence. There must be some very special programs planned on some of these tours.

You might even consider a small party for Josh's friends as well as a trip.

Once you have compiled all your information on both options, sit down as a family and weigh the pros and cons.

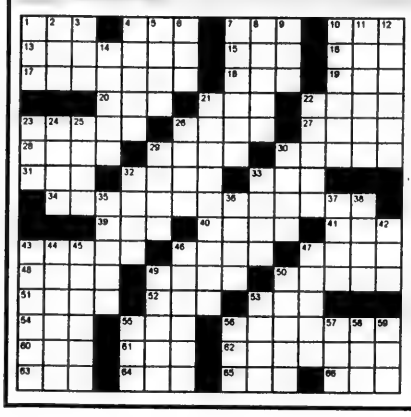
This should be an extraordinary time in your lives. Enjoy it and don't take it for granted. Have a wonderful bar mitzvah whatever you decide. Mazel tov.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news

CROSSWORD PUZZLE

The Canadian Jewish news



Across

1. __ a boy!!
4. Depot (abbr)
7. "My Life", Meir story
10. Shiva mood
13. Forty day forecast
15. Columnist Landers
16. Ithamar high priest
17. Chanukiah
18. Platters by Manilow?
19. 104
20. Greenberg award
21. Mike Nichols' partner
22. Mimic David
23. Lauder
26. Not with meat!!
27. Tuches (Eng)
28. Funt or Sherman
29. Break a commandment
30. Mikvehs
31. Israel's VAT
32. Lot's wife
33. Biblical ore
34. Second president of Israel
39. Writer Rand
40. Israeli silver medalist
41. Imitate the "four sons"?
43. Todah (Eng)
46. Counting of the __
47. Depraved
48. Standing
49. Imitated Mauri Rose
50. Land of Milk and __
51. Roasted on Pesach
52. Oakland A's Holtzman
53. Ark front?
54. Golden __ of Spain
55. El Al milieu
56. Shiva action
60. Prayer for dew
61. Sythesized by Kornberg
62. Shabbas lights?
63. Miriam to Aaron
64. Sin (Eng)
65. Mems (Eng.)
66. Chop

Down

1. Belief: comb. form
2. "__ Promise", by Potok
3. Cain to Adam
4. Join Tzahal
5. Seduce
6. Sacrifice residue
7. "Key Largo" Actress
8. U.S. Ambassador to Israel
9. Switch positions
10. Marranos' Jewishness
11. Ritual honor
12. Spitz imitators?
14. People of valor
21. Comedian
22. Writer Kafka
23. Ess (Eng)
24. Kill biblically
25. Judd Hirsch sitcom
26. "__ 18" Uris novel
29. Actress Madeline
30. Isaac on Mt. Moriah?
32. Illustrator, Arthur
33. Seder salt water
35. Merkavot
36. Raised
37. Commandment word
38. Ellis or Emerald
42. Schlissel (Eng)
43. Latkes and doughnuts
44. Tenth minor prophet
45. Seraphim
46. Plays for Sills
47. Signed a Ketubah
49. Jacob's disguise
50. Shofarot
53. Moses' horn?
55. Exist
56. Prior to Christians
57. __ Carte
58. Noodge (Eng)
59. Tel Aviv to Jerusalem (dir)

These puzzles are the work of Kathi Handler of Waterbury, Connecticut.

(Last week's answers are on Page 55 .*)*

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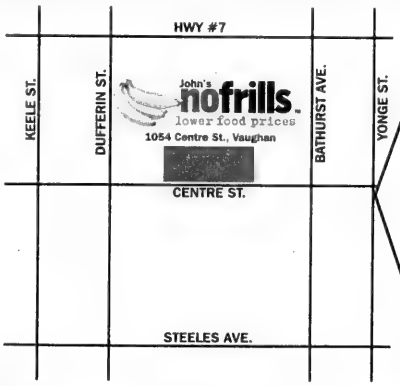

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ISSUE 7 SPRING 1998

MOUNT SINAI HOSPITAL

THE BEST MEDICINE

REPORT TO OUR COMMUNITY

CAMPAIGN UPDATE

A commitment to be the best

Mount Sinai Hospital Foundation of Toronto is busy gearing up to officially launch an ambitious new fund raising campaign this spring. Named "The Best Medicine," the campaign intends to raise $100 million. To learn more about the campaign's goals, *The Best Medicine Report To Our Community* interviewed Mount Sinai Hospital President and Chief Executive Officer Ted Freedman.

What is Mount Sinai's position within the reorganized health care system as you launch The Best Medicine Campaign?

Freedman: Following the recent review of Metro Toronto's hospitals by the Health Services Restructuring Commission, Mount Sinai emerged as an independently governed, major academic research and patient care facility with Centres of Excellence confirmed and even expanded in some cases. Now that these difficult decisions have been made, we need to recommit ourselves to continue providing high quality care. This, we know, will require significant resources. We all want to have access to the best and brightest medical minds and the most up-to-date equipment and facilities. We can't rely on the government alone; we must once again turn to our community for much-needed support.

Given current challenges, what does the campaign need to accomplish?

Freedman: The goal for The Best Medicine Campaign is to raise $100 million before the year 2000 — $45 million in new capital and $55 million in new endowment funds to support research and clinical excellence. Core program funding will continue to be a Ministry of Health responsibility. Philanthropy can buy us better equipment, technology and facilities for staff, as well as research funding and investments in new and innovative programs.

We need to ensure that funding is available to attract the best staff, provide the best facilities, and offer our patients the best in compassionate, humane care.

MSH nurse Leanna Swartman checks on her patient.

It was previously reported that the campaign needed to raise a minimum of $75 million in new funding before the year 2000. Why has the goal now been increased?

Freedman: As plans for the campaign unfolded, it became increasingly apparent that the need for funding has never been greater, especially for renovations, equipment and technology. In order to ensure the hospital has the resources it needs to move forward with its priority services and disciplines, we had to increase our goal to $100 million. Fortunately our Board and campaign

continued page 2

BOOK LAUNCHED

Mount Sinai celebrates its diamond jubilee

Diamonds may have been Marilyn Monroe's best friend but for Mount Sinai Hospital, which is celebrating its diamond jubilee this year, its best friends are its patients and donors who support the hospital's efforts.

One of the highlights for the hospital's 75th anniversary celebrations is the publication of the book, *From Generation To Generation: A History of Toronto's Mount Sinai Hospital.* The book documents the hospital's rich history, from its humble beginnings in a small house on Yorkville Avenue to its present status as a world leader in research and the provision of compassionate care.

Mount Sinai Hospital's original location at 100 Yorkville Ave.

Published by McClelland and Stewart and written by Lesley Marrus Barsky, the book was made possible through the generosity of W. Bernard Herman and his family.

Barsky describes Mount Sinai's story as "the remarkable record of the young Jewish

continued page 4

INSIDE

Nothing but the best will do /2

New endoscopy centre brings comfort to patients /3

Mount Sinai grows bigger and better under restructuring /4

Snapshots of Foundation events and community support /5

Research Update /6

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MOUNT SINAI HOSPITAL

THE BEST MEDICINE

A commitment to be the best

continued from page 1

leadership, especially our campaign Chairman Lawrence Bloomberg, have enthusiastically agreed to assume responsibility for this remarkable goal.

How will the funds be used?

Freedman: Funds raised will support five critical areas of need including enhanced patient care facilities; year 2000 equipment; information age technology; frontier research; and program support for clinical leadership.

In the area of enhanced patient care facilities, the hospital has identified the need for $12 million in new funding for construction and renovation to support several new concepts in care delivery and teaching. For example, we have plans to create a new Surgical Skills Training Centre, a new Pain Management Centre and to renovate the Cardiac Care Centre. Funds are also required to support the transfer or consolidation of medical programs from other University Avenue hospitals to Mount Sinai. As well, several areas — emergency, dentistry and the outpatient laboratory facilities, to name a few — require significant modernization.

Why equipment?

Freedman: We recognize our staff need the best tools available to support their work. Here, the need for new funds is $25 million. If the hospital is going to continue to provide the best medicine, we must have the latest in medical and diagnostic equipment. New equipment will contribute to better outcomes in patient care, provide information that can be disseminated quickly and reduce waiting times for procedures. Often, it also allows savings in operating costs.

What is needed in the area of technology?

Freedman: The need for information age technology totals at least $8 million to successfully meet the health information revolution of the 21st century. A significant investment is required to upgrade and expand capacity, purchase workstations, and enhance our networking capabilities. The hospital also has plans to invest in new systems and technology that will allow caregivers online access to patient medical information and will allow diagnostic images to be digitized, stored, and electronically reviewed and transferred. These investments will directly improve patient care.

What are the campaign's goals for frontier research in the Samuel Lunenfeld Research Institute?

Freedman: The Research Institute is crucial to our leadership role and is key to our ability to attract scientific and medical excellence. Support for frontier research involves directing new funds towards specific chairs, research endowments, and direct operational costs. These resources help the Institute recruit scientists and provide them with the latest technology to pursue their groundbreaking research. For example, research endowment funds already play a major role in helping to underwrite a portion of the infrastructure costs incurred in recruiting postgraduate and fellowship students to the Institute. These funds can also give scientists the head start they need to apply for further financial support from prestigious international and national granting agencies. The need for support totals $36 million to guarantee progress in the research enterprise.

What is the need for program support for clinical leadership?

Freedman: Our clinical leaders set the tone of the hospital with respect to quality. We can attract great people by providing funding in the form of endowed chairs or funds for excellence. This support will be used to attract the brightest physicians, surgeons, and nurses to our priority programs and help them to further enhance our internationally-recognized programs by continuing to integrate the latest developments in scientific research.

What do you think the chances are of achieving the goals you have outlined?

Freedman: Well, we have been pleased by the response to our efforts so far. Clearly, having access to high quality care is an issue that resonates with individuals, families, foundations and companies alike. When it comes to health care, we all want the best. It is going to be a challenge but I am confident that the $100 million goal is achievable. We hope that in the months ahead, we can communicate effectively as to the tremendous opportunity that exists at Mount Sinai as being a provider of the best medicine. Each person's gift, large and small, will help us make this campaign, this institution and this community a success.

Mount Sinai Hospital's Neonatal Intensive Care Unit.

The goal for The Best Medicine Campaign is to raise $100 million before the year 2000 to support research and clinical excellence.

A MESSAGE FROM FOUNDATION PRESIDENT, NICHOLAS OFFORD

Nothing but the best will do

The publicly funded health care system in the province of Ontario is under serious pressure.

As the provincial government works to usher in a new era of system-wide efficiency among health care providers, some problems, like we have experienced in our Emergency Department over the last few months, will have to be addressed. Everyone owes so much to our dedicated team of nurses, doctors, and service staff who are pulling out all the stops to get us through this difficult transition period.

In the face of these enormous challenges, Mount Sinai Hospital remains committed to you, as a patient, as a family member, and as part of our community, for whom our sole mission is to provide the very best in patient care. To achieve this, we have decided to embark upon the largest ever private fund raising drive for a public health care institution in Canada.

Our goal is simple: to reinforce our commitment to being the best by funding the necessary resources in capital equipment, outstanding medical leadership, best practice, and knowledge-based innovation through research, that will improve the quality of life for you and your family.

Our incredible success to this point, speaks to the priority that the citizens of this city and this province place upon having the highest quality health care available to them. I hope, too, that you will respond to the call to support this great enterprise.

With your help, we will provide the best medicine to you and your family in the coming years.

Our Best Medicine Campaign Leaders

Campaign Chair
Lawrence S. Bloomberg

Vice-Chair, Founders Division
Peter Godsoe

Co-Chairs, Resource Development Council
Gerald W. Schwartz
Lawrence M. Tanenbaum

Co-Chairs, Major Gifts Division
Michael Bregman
Ned Goodman
Carol Kassel

Co-Chairs, Community Gifts Division
Debbie Kimel
Abbey Lipson

Chair of the Board, Mount Sinai Hospital
Bernard I. Ghert

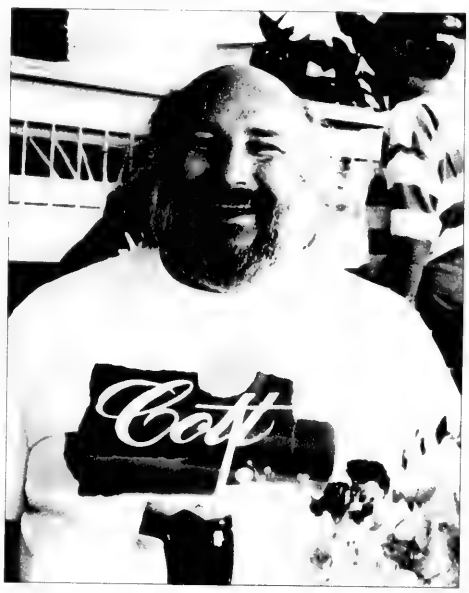
President & Chief Executive Officer, Mount Sinai Hospital
Theodore J. Freedman

Chair, Mount Sinai Hospital Foundation of Toronto
Lloyd S. D. Fogler, Q.C.

President, Mount Sinai Hospital Foundation of Toronto
Nicholas P. Offord

New endoscopy centre brings comfort to patients

Attractive, comfortable, private and state-of-the-art. These are words that describe Mount Sinai's newly renovated Gerald and Nancy Pencer Endoscopy Centre, located on the hospital's 6th floor. The centre, which opened to patients in March, was made possible through a major gift generously donated by Gerald and Nancy Pencer. Sadly, Gerald Pencer, the enthusiastic past Chairman, President and Chief Executive Officer of Cott Corp., died on February 3, 1998, following a courageous battle with brain cancer. The official opening ceremony to dedicate the Gerald and Nancy Pencer Endoscopy Centre will be held at a later date.



Gerald Pencer

"With the creation of this centre, the hospital will be able to greatly increase the quality of care we are able to provide to our endoscopy patients," comments Dr. Zane Cohen, Surgeon-in-Chief.

An endoscopy involves examining the body using an endoscope, a tubelike instrument with viewing lenses, a steering mechanism and a light source. Endoscopy enables a doctor to study and photograph an organ and perform a biopsy (removal of a small piece of tissue for microscopic analysis) for the purposes of diagnosis, treatment or research. Many medical procedures that formerly required a major surgical operation can now be performed much more simply by endoscopy. The procedure, which is often conducted on an outpatient basis, is a valuable aid in diagnosing disorders of the stomach, duodenum, pancreas, biliary tract, colon, ileum, lungs as well as other organs.

"Prior to the creation of the centre, our endoscopy patients received treatment in less than ideal surroundings since they often spent time waiting in hallways," says Nursing Unit Administrator Dr. Joan Donald. "Now with several specially designed procedure, waiting and recovery areas, patients will experience a better and more private level of care in the beautifully decorated centre," she says.

One of the features that makes the Gerald and Nancy Pencer Endoscopy Centre a state-of-the art facility is that it has been equipped with a special air handling system. The hepa filtration system, which cleans the air and creates optimal air flow patterns, enables the centre to have a designated area where it can safely manage potentially contagious patients in need of diagnostic procedures in endoscopy. An example of this is tuberculosis, which is an airborne infectious disease that can be transmitted when an infected person speaks, coughs or sneezes. As such, precautions must be taken to provide care in a clean air environment, protecting other patients and staff from exposure.

"A great deal of planning went into the centre's design to ensure that patients would be treated in the most private and the most comfortable environment possible," continues Dr. Cohen. "In particular, we have added new equipment to enhance patient monitoring and we've made improvements in managing the flow of patients." Mount Sinai Hospital treats approximately 3,000 endoscopy patients annually. One-tenth of these are lung or thoracic patients and the rest are patients who have or are at risk of developing gastrointestinal disease. In fact, gastrointestinal therapeutic endoscopy and inflammatory bowel disease have been slated as critical components of the hospital's priority programs and its Centres of Excellence. With the growing interest in bowel diseases at Mount Sinai, the Gerald and Nancy Pencer Endoscopy Centre will play a significant role in supporting several clinical research studies involving gastrointestinal diseases that are already under way as well as several exciting projects that are planned for the coming months.

"We are very grateful that as a result of Gerald and Nancy Pencer's phenomenal gift and vision, our endoscopy patients will receive the very best medicine, in the most comfortable setting possible," comments Nicholas Offord, Foundation President. "We are also excited that the centre's state-of-the-art facilities will help our research-clinicians as they continue to bring the best from the laboratory bench to the patient bedside, in keeping with our commitment to maintain an unparalleled continuum of patient care," he says.

"It is sad that Gerry Pencer did not survive to see his vision for this facility become such a marvellous reality."

An endoscopy involves examining the body using an endoscope, a tubelike instrument with viewing lenses, a steering mechanism and a light source. Endoscopy enables a doctor to study and photograph an organ and perform a biopsy for the purposes of diagnosis, treatment or research.

Mount Sinai celebrates its diamond jubilee

continued from page 1

community of Toronto and its full flowering into adulthood. It is a chronicle of sacrifice, of struggle for acceptance, of dogged pursuit of excellence. It is a story of individual men and women whose journey through life was steered by a selfless concern for the well-being of their neighbours. It is a story of inspiring vision and hard-won cooperation. It is a story that was, and continues to be, non-denominational in plot and structure, but thoroughly Jewish in spirit. Mount Sinai Hospital's 75-year ascent from the most humble beginnings in a small house on Yorkville Avenue to its present status as a leader in Canadian health care and a world-renowned medical and research institution is a story that is as rare as it is astonishing."

From Generation to Generation is available in the hospital's Gift Shop and also in book stores across the city. For more information on how to obtain a copy, see page 8.

Mount Sinai Hospital grows bigger and better under restructuring

Mount Sinai President and CEO Ted Freedman says he is delighted that the Health Services Restructuring Commission (HSRC) has approved the University Avenue Hospitals' plan to coordinate a number of clinical and non-clinical services.

"The Restructuring Commission has recognized the quality of care provided by our respective Centres of Excellence, especially in the areas of obstetrics and gynecology for which Mount Sinai has always been a leader," Freedman says.

Under the plan presented to the HSRC, Mount Sinai will assume leadership and be the major site for obstetric and gynecology services for Mount Sinai and The Toronto Hospital (TTH). This includes relocation of the specialty areas of Reproductive Biology, Neonatology and Prenatal Screening to Mount Sinai. Dr. Knox Ritchie, Joint Mount Sinai/TTH Chief of Obstetrics and Gynecology, will also assume management for a new 2,500 low-risk birthing unit at TTH-Western Division, linked primarily to primary and community care. All high-risk births and other low-risk obstetrics will be provided at Mount Sinai.

General gynecology will be located at Mount Sinai with clinics at TTH-Western Division, under Mount Sinai's supervision and management. Gynecologic oncology will be located at the Princess Margaret Hospital with major surgical procedures occuring at TTH-General site.

"This move will enable Mount Sinai to build upon and enhance its role as a leader in perinatal care," said Freedman. "With this expansion of our obstetric and gynecology services, we intend to create one of the most impressive and outstanding programs in North America."

Right now, Mount Sinai handles about 4,000 births a year. This augmented program will increase that number to approximately 5,500 births a year.

Other changes at Mount Sinai related to health services restructuring include construction of a new rheumatology centre on the 10th floor. This program is being transferred from The Wellesley Hospital. Four outstanding rheumatologists, under the direction of Dr. Ed Keystone, will move to Mount Sinai this spring.

Also, Mount Sinai will assume leadership for the University of Toronto's Division of General Psychiatry. In this capacity, Mount Sinai's Psychiatrist-in-Chief Dr. Joel Sadavoy was appointed Head, Division of General Psychiatry at the University of Toronto's Department of Psychiatry. He also became Head of General Psychiatry at The Clarke Institute of Psychiatry.

"These changes mean that Mount Sinai Hospital and the Samuel Lunenfeld Research Institute will play an expanded role in both Metropolitan Toronto and the Ontario-wide health care system," said Freedman. "Recognition of the leadership Mount Sinai provides through its Centres of Excellence and priority programs has once again been reaffirmed."

Mount Sinai will assume leadership and be the major site for obstetric and gynecology services for Mount Sinai and The Toronto Hospital.

75th anniversary

Over the past 75 years, the hospital has achieved a number of milestones. Here are some highlights:

1923
Mount Sinai Hospital is established as a 33-bed maternity and convalescent hospital on Yorkville Avenue.

1933
Mount Sinai Hospital becomes an 84-bed community hospital.

1953
Mount Sinai Hospital, desperately in need of more space, moves to 550 University Avenue (south of the current site).

1954
Mount Sinai Hospital Auxiliary is founded, beginning a tradition of community support that continues to grow each year.

1956
Mount Sinai Hospital becomes formally affiliated with the University of Toronto.

1973
Mount Sinai Hospital moves to its current building.

1985
The Research Institute (later renamed the Samuel Lunenfeld Research Institute) is created.

1992
Mount Sinai Hospital becomes the first Canadian hospital to receive a four-year accreditation award of distinction from the Canadian Council on Health Facilities Accreditation.

1995
Mount Sinai Hospital is listed in the book "The Best Hospitals in America" as "probably the best all-around hospital in the country."

1997
The Registered Nurses of Ontario awards Mount Sinai Hospital with its first "Employer of the Year" Award.

COMMUNITY SUPPORT

THE WIND BENEATH OUR WINGS

Cancer patient inspires renovations for future patients and families

When Maria Petrungaro died at age 22 of Ewing's Sarcoma, a rare form of bone cancer, her smile, courage, and selflessness left an indelible impression on those who knew her.

Maria was first diagnosed with Ewing's Sarcoma at age 13. After major surgery in her right leg and a year of chemotherapy, Maria remained cancer-free for nine years. Sadly, the cancer returned and despite the best efforts of Mount Sinai's dedicated nurses, technicians and doctors, Maria passed away peacefully on July 9, 1997 surrounded by her loving family.

Inspired by Maria's wish to make the hospital a better place, her family founded the Maria Petrungaro Ewing's Sarcoma Fund at Mount Sinai and used the generous contributions from family and friends to give the patient lounge and pantry on the 11th floor a much-needed upgrade.

"In spite of the pain she experienced, Maria had a warm smile for everyone she met," recalls Tess Collantes, one of Maria's favourite nurses who befriended her during her illness. "When Maria walked around the 11th floor, hand-in-hand with her loving mother Joanne, she often wished there was a place within the hospital where they and others could go to relax. She really cared about people and she would have loved seeing that the hospital now has a wonderful place for patients and families to be together."

Maria Petrungaro

Through the generosity of their loving and supportive family and friends, the Petrungaro family was able to create something positive for future cancer patients and their families, which will make Maria smile in heaven forever.

The Petrungaro family would like to extend its gratitude to the following individuals and companies for helping to make the renovations possible through their generosity, compassion and understanding: TD Evergreen (Maria's employer); TD Securities; Bamford Produce Company; TVR Technologies Inc; Vegfresh; Home Depot (stockyards location); Future Shop; Pioneer Electronics; Inglis of Canada; Bad Boy Furniture; Business Depot; Sanyo Canada; Toys 'R' Us; Concord Kitchens; Vitullo Plumbing; Blockbuster Video; Jerrett Funeral Homes (St. Clair); and numerous individual donations.

"A special thank you to Mount Sinai staff Marion Johnson, Ellie Wasserman and Tom Kovendi for all their help and cooperation. We would like to express our eternal gratitude to all of the 11 South nurses, especially Tess, Christine, Carla, John, Pat; Sandra and Liz of 17 North, Dr. Burkes and the wonderful Dr. Martin Blackstein who cared for our beautiful daughter, sister and friend, Maria," says Ralph Petrungaro on behalf of Maria's family.

The pantry received new paint, kitchen cabinets, a microwave, refrigerator, toaster oven, and a new sink with running water. The renovations to the lounge included new paint and wallpaper, a new floor, stereo, television, VCR and state-of-the-art computer system with unlimited internet access and a children's play area. To honour the memory of Maria, patients and their visitors now have an inviting and comfortable place where they can relax.

Inspired by Maria's wish to make the hospital a better place, her family founded the Maria Petrungaro Ewings Sarcoma Fund at Mount Sinai.

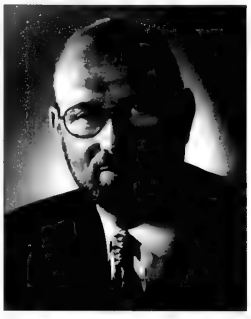
APPOINTMENTS

Lloyd Fogler appointed Chairman of Foundation Board

The Mount Sinai Hospital Foundation of Toronto is pleased to announce the appointment of Lloyd S.D. Fogler, QC as Chairman of the Board of Directors.

Mr. Fogler is the immediate past Chairman of the Board of Directors of Mount Sinai Hospital and has served as a member of the hospital's Board of Directors for 22 years. Mr. Fogler has been a member of the hospital's Executive Committee for 12 years.

Mr. Fogler is a Senior Partner with Fogler, Rubinoff, Barristers and Solicitors. He currently holds directorship positions with several major Canadian companies including First Marathon Inc., First Mercantile Currency Fund, Goldlist Properties Inc., and MDC Communications Corporation as well as directorships in The Holy Blossom Temple Foundation, The Canadian Society for the Weizmann Institute and the Canadian Opera Company.



Lloyd Fogler

Foundation appoints two new Vice-Presidents

Carol Seidman

Lloyd S.D. Fogler, QC, Chairman of the Board, and Nicholas Offord, President of the Mount Sinai Hospital Foundation of Toronto, are pleased to announce the appointments of Carol Seidman as Vice-President and Chief Operating Officer, and Paul Marcus as Vice-President.

Ms. Seidman recently served the Mount Sinai Hospital Foundation of Toronto as Director of Donor Relations and Community Giving. Prior to joining the Mount Sinai Hospital Foundation of Toronto, Ms. Seidman was Assistant Dean at the University of Toronto's Faculty of Social Work. She holds a Masters of Social Work from the State University of New York (SUNY) at Buffalo and a B.A. (cum laude) from Concordia University, Montreal. She is also Vice-Chair of the Canadian Association of Gift Planners, Toronto.

Paul Marcus

Ms. Seidman assumes responsibility for community and donor relations; community fundraising; management and coordination of administrative, financial, computing and planning services for the Foundation.

Mr. Marcus has held senior positions in the public sector including Director of Development at UJA Federation and Director of International Affairs at B'nai Brith Canada. He has a Bachelor of Laws from Queens University, and a B.A. from the University of Toronto.

In his new position, Mr. Marcus assumes responsibility for fund-raising, with emphasis on major and planned giving activity, and The Best Medicine campaign.

Making a difference, one-to-one

In the true spirit of the holiday season, a friend of Mount Sinai found a way to help the hospital's most needy patients. For the past four Christmases, Mark Hanson, a successful Toronto area real estate developer, has contacted the hospital's Department of Social Work to ask staff to identify families, especially those with young children, who are in need. After learning about the challenging circumstances these families face, he provided a donation with which to purchase a range of gift certificates from grocery and department stores which were enclosed in holiday cards and signed by his family.

"Not only is their help unique, and extremely appreciated, it is a very personalized and respectful way of giving," comments Glenda McDonald, Director, Social Work. "The Hanson family is very considerate of the patients' privacy and by giving gift certificates, they don't presume to know what families would need or want. Often the gifts are used to pay for basic needs that these families otherwise wouldn't be able to meet. Sadly, the number of families in need has risen steadily over the past few years. When Mr. Hanson first approached us four years ago, we identified five families. This year his gift helped 10 families in need."

"We are deeply grateful to Mr. Hanson and his family for supporting our patients and for the tremendous and heart warming impact these gifts have truly made."

COMMUNITY SUPPORT

THE WIND BENEATH OUR WINGS

This year, the Hansons' generosity helped one woman and her daughter who was born prematurely at Mount Sinai. Her husband had died, leaving her with no family to whom she could turn for support. This year she became ill and required surgery. As a result, she was unable to work and had minimal income.

"The Hanson family's gift was an absolute godsend," recalls Frida Ardal, a Perinatal Social Worker. "It made a huge difference and meant so much to this particular family. It enabled her to buy the clothing she and her daughter desperately needed, but otherwise couldn't afford, and made it possible for her to have a Christmas dinner like she had never had before."

According to Hanson, being able to do something meaningful, one-on-one, for someone specific was what inspired his family to give this way.

"It is very gratifying to see these gifts at work," says Frida. "As social workers, we often feel quite helpless to do something to improve the difficult financial situations our patients face. Often, for a variety of reasons, they are not eligible for government

Best Medicine Campaign Donors

Special thanks to the following donors for their generous support of The Best Medicine Campaign over the five-month period between September 1, 1997 and January 31, 1998.

Mount Sinai Hospital Founders: $1,000,000+

Lawrence Bloomberg/ First Marathon Securities Limited
The B.I. Ghert Family Foundation
Mrs. Bertha Kerbel
Mount Sinai Hospital Auxiliary
The Saul A. Silverman Family Foundation
Lawrence Tanenbaum Family Charitable Foundation

Mount Sinai Hospital Benefactors: $500,000 - $999,999

The Bank of Nova Scotia
Canadian Imperial Bank of Commerce/CIBC Wood Gundy Children's Miracle Foundation
Royal Bank of Canada Charitable Foundation
Ms. Judy Wells

Mount Sinai Hospital Leaders: $250,000 - $499,999

Louis and Michael Bregman and Families & Second Cup
Ms. Suzanne Ivey Cook
Mr. Kenneth Rotenberg
The S. Schulich Foundation

Mount Sinai Hospital Mentors: $100,000 - $249,999

Corporate Assets Inc.
Daat Charitable Foundation
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Gluskin Sheff & Associates Inc.
Mr. Robert and Mrs. Cathy Grundleger
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Mrs. Barbara Kerbel
Mr. Warren and Mrs. Debbie Kimel
The Neil and Rachel Nisker Charitable Foundation
The Gerry & Caren Ruby Family Foundation
Mr. W. David Wood

Mount Sinai Hospital Partners: $50,000 - $99,999

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Estate of Frank Silverberg
Mr. F. Michael Walsh

Mount Sinai Hospital Patrons: $10,000 - $49,999

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Estate of Kenneth Hugh Mappin
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Schering Canada Inc.
Leonard Simpson Family Foundation
The N.A. Taylor Foundation
Mr. Steven Tuchner
Mr. John G. Weir
Mrs. Bernadette Yuen

Palliative Care Centre officially dedicated at Mount Sinai

Mount Sinai Foundation Chairman Lloyd Fogler (left) presents a sculpture to Albert Latner in appreciation of his donation to the Temmy Latner Centre For Palliative Care.

The experience of watching a loved one pass away after a long illness is one that the staff of Mount Sinai's Division of Palliative Medicine has seen many times. For more than seven years, the Division of Palliative Medicine has helped families cope with the physical, psychological, social, spiritual, financial and legal concerns that accompany life-threatening illnesses.

Thanks to a major donation from Albert J. Latner, Chair of Dynacare Inc., the Division of Palliative Medicine has consolidated its offices into one location. The Temmy Latner Centre for Palliative Care was officially named in memory of Latner's late wife, Temmy. Mr. Latner has pledged $1.1 million to an endowment fund to support palliative care.

The centre, under the direction of Mount Sinai's Head of Palliative Care, Dr. Larry Librach, is located on the 10th Floor. Facilities include the Rabbi Sheldon Steinberg Memorial Library and the department's administrative offices, formerly located at 222 Elm Street.

The centre's services are available to inpatients at the hospital and to home care patients. Over 4,000 people have benefitted from these services since the program began seven years ago. The centre is now able to offer a Bereavement Support Program. Some of the services offered by this program include drop-in sessions, support groups, individual counselling and memorial services.

For more information about The Temmy Latner Centre for Palliative Care's Bereavement Program, contact Bonnie L. Barry at (416) 586-4800, ext. 6293.

FROM BEN

UPDATES FROM THE SAMU

Mount Sinai scientist first to win international award

Dr. Tony Pawson

In recognition of his ground breaking research into how cells communicate, Dr. Tony Pawson, head of the Program in Molecular Biology and Cancer at Mout Sinai's Samuel Lunenfeld Research Institute, has been selected to receive the first AACR-Pezcoller International Award for Cancer Research.

The AACR-Pezcoller International Award for Cancer Research is a new award, given biennially to recognize a scientist who has made a major scientific discovery in the field of cancer research. Over the past decade, the Pezcoller Foundation has given a major award for outstanding contributions to cancer and cancer-related biomedical science. Now, this award is given in collaboration with the American Association for Cancer Research (AACR). The award is accompanied by a prize of $100,000(US).

In announcing the award, Dr. Margaret Foti, Executive Director of the AACR described Pawson's research as having the "broadest implications for understanding both the normal process of cell signalling and the breakdowns in signalling that underlie cancer. In addition, Dr. Pawson's research has suggested that blocking signalling pathways may be a promising new strategy for the design of novel cancer chemotherapeutic agents."

"Receiving this award is very exciting," says Dr. Pawson, "since it recognizes the general importance of our findings. When we first began this work 13 years ago, our ideas were considered quite heretical in the scientific community. We've come a long way since then."

Dr. Pawson was selected by an international committee of some of the world's top cancer researchers who are members of AACR. The Pezcoller

PLANNED GIVING

Use your will power to help Mount Sinai Hospital

By including Mount Sinai Hospital in your will, you'll be using your "will power" to help advance Mount Sinai's mission of health care and medical research for generations to come.

Making a bequest to Mount Sinai is a way you can make a difference — by providing for the hospital's future at no immediate cost to you. You can easily add a codicil to your present will to provide for a bequest to the hospital through the Foundation.

If you haven't yet made a will, this is the time to prepare one — for peace of mind for you and your family.

Did you know that, in the year of death, a bequest to charity will reduce the amount of taxes owed by the estate by up to 100 per cent of net income? Any contributions over this limit can be carried back to the previous year with a similar limit to reduce taxes paid in that year.

The simplest bequest wording

If the form of the bequest is not known, simply begin with: "I give to **Mount Sinai Hospital Foundation of Toronto** _____...". Then state the purpose of the gift if there is one. Your lawyer can adapt the sample clauses provided below to specific situations. Gifts that are not designated to a specific purpose have the greatest value to the Hospital. When received, these funds may be directed to the area of most need at the time, thus providing the most flexibile gift possible.

Types of bequests

A bequest to **Mount Sinai Hospital Foundation of Toronto** can be in any of the following forms:

1. Specific sum of money
"I give to Mount Sinai Hospital Foundation of Toronto the sum of (amount)..."

2. Specific property(ies): Such as real estate, stocks, bonds, works of art, or other items. If the property cannot be used by Mount Sinai Hospital it will be sold and the proceeds, less any appraisals and selling costs, will be applied as per the terms of the bequest. *"I give to Mount Sinai Hospital Foundation of Toronto (description of property)..."*

3. Residual bequest: The Foundation is given all or a percentage of what remains of the estate after paying debts, taxes, expenses, inheritances, and other bequests. *"I give to Mount Sinai Hospital Foundation of Toronto all (or stated percentage) of the residue of my estate..."*

4. Contingent bequest: This gift takes place only if the donor is not survived by certain individuals, as described in the following sample: *"If (name(s) of primary beneficiary(ies)) do(es) not survive me, or shall die within ninety (90) days from the date of my death, then I give to Mount Sinai Hospital Foundation of Toronto (describe amount of cash, property, or percentage of residual estate)..."*

Remember when leaving a gift to Mount Sinai Hospital in your will, our official name is **Mount Sinai Hospital Foundation of Toronto.**

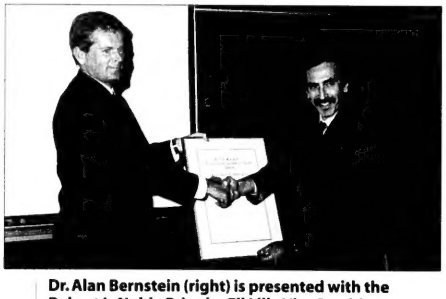
Making a bequest to Mount Sinai entitles you to become a member of our *Friends for the Future* Heritage Society and receive recognition *in your lifetime.* Let us know your intentions and we can send you information regarding *Friends for the Future.*

For additional information on these, or other forms of Planned Gifts, please contact the Mount Sinai Hospital Foundation at 416-586-8203 (Fax: 416-586-8639).

CH TO BEDSIDE

EL LUNENFELD RESEARCH INSTITUTE

Foundation was established in 1982 by Professor Alessio Pezcoller, a dedicated Italian surgeon who made important contributions to medicine during his career. The American Association for Cancer Research (AACR) was founded in 1907 by 11 physicians and scientists dedicated to the conquest of cancer and now has over 14,000 members in more than 60 countries.



Dr. Alan Bernstein (right) is presented with the Robert L. Noble Prize by Eli Lilly Vice President, Research and Development Dr. Philip Smits.

Dr. Alan Bernstein receives national award

Dr. Alan Bernstein, Director of Mount Sinai's Samuel Lunenfeld Research Institute, has received one of Canada's most prestigious scientific awards. The Eli Lilly Canada/National Cancer Institute of Canada presented Dr. Bernstein with The Robert L. Noble Prize.

Dr. Bernstein was honoured by the National Cancer Institute for "his outstanding and internationally recognized work in defining the molecular/genetic basis of cancer, in advancing techniques for gene therapy, and in making important advances in inherited developmental disorders and embryonic development. He continues to play a leading role in promoting scientific research in Canada."

Research team uncovers clue to learning and memory

The discovery of a protein's role in the process of memory and learning could lead to the development of new treatments for people with Alzheimer's disease and learning disorders, according to results of a study.

A team of researchers at Mount Sinai's Samuel Lunenfeld Research Institute, the University of Toronto and The Hospital For Sick Children have studied the area of the brain involved in spatial memory.

"This is the part of the brain responsible for helping you find your way home after work," says Dr. John Roder, Department of Molecular and Medical Genetics at the University and the Research Institute.

The brain contains billions of nerve cells that produce and send small electrical signals responsible for all mental activity. Each neuron connects to another neuron at a specialized site called a synapse and it is at this location that information is transmitted from one neuron to another. Although it has been known for many years that learning and memory involves strengthening synaptic connections, how this is accomplished has been unclear.

The investigators have now determined that these connections are strengthened by activating a protein known as Src. Once activated, this protein initiates a cascade of events in the neuron that strengthens the synaptic connections and subsequently enhances the transmission of impulses between nerve cells in the brain.

Dr. Roder worked with Dr. Michael Salter from The Hospital For Sick Children, Dr. You Ming Lu, a second year PhD student at U of T and researcher at the Research Institute, and Jonathon Davidow, a summer medical student from McGill University working in Dr. Salter's lab. Funding for the study was provided by the Medical Research Council of Canada.

Joseph and Wolf Lebovic Centre officially opens

A ribbon-cutting ceremony officially marked the unveiling of new laboratories at Mount Sinai's Samuel Lunenfeld Research Institute. The Joseph and Wolf Lebovic Centre for Molecular Medicine, a 20,000 square foot, state-of-the art facility located on the hospital's 10th floor will further enhance the Research Institute's internationally-recognized programs. The centre was named after Joseph and Wolf Lebovic whose $2-million gift will help finance the operational costs of the centre.

(From left:) Mount Sinai Hospital Foundation Chair Lloyd Fogler, former Toronto Mayor Barbara Hall, Mount Sinai Hospital President and CEO Ted Freedman, Joseph Lebovic, U of T Dean of Medicine Dr. Arnold Aberman, Wolf Lebovic, Research Institute Director Dr. Alan Bernstein and Metro Chairman Alan Tonks.

The Healthy Living Series expands into its second year

Mount Sinai's *Healthy Living Series* received an incredible response from the community in its first year. The Healthy Living Series is a series of free public education lectures designed to bring useful health information, featuring Mount Sinai experts, to consumers in the Greater Toronto Area. This year's expanded series was well-received by attendees.

Spring lecture series

Expanding on the successful partnership of last year's "Breast Cancer in the Ashkenazi Jewish Populations", Mount Sinai Hospital, the Jewish Women's Federation and the Bathurst Jewish Centre co-presented a three-part spring lecture series. The series featured lectures on Eldercare: A Growing Phenomenon, Osteoporosis Update, and still to come — Healthy Mind and Body.

The first lecture in this year's series, "Eldercare: A Growing Phenomenon", was held in conjunction with the Baycrest Centre for Geriatric Care at the Bathurst Jewish Centre. The presentations looked at many of the key issues facing adults who are caught between taking care of their children, themselves and their aging parents. Panelists featured were Dr. Judith Globerman, Department of Social Work at the University of Toronto; Maureen McGillivray, Department of Social Work at Mount Sinai Hospital; and Sorele Urman, Department of Social Work at the Baycrest Centre for Geriatric Care.

"Osteoporosis Update", the second lecture in the series had Mount Sinai experts Dr. Jerry Tenenbaum, Department of Medicine and Fran Berkoff, a dietitian/nutritionist, discuss the latest information on prevention and treatments for osteoporosis, a disease that affects approximately one in four women and one in eight men over the age of 50.

MOUNT SINAI HEALTHY LIVING SERIES

Still to come on June 2 is "Healthy Mind and Body" where guest speakers will provide some practical tips on what you need to do to keep your mind and body healthy throughout all stages of life. The evening's speakers include psychiatrist Dr. Jonathan Hunter, family physician Dr. Anne Biringer, physiotherapist Anne Cho, and dietitian/nutritionist Fran Berkoff. To reserve a seat, call (416) 538-8338.

Diabetes lecture

A new feature this year was a lecture called "Diabetes Discussion," held at Mount Sinai Hospital in partnership with the Canadian Diabetes Association. Panelists included endocrinologist and Director of Mount Sinai's Diabetes Clinical Research Unit Dr. Bernard Zinman, Clinical Nurse Specialist Helen Jones, and nutritionist Carol Seto. The evening provided information about diabetes and an update on the latest treatments and research.

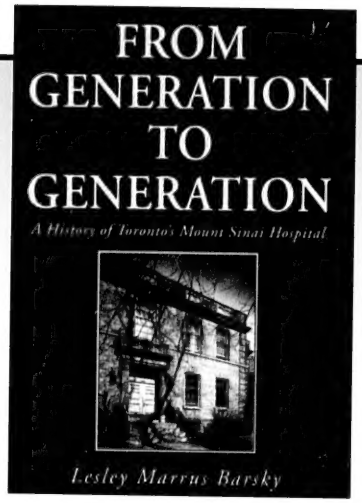
Colon cancer lecture

Due to the success of "Colon Cancer: What You Need to Know" last year, a follow-up lecture on colon cancer is scheduled for this fall.

Annual breast cancer lecture

"Dialogue on Breast Cancer III" is assured to be a success again this year and in the years to come, due to Scotiabank's generous commitment. Taking place on Tuesday, October 20th during Breast Cancer Awareness Month, "Dialogue on Breast Cancer" will cover the latest information on the diagnosis, treatment and research of breast cancer.

If you would like advance notice of the Healthy Living Series lectures, please call (416) 586-5065 and leave your name and address.



Mount Sinai Hospital's history now in book stores!

From Generation To Generation — A History of Toronto's Mount Sinai Hospital is now available in bookstores across Toronto for a retail price of $40. Written by Lesley Marrus Barsky and published by McClelland and Stewart, the book was made possible through the generosity of Mr. W. Bernard Herman and family. The book is also available in Mount Sinai's Gift Shop.

From left: Dr. John Roder, ATU Local 113 President Vince Casuti, Joseph Mapa, ATU Local 113 Secretary/Treasurer Les Moore and MSH Foundation President Nicholas Offord.

ATU Local 113 does it again — "The Better Way"

For yet another year, the Amalgamated Transit Union Local 113 has come through for Mount Sinai. Members raised $40,000 for multiple sclerosis research under the direction of Dr. John Roder of Mount Sinai's Samuel Lunenfeld Research Institute. Mount Sinai Executive Vice President and Chief Operating Officer Joseph Mapa thanked Local 113 for its wonderful, ongoing generosity and reinforced the fact that the donation is "The Better Way."

Mount Sinai Hospital Foundation of Toronto has a new address!

The Mount Sinai Hospital Foundation of Toronto has relocated from 222 Elm Street to Suites 210 and 218 in the hospital. The Foundation welcomes visitors to come by and visit its new offices. All Foundation telephone and fax numbers remain unchanged (416) 586-8203 and Fax: (416) 586-8639.

Yes! I want to support the future of Mount Sinai Hospital

Name _____ Telephone _____
Address _____
City/Town _____ Province _____ Postal Code _____

Please accept my gift to the Mount Sinai Hospital Foundation of Toronto:
Amount _____ ❑ Cheque ❑ Visa ❑ Mastercard
Card # _____ Expiry date: _____
Signature: _____

Please send me information on:
❑ Tribute Gifts (In Memoriam, In Honour, Best Wishes)
❑ Planned Giving (bequests, endowments, life insurance, charitable gift annuities)
❑ The Best Medicine Campaign

Mail to: Mount Sinai Hospital Foundation of Toronto,
600 University Avenue, Suite 218, Toronto, ON M5G 1X5

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Mount Sinai is an acute care hospital affiliated with the University of Toronto.

THE BEST MEDICINE

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PLEASE REWIND